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CHRONICLE

New York's First Cathedral.—More than local interest is attached to the very notable celebration of the one hundredth anniversary of the laying of the corner stone of old St. Patrick's Cathedral, New York, which will begin on April 23. While the sacred associations of what is to Americans a venerable antiquity cluster about old St. Peter's, in Barclay street, which was built nearly a quarter of a century earlier, the glory of a sacred pre-eminence, long possessed, will for generations of Catholics to come hover over the hallowed precincts of old St. Patrick's. Were historical records wanting, the choice one hundred years ago of Ireland's Apostle as the patron of the cathedral church would point unmistakably to the nationality as well as to the active faith of the early worshippers on Manhattan Island. In 1808, Father Anthony Kohlmann, with the aid of his fellow priest, Father Benedict Fenwick, the future Bishop of Boston, opened a school in Mulberry street in a house opposite St. Patrick's, and in June of the following year these pioneer priests began the erection of the church which was to serve for so many years as the cathedral of the new diocese. Kohlmann the Austrian and Fenwick the Marylander appropriately selected as patron of the new church the apostle of the land whose children formed the bulk of the growing Catholic population. Besides the other distinguished bishops who have been associated with the sacred edifice, it was here that Bishop Hughes and his successor, the first American Cardinal, John McCloskey, were consecrated, and from this place

they accelerated the marvelous development of the great see over which they presided with so much credit to themselves and so much edification to the Catholics of their own diocese and of the country at large.

France.—A special cablegram from Paris to AMERICA, under date of April 14, 1909, announces that many bishops have invited their people to decorate and illuminate their house-fronts next Sunday in honor of the beatification of Jeanne d'Arc. Contrary to the newspaper reports circulated in the United States, there is no truth in the rumor that Archbishops Mignot and Fuzet are to be disciplined. No meeting of the French hierarchy will be held in Rome; and it is absolutely false that Austria has communicated to the Vatican a protest against the holding of such a meeting.

Sixty-five French bishops and four thousand French visitors have arrived in Rome for the ceremonies of the beatification of Jeanne d'Arc. No consistory is fore-shadowed for the nomination of cardinals.

Cardinal Andrieu, Archbishop of Bordeaux, suppressing the diocesan association, substitutes therefor centralization at the Archbishop's house with penny subscription for the maintenance of public worship.

The Archbishop of Sens publishes a letter protesting against the confiscation of his Grand Seminary, which the government wants to transform into a house of detention for fallen women.

The Socialist Congress thinks it should leave to members the free expression of their religious opinions, and refuses to enter into alliance with the radicals.—DENAIS.

Reform of Finances in Germany.—With the disappearance of the war clouds from the horizon of European politics, the attention of the nation is more undividedly directed to the reform of the financial system of the Empire. The necessity of such a reform is generally granted. The people are also resigned to the fact that the reform will include a considerable increase of the taxes. Rates are urged on tobacco and wine, gas and electricity, and also on advertisements. It seems probable that the tax already levied on beer will be increased and the inheritance tax extended to wives and children. The matter is rendered more difficult by the provision in the constitution of the Empire that all direct taxes must be reserved to the states, the central government being allowed to impose indirect taxes only.

Chancellor von Bülow is resolved to carry the reform by the votes of the so-called Bloc parties, and without any dependence upon the votes of the Centre. The newspapers of this party complain that all amendments proceeding from it are infallibly rejected, and this is conceded by the opposite parties. The "Bloc," on the other hand, is itself in no very smooth working condition. It comprises too many heterogeneous elements. The leaders of the so-called "Little Block" are trying to bring about a compromise which will re-unite the "Bloc-Brothers" and make them submissive to the Chancellor's wish.

As a result of the slow progress of the reform, rumors were frequent that Chancellor von Bülow was going to resign and the Reichstag to be dissolved. As either event would ensure a veritable upheaval in German politics, the persistency of the reports shows how deep is the excitement among the people.

New President of the Centre Party.—Catholic papers report that the Centre Party of the Reichstag has chosen Baron George von Hertling to succeed Count Hompesch as President of the Party. Besides having a record of nearly thirty years' service in the Reichstag, Baron Hertling is favorably known as a university professor and author of several important works. He began his career in 1867 as "Privatdozent," i. e., unsalaried lecturer in the University of Bonn. A strong opposition to the Vatican Council and later on "Kulturkampf" tendencies swayed the then teaching body of the University. While other "Privatdozenten" were soon promoted to the rank of professors, young Hertling, who was known as a staunch Catholic, had to wait thirteen years before this well-merited honor was granted to him. His talents and ability were better appreciated in Bavaria. In 1882 he accepted the position of "ordinary" professor of philosophy in the University of Munich. In 1891 he was made life member of the Bavarian House of Lords. And then the Berlin authorities who had so long slighted him began to recognize his excellent qualities. From 1898 to 1902 Baron Hertling represented the German Government in the transactions with the Holy See for the establishment of a faculty of Catholic Theology

in the University of Strassburg. His meritorious services in this commission won for him a high Prussian Order, and the Pope distinguished him by the Grand Cross of the Order of St. Gregory. Von Hertling is also one of the founders and most active members of the Görres-Society, the purpose of which is to encourage, direct and materially subsidize enterprises of Catholic scholarship.

His prominence in the Centre Party is evidenced by his unanimous election to the presidency, the members of the party voting for him by acclamation. There is, according to the *Germania*, a general conviction "that under Hertling's leadership the party will continue the great traditions of its great past."

The British Budget.—The by-elections and the clamor for a larger navy are not the sole sources of worriment to the Cabinet. The calculation of the British national revenue for the fiscal year 1908-09, which official returns issued on March 31 made possible, enables one to grasp the difficulty facing the Chancellor of the Exchequer in his preparation of the budget. According to the official returns, the national revenue is nearly \$25,000,000 lower than the revenue of the preceding year, and \$7,500,000 lower than the estimate made by the Chancellor. Two elements will add to the burden of the current financial year—old age pensions, estimated to require \$43,750,000, and an increase of \$13,750,000 in the cost of the navy. The total expenditure of this year will be about \$62,500,000 higher than that of the year just closed, and with last year's actual deficit to reckon, Mr. Lloyd-George has prepared in his budget a statement for an estimated deficit of \$65,000,000.

The Chancellor of the Exchequer may choose to draw upon the sinking-fund, but it is inevitable that proposals for new taxation will be advanced. In this event increased license duties will undoubtedly be levied, and an income tax taking a large proportion from big incomes may be looked for. There is talk, too, of a new land tax. But while the budget proposed by Mr. Lloyd-George may make much financial history in England during the current year, budget secrets are invariably well kept in the land across the sea, and until the Chancellor himself shall have spoken, his plans can only be matter of conjecture.

Italy's Political Program and Cabinet.—*La Tribuna*, a ministerial, though not a monarchical paper, is of the opinion that the recent elections have shown that the Italians as a people are unfitted for the use of the ballot. Italy is neither France nor England—it has no parliamentary traditions. The ballot may be very good as a law; but laws are of no avail unless they go hand in hand with *costumi*; "Libero il voto" is good in theory, but when ballot-boxes are overturned and broken open how are the votes to be counted? Moreover, personalities and local interests weigh more in elections than the interests of the State. Nevertheless, the issue before

the electors was the increase of the army and Italy's position among foreign powers. The answer of the country was that the army and navy must be strengthened, and present alliances maintained. The recent Servian affair has shown that the *Triplice* is the strongest factor in European affairs to-day. Italy must prepare, not for offense but for defense. Activity in the arsenals and ship-yards of the country must be increased, yet in such a way as not to give any power reason to resent such activity.

And thus the load of militarism on Italy's back is once more added to. Things have altered very little since an Italian Deputy, nearly twenty years ago, said to René Bazin: "Our security, perhaps, and certainly our pride, require us to go on imitating our neighbors."

Signor Giolitti has been through so many cabinet crises that one more will not matter. His reputation for stubbornness may, however, keep his unpopular cabinet together for a long time. All his ministers are unpopular with one or other section of his supporters: Tittoni, because of his Balkan policy; Casana, because he shows vacillation in the War office; Mirabello, because of weakness in the navy; Rava, because he speaks too much and does too little; Cocco-Ortu, because he coquettes with new plans and schemes, yet does nothing solid for agriculture; Schanzer, because he has not carried out promised postal reforms; Bertolini, because he is too autocratic; Orlando, though a good jurist is politically inconsistent; Lacana has failed to farm the revenues properly; Circano has shown he knows nothing of finance. Giolitti's answer to all criticism and all demands for the removal of this or that minister is, "I have chosen him. If he is unfit the fault is mine; if he goes I go also"—and seemingly there is no one to take Giolitti's place.

First Plenary Council of Canada.—More than five years ago the project of having a plenary council in Canada was communicated to the hierarchy by the Apostolic Delegate, Mgr. Sbarretti. Work was immediately begun in preparation for these great church assizes: theologians, chosen by the various archbishops, met in Ottawa in March, 1904, and drew up a rough draft of the decrees to be submitted to the proposed council. Now at length these arduous preparations have borne fruit. It is officially announced that the Holy Father has granted permission for the holding of a Plenary Council. Final instructions concerning its convocation have been sent by the Cardinal Prefect of the Congregation of the Council to His Excellency the Most Rev. Donatus Sbarretti. The Council will meet in the historic city of Quebec, the Mother See of Canada, in August of this year. The welcome news has been received with great gratification by all the Catholics of the Dominion.

No Canadian Dreadnought.—The Dreadnought agitation, begotten of the excitement produced by Mr. Asquith's discovery of Germany's naval activity, had spread to Canada, when Mr. Foster attempted to pour

oil on the troubled waters of tempestuous patriotism by moving "that Canada should no longer delay in assuming her proper share of the responsibility and financial burden incident to the suitable protection of her exposed coast line and great seaports." Mr. Foster's speech was fluent and persuasive, but very moderate. Sir Wilfrid Laurier was in very good form. In lofty and patriotic language he declared his admiration for British institutions and his resolve to make every sacrifice to maintain them. While feeling, even more deeply than Mr. Foster, that the British Empire was a necessity to the onward march of modern civilization, he could not accept the exact wording of the resolution, and proposed an amendment which, without urging immediate action, yet affirmed Canada's willingness to take up its share of the Empire's burden. Mr. Borden, leader of the Opposition, followed in a temperate and conservative strain and practically endorsed the stand taken by Sir Wilfrid Laurier. The House unanimously adopted Mr. Foster's motion as amended by the Prime Minister and Mr. Borden.

The *Toronto Mail and Empire*, the chief organ of the Conservatives, is not at all pleased with this decision. In its issue of the 5th inst., it says editorially:

The colorless, spiritless resolution passed by the House of Commons cannot be the end of the matter. A resolution addressed to this particular crisis ought to be prepared and passed without delay—a resolution, that is, declaring for the contribution by Canada of the cost of at least one Dreadnought. In his noble speech on his own resolution—introduced weeks before the present naval situation was made known, and having particular reference to the better protection of our own coast fisheries—Mr. Foster stated that the Opposition was prepared to support the Government in offering the price of a Dreadnought or any other contribution to the Imperial navy. Let the Government side go as far, and the House will declare itself in a manner worthy of the representative chamber of the chief of Britain's daughter States.

The Canadian House of Commons.—On April 2, in the Canadian House of Commons, ex-Judge C. J. Doherty moved a resolution calling for a sweeping investigation of all the spending departments. This motion was so carefully worded that it elicited from the Prime Minister, Sir Wilfrid Laurier, high praise for the dignified parliamentary style in which it was couched, although he did not admit Mr. Doherty's premises, and still less did he approve his conclusions. The debate was proceeding very smoothly when Mr. Foster, one of the most prominent and influential members of the Opposition and a master of sarcasm, flouted the Minister of Marine and Fisheries, giped at the heads of other departments, accused Holiday, Drolet and McAvity of stealing money from the public treasury. Sir Wilfrid replied: "I have only this to say to Mr. Foster: that, having now spent a long life in the public service, I never had a man suggest that I profited by the people's money." Then pandemonium reigned for a time in the House. Finally,

after a long and stormy period of recriminations from both sides, Mr. Foster proved that Sir Wilfrid had broken one of the rules of the House, which forbids any member to use offensive words against any other member, and obtained a formal retraction from Sir Wilfrid, coupled, however, with a warning to Mr. Foster that he should not browbeat his political opponents. At the end of that same stormy sitting Judge Doherty's motion was defeated 94 to 54, a government majority of forty.

Newfoundland's Cabinet Crisis.—A despatch from Sir Edward Morris to AMERICA explains the political situation in Newfoundland. The General Election last November returned eighteen Bondites and eighteen Morrisites. Sir Robert Bond, being in power when the election occurred, retained office till the Legislature convened. The day before the session opened Sir Robert Bond advised the Governor of Newfoundland to dissolve Parliament and hold a new election. The Governor, following a well established British precedent, declined to dissolve until all other expedients were exhausted. Sir Robert Bond thereupon resigned office without attempting to meet the Legislature. The Governor accepted his resignation and invited Sir Edward Morris, as leader of the Opposition, to form a ministry and to endeavor to conduct the legislative business. Sir Edward Morris agreed, chose his cabinet, took a month to study the details of his predecessors' work, and then met the Legislative Assembly which had prorogued when Sir Robert Bond resigned. Sir Edward Morris proposed one of his followers for Speaker, though this placed him in a minority on the floor of the House. Sir Robert Bond refused to allow the election of this candidate for the speakership. This intensified the deadlock. Sir Edward Morris then advised dissolution. The Governor tried to secure a coalition cabinet. Failing in this he granted Morris dissolution and retained him in power while facing the country, on the ground that Bond enjoyed that advantage in November, and Morris, having equalled him despite this drawback, had now a better prospect of giving to the colony a strong, stable government through a substantial majority.

The latest news from Newfoundland is that there will be another General Election on May 8, and that Sir Edward will have the advantage of going to the country with the reins of power in his hands.

Russia.—In the *Historical Review* of St. Petersburg there lately appeared an article by P. Korenevsky descriptive of the scenes in Chelm, Russia, when the ukase of religious toleration went into effect. The district was one in which the Greek Catholic bishopric was suppressed in 1875 and the Greek Catholics forced to become Orthodox.

According to the writer, it appears that in all the district of Chelm there were, according to the government reports, about 120,000 who went over from Orthodoxy to Catholicism, but these figures were far below the

actuality. Twenty Orthodox parishes have been already abolished, for in them there remains not a single parishioner. The sudden return from Orthodoxy to Catholicism is thus described by the author: As soon as the manifest of April 17, 1906, appeared, the eagerness of the people to become Catholics began. In one place they shouted on seeing the placards: "To the church at once; down with the popes (Russian priests)! Away with the schismatic belief!" Then they rushed *en masse* into the Catholic church, crying, shouting and praying, and announced anew their Catholic belief. The Polish bishop was sent for. When he came in a few days, the people drew his carriage, went in procession to the Catholic church, which was decorated from the ground to the cupola; the streets were decorated, and streamers, garlands and bouquets were seen everywhere, and as the bishop passed people fell on their knees and stretched forth their hands asking his blessing. The bishop gratefully received them into the church, professing the faith from which they had been driven some thirty years ago. The author concludes that the Orthodox clergy, having lost their flocks, will have to work more energetically, but, as he observes, their good work will come all too late to be of much effect.

Woman Suffrage.—Mrs. Carrie Chapman Catt of New York, president of the International Suffrage Alliance, was warmly welcomed in Berlin last week. Her address before the German suffrage societies drew immense audiences and resulted in giving the woman suffrage movement in the Fatherland the liveliest impetus it has ever known. Unfortunately for her cause the facts do not appear to bear out her claims that signs are most promising for the movement's success in the United States. Whilst the spectacular methods of certain radical sisters in England and in America give the cause a certain manner of advertisement, it yet remains true that there is little of real success following their efforts. Here in the States there is an organization known as the Association Opposed to the Further Extension of Suffrage to Women, which, though not so much in the public eye as the Suffragettes, is working hard in the opposite direction. A distinguished English woman, recently in this country, declared that the woman suffrage movement in this country was in process of defeat. The statement was, of course, at once challenged by the suffragists, but despite the challenge the assertion seems to be true. A test of the popularity of the movement and of the strength of its growth has been had in state after state, and nowhere do we find any evidence to substantiate the claims of the suffragists. It is but a few weeks since a bill carefully prepared for presentation to the New York Assembly, and urged with many of the spectacular methods that have come to play a part in the movement, was denied a favorable report in committee, although its advocates were granted every courtesy when they applied for a hearing.

EDITORIAL ANNOUNCEMENT

The object, scope and character of this review are sufficiently indicated in its name, and they are further exhibited in the contents of this first number.

AMERICA will take the place of the monthly periodical, *The Messenger*, and continue its mission. It is in reality an adaptation of its precursor to meet the needs of the time. Among these needs are a review and conscientious criticism of the life and literature of the day, a discussion of actual questions and a study of vital problems from the Christian standpoint, a record of religious progress, a defense of sound doctrine, an authoritative statement of the position of the Church in the thought and activity of modern life, a removal of traditional prejudice, a refutation of erroneous news, and a correction of misstatements about beliefs and practices which millions hold dearer than life. These needs, moreover, are too numerous, too frequent and too urgent to be satisfied by a monthly periodical, no matter how vigilant or comprehensive it may be. The march of events is too rapid, and every week has its paramount interests which are lost or forgotten, unless dealt with as soon as they arise.

In the opinion of many, a daily organ would be required to treat these interests adequately. Until such time as a daily may be possible, if really desirable, the weekly review we propose to publish is an imperative need. The newspapers which appear every week under Catholic auspices in the United States, Canada and Mexico do not attempt to chronicle events of secular interest or to discuss questions of the day in the light of Christian principles. They are for the most part diocesan or local journals, many of them excellent in their way, but limited in the range of subjects, and circumscribed in territory. There are hundreds of these local Catholic weekly newspapers, but not one general Catholic weekly review; or, to express it in terms which will appeal to many of our readers, we have no organ in America similar to *The Tablet* in England, and such an organ is quite as much needed here as it is indispensable there. Even the most unfriendly critic of this leading English Catholic weekly will admit that to it the Church in the British Isles owes much of its standing and influence. A periodical of equal merit in America will be of incalculable benefit to religion.

There is still more need of a first-class Catholic weekly periodical in this Western Hemisphere, and a wider field of utility for the same than in England, because with us, non-Catholics as a rule are not only more ready to hear our views, but they are also more eager to have us exert our proper influence in the national and social life. When counselling Father Coleridge, at the time he was planning *The Month*, Cardinal Newman advocated a periodical which would induce Catholics to take an intelligent interest in public affairs and not live as a class apart

from their fellows of other beliefs. His counsel applies to Catholics in America even more than it applied in England in his day. We are of a people who respect belief but who value action more. We are going through a period when the most salutary influences of religion are needed to safeguard the very life and liberty and equal rights of the individual, to maintain the home, to foster honesty and sobriety, and to inculcate reverence for authority, and for the most sacred institutions, civil as well as ecclesiastical. We are more responsible than our non-Catholic fellow citizens for the welfare of thousands of immigrants of our own religion who come to us weekly, and for their amalgamation into the national life. We are responsible also for much of the ignorance of religious truth and for the prejudices which still prevail to a great extent, because, satisfied as we are of the security of our own position, we do not take the pains to explain it to others or to dispel their erroneous views.

The object, therefore, of this Review is to meet the needs here described and to supply in one central publication a record of Catholic achievement and a defense of Catholic doctrine, built up by skilful hands in every region of the globe. It will discuss questions of the day affecting religion, morality, science and literature; give information and suggest principles that may help to the solution of the vital problems constantly thrust upon our people. These discussions will not be speculative nor academic, but practical and actual, with the invariable purpose of meeting some immediate need of truth, of creating interest in some social work or movement, of developing sound sentiment, and of exercising proper influence on public opinion. The Review will not only chronicle events of the day and the progress of the Church; it will also stimulate effort and originate movements for the betterment of the masses.

The name AMERICA embraces both North and South America, in fact, all this Western Hemisphere; the Review will, however, present to its readers all that interests Catholics in any part of the world, especially in Europe. It will preserve and expand the popular features of *The Messenger*, namely, the editorial, chronicle, reader or book reviews, notes on science, literature, education and sociology. Special short articles or leaders on current topics of interest, biographical sketches of prominent persons, comments on passing events, and correspondence from international centres, will be among the additional features which the editors hope to make equally popular with the readers of the new Review. Owing to the wide scope of its contents, and its strict avoidance of proselytism and of all unnecessary controversy, it is hoped that the Review will prove attractive, not only to Catholics, but to the large number of non-Catholics who desire information about Catholic affairs.

True to its name and to its character as a Catholic review, AMERICA will be cosmopolitan not only in contents but also in spirit. It will aim at becoming a representative exponent of Catholic thought and activity with-

out bias or plea for special persons or parties. Promptness in meeting difficulties will be one of its chief merits, actuality will be another. Its news and correspondence will be fresh, full and accurate. Courtesy will preside over its relations with the press and other expounders of public sentiment. Far from interfering with any of the excellent Catholic newspapers already in existence, AMERICA will strive to broaden the scope of Catholic journalism and enable it to exert a wholesome influence on public opinion, and thus become a bond of union among Catholics and a factor in civic and social life.

The task of editing this Review has been undertaken at the earnest solicitation of members of the Hierarchy and of prominent priests and laymen. Indeed, not a few non-Catholics have frequently expressed a desire to have such an organ of Catholic thought and influence, and surprise that nothing of the kind has hitherto existed. The Archbishop of New York, in whose jurisdiction the Review will be published, has cordially approved the project. It goes without saying that loyalty to the Holy See, and profound respect for the wishes and views of the Catholic Hierarchy, will be the animating principle of this Review. The board of editors consists of men representing various sections of North America. They will be assisted by eminent collaborators and contributors drawn from all ranks of the clergy and from the laity in every part of the world, some of whose names we publish in this number.

Bureaus of information established in the leading cities of Europe, Mexico, Central and South America will supply prompt and correct information concerning Catholic interests. Telegraph and cable will be used when needed, and neither labor nor expense will be spared to make AMERICA worthy of its name.



The mayor of Orleans has given a gentle rebuff to the masonic lodges in that city. They had petitioned him to grant them a place in the procession in honor of Blessed Jeanne d'Arc on May 8th. French Freemasons honoring Blessed Jeanne d'Arc would be too much; and the mayor tells them very gently that their fellow townsmen would prefer their abstention. Two years ago a purely civil and military celebration was attempted, but, as the mayor naively admits, "in spite of a regiment of cavalry, and the military bands supplied by the Government, the whole affair fell very flat. It brought no joy to the hearts of the people." This year the religious authorities and societies are to be invited. In conclusion he assures the Freemasons that their fellow citizens will be grateful for their absence.



A special despatch received 14 April from our Roman correspondent states that the alleged misuse by the Red Cross Society of funds collected for the Messina sufferers is not established. It was reported that some of the officers had applied part of the money to the support of orphanages under sectarian influences.

Blessed Jeanne D'Arc

The action of the Church in beatifying the Maid of France finds perhaps a wider and warmer sanction than was ever accorded a similar event. Writers of all schools have been prodigal of praise, notably Mark Twain in our own country and Andrew Lang abroad. Even such critics of the Maid as Anatole France who would eliminate the supernatural, concede that she was pure, brave, disinterested and supremely good. The tribute of the *London Times*, representative of English Protestant opinion, deserves citation.

"Even those who deride or deny the claims of Rome to pronounce on such matters will allow that few more noble figures have ever been held up to the veneration of their fellows. In the whole history of the Middle Ages there is no story more simple or more splendid, no tragedy more mournful than that of the 'poor little shepherdess' who, by her passionate faith, raised her country from the depths of degradation and dejection, to die the cruelest and most shameful of all deaths at the hands of her enemies. The elevation and the moral beauty of Joan's character have won the hearts of all men."

To eliminate the supernatural from her career is impossible. Dunois and other veteran leaders declared on oath that the Maid knew intuitively the right movements in war and statecraft better than general or statesman. She had recognized the King, read his heart, divined victories, surrenders, her own capture, the final triumph, and many other contingent events near and remote. Where did this unlettered shepherdess acquire such knowledge? All admit her truth, good sense and healthy alertness, yet she repeatedly affirmed: "I know not A from B, but I do know that God has sent me to save Orleans and crown the Dauphin," adding that in all her predictions her Voices had instructed her. Even if for a moment she denied them—and one recantation is more than doubtful, the other a proved forgery—she died for this declaration. What theory can replace it?

Jeanne d'Arc insisted from first to last that she was "sent of God"; the captains and men-at-arms who followed her in camp and field declared on oath that they regarded her as "The messenger of God," the sole Deliverer of France; and to soldier and civilian, maid and matron, "she seemed, in all that she said and did, a thing divine." To-morrow in St. Peter's Basilica, Pius X, who has already proclaimed that "she was called by God to defend her country and accomplished a feat that was deemed impossible," will solemnly ratify the sentiment of her contemporaries, and make her veneration co-extensive with the world.

Five centuries have almost run their course since her friends hailed her as a Heaven-sent Deliverer and her enemies condemned her as a sorceress. Meanwhile the passions of men have ebbed and flowed, now bearing the Maid to the altar's height, now sweeping away what memorials her friends had raised or her enemies had

left. The English and their partisans had cast her ashes into the Seine, and even her heart which their fires could not violate, while their chroniclers assailed her reputation. French Huguenots and atheistic republicans tore her statues from their pedestals, as their literary heirs are trying even now to tear her image from her country's heart; but all those years the mothers and maids and true men of France have kept her memory warm. Pope Calixtus III, reversing at her mother's prayer the judgment of her enemies, vindicated her character and honor. For the rest the Church waited calmly, unmoved by partisan or national bias, till the perspective of time and change grew large enough to determine the "heroicity" of her virtues. It is only true heroes and heroines that the Church consents to crown. The practice of faith and hope, charity and chastity, justice, fortitude and other Christian virtues in an heroic degree, is an essential requisite for Beatification. The story of her life is ample proof that Jeanne d'Arc possessed this requisite.

A Soldier-Maid, a Virgin-Saint; burned on the pyre, incensed at the altar; at seventeen Deliverer of a Nation, at nineteen a Martyr—hers is a story unparalleled in history. The perfidious trial and inhuman cruelty at Rouen had one fortunate result: it drew out her heroic character and qualities and handed them down to us under oath. Every detail of her life is sworn testimony.

In 1429 three-fourths of the French people acknowledged Henry VI of England as their king, and Orleans, the only city of importance that resisted, had already proffered conditional surrender. The uncrowned and despairing Dauphin was contemplating flight, when an unlettered shepherdess of seventeen appeared before him, announced herself as "Jeanne the Maid sent of God for the deliverance of France," recognized him disguised among his courtiers and revealed the secrets of his heart. Of war she knew nothing; only in obedience to her Voices, St. Michael, St. Catherine and St. Margaret who had tutored her for years, had she "come into France"; they had told her she was "chosen by God" to free Orleans and crown the king. It mattered not that wide territories lay in the way, bristling with hostile fortresses and cities, that Rheims, the traditional sacring-place of his ancestors, was then in the hands of his enemies; God had sent her to do these things and they would be accomplished.

The Maid overruled all objections, overcame all obstacles and entered Orleans in triumph. The garrison was a demoralized rabble—"a thousand French would flee from a few hundred English"—but in a few days the Maid imposed her law on this unruly mob. Confession, Communion, Holy Mass, good conduct and reverence was her discipline; then conditions were reversed. She waved aloft her snow-white banner displaying "Jesus-Maria" and Christ blessing the lily of France, and all followed where she led. In a few days Orleans was free; in a few weeks the rout at Patay had destroyed the legend of English prowess, cities and forts surrendered, Rheims

opened its gates, and the Dauphin was anointed Charles VII, King of France. As she stood by his side, holding aloft her triumphant banner, Jeanne was the idol of her people; she had not yet been tested by adversity and the sheen of her glory might have hidden deficiency of virtue. The test was at hand.

She sought no honors or recompense; she would go back to her mother and her village; but the mission of her Voices ended with the coronation, and in their silence she obeyed her King. So far she had imposed her will on King and Council; now she yields obedience without question. Though the Voices had foretold her capture "in a year and little more," she went boldly into danger. Hampered by ingratitude and treachery she harbored no resentment; and when she fell into her enemies' hands and fire and torture threatened her, she was immovably loyal to the King and Council that abandoned her.

Her trial was the cruelest mockery since the days of Caiaphas. Cauchon, a bishop expelled from his see as an English partisan, was set up by Warwick and Winchester to legalize a sentence already determined. The merciless cruelty of judge and earl brought into stronger contrast the marvelous virtues of their victim. Allowed neither counsel nor confessor, her appeal to the Pope denied, tortured by crafty interrogators in court and dungeon, the answers of this friendless, illiterate girl of nineteen manifest a power, nobility and courage worthy of a heroine and saint.

She would not betray the King's secret or permit him blame: "As for my deeds I burden no man, neither my King nor any other; if fault there be it is my own." She would not recant her Voices and her mission:

"I had rather be torn to pieces by four horses than come into France without God's leave. . . . If I saw the fires lit, if I was in flames, I would say no other thing."

When she did see the fires lit and was in flames her joyous cry rang out: "My Voices have not deceived me!" and their names were the last on her lips except the name of Jesus. "Faithful even unto death," she has won the faith of men. Her heart was cast into the Seine, but it still beats in the pulse of Christendom.

The Rehabilitation process rounds out her story, but her enemies' investigation sufficiently attests her marvelous personality, her purity, piety, gentleness, her simple fearless loyalty to God and country and an unselfishness unique in history. On every record the heroic nature of her virtues stands in relief. In her life the natural and supernatural are inseparably blended. Her piety and modesty shone out "in armed and ironed maidenhood"; she was always Jeanne the Maid. Her hands never struck the foe, but often bound their wounds. The legend on her banner, "Jesus-Maria," was written in her heart.

The testimony of her Curé and her friends is her life's epitome: "There was no one like her." Whether we view her in war or peace, in Council, Court or dungeon,

on the ramparts or the pyre, truly "there was no one like her." Her Voices did more than announce her mission. St. Michael the Warrior Angel, St. Margaret the Virgin, St. Catherine tried by an unjust judge and condemned to a cruel death, surely accompanied and inspired her, and filled her soul with their characteristic notes till all had blended into a type unique, the Warrior-Martyr-Maid.

Her Voices are not silent; she interprets them to-day to a larger audience. At their call a dying nation woke and sprang into glorious life; but the faith and virtues which the Voices typified and the Maid illustrated, seem dying now in the land she loved. France with all her faults has done much for God. Her warriors saved Christian civilization on many a field and her missionaries spread it through the earth. Resplendent with the new glory of to-morrow's ceremony, the blessed Maid of France seems to exhort her people to awake once more and be faithful to that which made them glorious; seems to exhort all men to be brave and true, speaking not only through the Church that crowns her, but through the Voices of pure womanhood in which man should ever find an inspiration.

She said to Cauchon: "I appeal from you to God," and again: "To the Pope and to God first, I appeal." Both have answered. In declaring Blessed this matchless Maid, Pius X is crowning the brow of Heroism and raising Patriotism to the Altars of the Church.

MICHAEL KENNY, S.J.

Catholics and Socialism

We are frequently asked: Can a man be a socialist without ceasing to be a Catholic? How far may a Catholic accept the teachings of Socialism? What should be the attitude of a Catholic towards Socialism? Why has Socialism been condemned by the Church? What is the real meaning of Socialism? All these practically resolve themselves into this one question: "How far is Socialism consistent with Catholicity?" I shall try to answer this question as briefly as possible.

It would be foolish to make light of the grievances of labor or to condemn unreservedly all that Socialism aims at. We need not close our eyes to facts. We have nothing to fear from truth and from clear ideas on this, as on every other subject. Every intelligent Catholic admits, as well as the socialist, the glaring injustices from which the proletariat suffer. Without being a socialist, the Catholic is a social reformer; in other words he stands for the amelioration of the condition of the laboring classes; but, unlike the socialist, he desires to gain that end by legitimate means.

It would be a mistake to suppose that when you have drawn a harrowing picture of the evils growing out of the unequal distribution of wealth and the heartlessness of organized capital and greed, you have established the right of Socialism to displace the existing social order.

Both social reformer and socialist admit the need of reform, but differ in the means for its accomplishment. Both start out with the same premise: that the conditions requiring remedy are deplorable. But, says the socialist, Socialism is the only remedy, because by collectivism or common ownership it removes the cause of the evil, which is the inequality of conditions resulting from the unequal distribution of wealth. No, says the social reformer, Socialism is neither the only remedy nor any remedy at all, because it rests on false principles, is untried, impracticable, impossible, unjust, whether considered as a scientific system, a plan of reform, an industrial revolution, a practical program, a revolutionary or evolutionary theory.

There are many measures advocated by socialists and called by them socialistic which are not so, unless they be regarded as steps to the socialistic ideal. For instance, state regulation of industry, wages and hours of labor, single tax, inheritance tax, taxation of incomes, municipal or national ownership or administration of railways, gas, post-office, water, electric light, traction lines and other public utilities, are not really socialistic nor even evidence of society drifting towards Socialism. No doubt these enterprises can be fitted into a socialistic scheme, but they are quite compatible with the existing social order and some of them exist under it. As long as the right of private property remains unchallenged, unimpaired and intact, as long as compensation is given for property taken, no Catholic goes beyond his political rights or violates his religious duty by advocating such measures. Socialism has no right to claim as its exclusive possession whatever aims at the improvement of social conditions.

Many who call themselves socialists are not so in the true sense of the word. They are far from being anarchists or atheists; on the contrary, they are God-fearing men, sincerely desirous to better the condition of the poor and unwilling to adopt any unlawful means; they reject the extravagant teachings of the irreligious leaders, as far as they advert to them at all as connected with socialistic aims. They are simply mistaken and misled in supposing that Socialism, as taught to-day, is merely an economic program that has nothing to do with morality or religion. Many do not see that there is a natural antagonism between Socialism and the Church, because they ignore the distinctive marks of that economic system. Now common usage makes Socialism signify a comprehensive remedy for social evils, which proposes to transform not only the industrial system but the entire moral order on which Christian society has hitherto rested. Balfour expresses the idea very tersely when he says: "Socialism means, and can mean, nothing else, than that the community or the state, is to take all the means of production into its own hands, that private enterprise and private property are to come to an end, and all that private enterprise and private property carry with them. That is Socialism, and nothing else is Socialism."

This was the one meaning of the word recognized by Pope Leo XIII when he examined and condemned the teachings of Socialism. Whoever holds the central doctrine of collective ownership and denies the right of private property is a socialist and cannot call himself a Catholic; whoever disowns these two doctrines may be a Catholic, for he is not a socialist.

The philosophy on which Socialism rests is materialistic; its theory of human life is unchristian. The leaders of this cult continually insist that man's universe is confined to this world, that he should think only of this life. They say in theory and in practice that this is the only world worth living for, that the next world is uncertain and unknowable. They believe that man's happiness and success are measured by the amount of good things he possesses here below. In other words, the view of man's origin, end and destiny is perverted or obliterated. The rank and file of socialists are fast becoming inoculated with these opinions. It is plain that men imbued with such notions are demoralizing associates, that such an atmosphere of thought and innuendo is unwholesome and dangerous for Catholics, utterly at variance with what they are bound to believe and practise. As a consequence those who become radical socialists do not need to be read out of the Church. Experience teaches that sooner or later, of their own free will and by the logic of events and of consistency, they cease to be Catholics.

It is unfortunately too true that nearly all the leaders of Socialism are pronounced enemies of any form of supernatural religion, with all the consequences which such a position implies. In this respect Shaw, Hyndman, Quelch, Bax, Pearson, Blatchford and Bebel, agree with Marx and La Salle in regarding Christianity as an absurd superstition or worse. Almost without exception the leaders are distinctly anti-religious. If not anti-Christian and anti-theistic they are very definitely non-Christian and non-theistic. They have grafted these errors irreparably on Socialism and made them an essential part of the system. Their ultimate aim is to sweep away, with the system which gave them birth, religious institutions, morality, the constitution of the family, individualism, and all our accepted social relations.

If well meaning men among the socialists hope to conciliate the Church, the true friend of labor, the traditional helper of the working classes, the historical and natural ally of the down-trodden and oppressed, they should compel their leaders to eliminate from their programs and platforms declarations that are as unnecessary for gaining social emancipation as they are ethically unsound and religiously offensive. They should confine themselves to political and industrial agitation, without dragging in religious issues. If the leaders of Socialism had the true interests of the toiler at heart, if they sought with singleness of purpose social reform capable of immediate and effective results, they would purge the organization of materialism, atheism and unbelief; they would adopt a program acceptable to every workingman

no matter what his creed; they would establish a platform so broad that no man would be obliged to do violence to his conscience and convictions in order to stand upon it. At present they practically exclude Catholics by injecting into the system tenets which no Catholic can accept. Do they realize what powerful assistance they reject, what strong opposition they invoke by their narrow, prejudiced, and short-sighted policy, by forcing to the front their intolerant and untenable religious views? We can all stand together for social reform, if it is kept free from religious entanglements; but we can never win the day till all the forces of labor are united. To accomplish this unity, common morality must be recognized and respected. The fire-eater, the radical, the bigot and the blatant unbeliever must be relegated to the rear. The liberal, broad minded, tolerant, reasonable and sensible leaders who respect religion and do no violence to the convictions and conscience of the Christian workman, must be put on guard.

Social reform needs all the allies it can muster. It should not be throttled in the house of its professed friends before it can assemble its forces.

M. P. DOWLING, S.J.

The New Premier of Newfoundland

Sir Edward Patrick Morris, K. C., late Minister of Justice, and afterwards leader of the Opposition, has been chosen Premier of Newfoundland. He is still comparatively a young man for so exalted a position, for he was born in May, 1859, and is therefore not yet fifty. He began his education at St. Bonaventure's College, St. John's, Newfoundland, and completed his college course in the Catholic University of Ottawa. He entered the Legislative Assembly of England's oldest colony in 1885, and was Attorney-General and Minister of Justice in the Bond Cabinet from 1903 to 1907, when he joined the Opposition. Political parties in the island are so evenly balanced that the general election last November gave to each party eighteen seats. Thereupon Premier Bond asked for a dissolution and was refused. Apparently it would not have been strictly according to the constitution to dissolve parliament until the other party had made an effort to conduct the government. So Sir Robert Bond resigned, and Sir Edward Morris, the leader of the Opposition, formed a cabinet which was to meet the House on the tenth of this month. The new Catholic premier, whose father emigrated from Waterford, and whose mother was from Tipperary, will need all the resources of his well-known tact and courage to maintain what in the present circumstances may truly be called the balance of power.

The appointment of Sir Edward Morris implies a great deal more than appointment to a Governorship which is in the gift of the Crown and therefore implies no choice by a majority of the people. That a Catholic should be appointed governor of a British colony sup-

poses indeed special personal fitness for the post, recognized as such by the authorities in London, but it does not suppose a popular vote. Still less does it suppose any kindly feeling towards Catholics. There have been several Catholic governors of largely Protestant provinces, but their appointment was never taken as a sign that Protestant prejudice was diminishing there.

In one sense appointment to the premiership of a self-governing British colony means even more than the election to the presidency of a republic, in that the presidents of most republics—Mexico, which under Porfirio Diaz is a republic only in name, being the notable exception—are elected only for a fixed term of years, whereas a prime minister may remain in power so long as he retains his popularity. For instance, Sir Wilfred Laurier has been Prime Minister of Canada for nearly thirteen years, and Sir Oliver Mowat was Premier of Ontario for twenty-four years.

In a presidential election in this country, the President may be chosen first of all, and then, by consequence, the party he represents. Generally speaking, in the British system the contrary takes place. It is first the party which is victorious, then the most popular member thereof is chosen premier. When the General Election results in a tie, one of two things may happen: either a new election takes place or the Premier resigns with his cabinet and another member is called upon by the Governor to form a new cabinet. This latter alternative was adopted by the Governor of Newfoundland, who sent for an Opposition member to offer him the premiership. As Sir Edward Morris is the recognized chief of this party, the Governor naturally offered him the premiership. This offer is tantamount to king-making, for as soon as the premier accepts, the governor practically becomes his obedient humble servant, a mere signing machine. The governor may, indeed, in a moment of political crisis, dismiss one prime minister and choose another; this actually happened in Canada twice since Confederation and each time in the Province of Quebec, which has always been bolder in its interpretation of the constitution of Canada than any other of the federated provinces; but the governor must be very sure of popular approval before he dares to adopt so drastic a measure.

So long as the premier of a British province commands a good working majority of the Legislature, he is practically the ruler of his province. He may even introduce fundamental constitutional changes which would be impossible in the American system without a direct appeal to the vote of the people. If, for example, those intermittent bursts of agitation against the continuance of the Canadian Senate were to become chronic and widespread, the prime minister of Canada might bring about the abolition of that important parliamentary body which, at the time of the confederation, forty-two years ago, was considered a mighty bulwark of British traditions. In point of fact two at least of the Canadian provinces, Manitoba and New Brunswick, which started with an upper as well

as a lower house of legislature, have abolished the former without a word of protest from the federal authorities at Ottawa.

To those who bear in mind that Newfoundland continued to persecute and ostracize Catholics long after such unwise conduct had gone out of fashion in other British colonies, the choice of Sir Edward Patrick Morris, a staunch Irish Catholic, as premier of the oldest of English colonies redounds both to his own credit and to that of the people of Newfoundland.

LEWIS DRUMMOND, S.J.

Emily Virginia Mason

On the 16th day of last February, Emily Virginia Mason died in the City of Washington. It was the end of a life which nearly reached the span of a century, for it began in 1815. Emily Mason was a woman of very exceptional gifts of nature, easily a leader, decided and ready in her judgments, clear visioned as to both persons and circumstances, and withal of wonderful refinement of character—anything but a mannish woman.

During just half of her long life she was non-Catholic. Brought up "a genuine Episcopalian," as she said, "I was confirmed at the age of fifteen, and prayed and attended Church just as any ordinary good girl would do." But she further explained that this was pretty much on the surface of her soul, being rather religiosity than religion. The events of her early life were of such interest as to quite absorb her, and distract her mind from things divine. Her family were the Masons of Gunstan Hall, her uncle being George Mason, the intimate friend of General Washington, with whom he bears company on the great monument in Capitol Square, Richmond. Her education was solid, and she improved it by serious reading up to the very end of her life. She accompanied her father to the Territory of Michigan in 1831, and was a bright ornament in the home of her brother, Stevens T. Mason, whilst he served his two terms as Governor of that State.

Returning to Virginia in the forties, she shared the various fortunes of her family, always admired and sought after, but never marrying. During the early fifties she lived in Alexandria, adjacent to the Episcopal Seminary, having intimate acquaintance with the late Bishop Johns to whom she was related by marriage, and with many notable clergymen, at that time professors or students at the Seminary, among them being the late Henry Potter, Bishop of New York. These associations were the primal causes of her entering the Catholic Church.

During their social intercourse in Miss Mason's parlors and dining room, she heard them discuss religion. They were, to her surprise and scandal, all at variance about the gravest Christian doctrines, made no scruple of showing it, and even joked about it. They have no rule of Christian faith, she thought, and she wondered and was

distressed. Here were her first gleams of holy doubt. She had previously come across a volume of "Tracts for the Times," read it attentively, and imbibed High Church principles.

Her doubts were soon transformed into peremptory assaults of conscience. "It was trouble that started me afoot in search of true religion," she afterwards said, "financial difficulties, and the saddest visitations of death. My Episcopalianism gave me no strength to suffer. It was of some help in prosperity and totally broke down in adversity. I made up my mind to get to the bottom of the religious question, and I wrote to Bishop McGill. He sent me a kind letter and some books which I devoured greedily. One Sunday afternoon I stole away to the Catholic Church in Alexandria so as to see what Catholic worship felt like. I had often been to St. Ann's Church, Detroit, but my mind was then too girlish, and I was overflowing with the gaities of our life there, so the religion staid outside of me. As I went into the church in Alexandria Benediction was just being given. I stood at the back of the pews, looked towards the Altar, all ablaze with candles, and heard the little bell ringing. I went over to a man kneeling and almost prostrate, and said to him: 'What does that bell mean?' He quickly reached up his hand and pulled my sleeve, and said: 'That's God! kneel down!' And down I knelt." She experienced a sensation little less than miraculous on this occasion.

After the service she sought an interview with one of the Jesuit Fathers who served the parish at that time. Some months afterwards she was received into the Church by Bishop O'Reilly of Hartford, in which city she was visiting a Mrs. Barnard, a member of the Desnoyer family whom Miss Mason had known intimately in Detroit. Said her sister to her: "If it were my cook that became a Catholic, I shouldn't mind it; but my sister!—well, I suppose I must be resigned to the disgrace."

No sooner a Catholic than an apostle. It is not too much to say that Emily Mason, from the day of her conversion till extreme old age, joined in every Catholic work of charity or religion she could get into, and always took a masterful share. Nor was this mere outward activity. She was one of the most devout women her priestly friends ever knew; so all of them will testify. She was well acquainted with the entire range of ordinary ascetical literature, and even with not a few of the mystical writers. She was ever a frequent communicant, and a first rate convert-maker. Her aristocratic lineage, her delightful conversational powers, her widely extended acquaintance, her wit, her stately grace and even beauty of person, all were used wholly for God and His Church. Charity of various kinds was her favorite occupation. Her career was interrupted by the Civil War, which drove her North out of Washington and Baltimore, where she had principally resided. So powerful a figure did she present that the Secretary of War

had her shadowed by detectives as far as New York City. She threw them off at last, and obtained letters to Archbishop Purcell, who in turn secured her passage up the Ohio and Kenawha to General Rosecrans' headquarters in the Gauley mountains, late in the autumn of 1861. She was sent by the General under flag of truce into the Confederate lines and immediately took charge of hospital work for wounded and sick soldiers. Her experiences from the beginning to the end of the war should have been given the advantage of detailed narrative. A slight glimpse of their absorbing interest is enjoyed in reading some articles she published in the *Atlantic Monthly*, as late as the autumn of 1902.

The war over, Miss Mason at once took charge of the orphan girls of Confederate soldiers. Some of these she still cared for up to her last illness. "Pretty old orphans by this time," she said smilingly. She fed and clad and schooled and married them, loving them like a mother. How did she get the money to do it? She gave all she could of her own little means—not much, to be sure—and she begged everywhere and with a resistless mendicancy. One of the sources of revenue was her pen, which was like the rod of Moses in the wilderness, bringing forth flowing streams of charitable contributions. A by-product of this is found in several beautiful and historically valuable pieces concerning the great war. Perhaps her best service to the literature of that epoch is a compilation of the songs of the Confederacy, exhibiting a singularly interesting collection of poetical attempts, a good number of them having decided lyrical merit, all of them bearing valuable witness to the tone and temper of the South during the awful struggle between the sections.

The close of her remarkable career was illustrated by the high honors given to her brother, Stevens T. Mason, by the State of Michigan. By the zealous exertions of a young friend of Miss Mason's, Mr. Hugo Gilmartin, of the *Detroit Free Press*, the legislature of the State made a generous appropriation for the removal of the Governor's remains to Detroit, and an artistic statue of bronze was erected on the site of the first State House. Last Decoration Day Miss Mason unveiled the statue amid splendid civil and military ceremonial, in the presence of the Governor and Mayor and very many other dignitaries, as well as a great assemblage of citizens. This home-coming of Michigan's first and greatest chief magistrate was to his long surviving sister an event of indescribable interest.

It was the forecast of her death, which was full of the most edifying incidents of piety. As she entered Holy Church under the auspices of the Jesuit Fathers, so did she profit by their ministrations when she entered her happy eternity, as her dwelling at the time of her death was in the Jesuit parish of Holy Trinity, Georgetown, D. C.

WALTER ELLIOTT, C.S.P.

CORRESPONDENCE

General Situation in Italy

ROME, MARCH 28, 1909.

I cannot more usefully begin my collaboration with your paper than by giving your readers a short sketch of our political, economic and religious situation. It is a matter not always understood very clearly by outsiders, and the difficulty of grasping it must be vastly increased in a Democratic country such as America. It will be my endeavor to be brief though accurate.

As might have been expected, the result of the recent elections has not substantially altered the position of the government. The Liberal-Progressive Party, which had been in power, retains out of a chamber of 508 Deputies, its old majority of 300 votes, which assures its life, and, if we may believe, its program pledges it to action. True, the socialists have gained some seats; but on the other hand the radicals and certain groups of the right, opposed to the government more on personal than on political grounds, have lost correspondingly. The radical seats have been gained for the most part by what are known as the Catholic Deputies, i. e., men of religious belief who have accepted the revolution as a *fait accompli*, and stand for certain principles, but do not in any way form a Catholic party, no such party existing or being possible in the Chamber.

The speech from the Throne was more remarkable for what it did not say than for what it did. Under the circumstances this is something to be grateful for, and was hardly to be expected from the King, whose sympathies with the anti-clerical *bloc* becomes more and more pronounced. The "wise ones" think, and rightly, that he is playing with fire. In any case it is clear the Giolitti ministry is more than strong; political elections cannot trouble it; it will break up when it is ready and then will come chaos and confusion, and our home and foreign policy as well as our social economic situation must suffer.

At this moment there is no question of burning importance in domestic legislation before the Chamber. The immensity of the Sicilian disaster is now but a memory. Politics easily make us forget the nation's sorrows. The whole world flew to our assistance; it only remains to be seen how that assistance will be made use of. The contributions received by the Pope will most assuredly reach the proper quarters: the six million francs (\$1,200,000) he received have been entrusted for distribution to faithful hands. The government has nominated a committee for the orphans, but its partisan methods are not approved of by open-minded men. The strikes which brought such misery in Emilia are over; capital has won another fight against labor, and at this writing it would seem that the Italian Socialist party, taught by its past failures, does not intend to employ strike methods again in a hurry.

Just now there is no serious danger of an anti-clerical movement in Italy. To be convinced of this it is only necessary to review the actual situation. Freemasonry, it is true, is actively allied with Socialism, but the Italian mind continues to be deeply Christian in spite of everything, and a little effort on the part of lovers of order and religion will yet save Italy from material and moral disaster. Moreover, neither the present Chamber nor the government itself will ever join hands with the faction which tried to stir up religious war such as that which

France has gone through. The fact is that in the Chamber there is an absolute majority of men sent there by the direct aid of Catholics, who, with the permission of the Holy See, voted at the late elections. Again, the government, apart altogether from the fact that the ministry always respects the opinion of the Chamber, has everything to gain from keeping on good terms with the party of law and order, even though in so doing it does not always meet the hearty approval of the Quirinal, which would gladly see the government in the hands of the *bloc*.

The government's main object in keeping peace at home is to be in a position to assist in keeping peace away from home. Italy's position in the European concert is well known. For the past twenty-five years it has been bound in a solemn alliance which does not permit of independent action in matters of importance; and indeed unaided it is unequal to carry any such action through. Rome, Vienna and Berlin joined together, make up a moral force the like of which there is not in Europe, and it is to be hoped this triple alliance always uses its power in the cause of justice. Rome and Berlin are fast friends, and although, as the German Chancellor puts it, Italy takes an occasional waltz with the *hated* France, Berlin pretends not to see and condones these petty unfaithfulnesses of itsmorganatic partner. This imperial generosity is appreciated in Rome; and it is another cause of gratitude that Berlin does not object to Italy's fifty year old friendship with England, another antagonist of Germany. With Vienna things are not quite on the same footing; if the alliance with Berlin is more or less a marriage of love, that with Vienna is purely a matter of convenience. The terms of the triple alliance are kept fairly secret, but it is well known that the maintaining of United Italy is one of the conditions under which Italy joined the alliance. Rome and Vienna have common interests in the Adriatic, and trade interests between the two countries are extensive.

To complete my sketch of the situation in Italy, I must touch on the religious question. The relations between official Italy and the Vatican are those of an armistice in politics, and of peace in matters of administration. The government, by means of its administration, seeks to co-operate with the Church in every possible way. This will be dealt with in a future letter, and facts given in proof of it. Politically the Roman Question, which is never spoken of, is the stumbling-block, and time rather than the schemes of men must remove it. But the religious question has another side of more actual interest and ecclesiastical importance. I mean the struggle against Modernism, which periodically causes lamentable episodes. Modernism in Italy is rather a matter of discipline than intellect or advance of thought. It may be looked on as a result of the wild-cat Christian Democracy Agitation of unhappy memory, now dead and buried for some years. Out of its dishonored ashes arose a spirit of independence which led away some of the younger clergy, in certain parts of Italy, more eager for novelty than for depth and soundness of doctrine.

The leader of Christian Democracy was the Rev. R. Murri, a priest, a clever speaker, by no means an orator, conceited but shallow, who, by his words and his writings, has led many astray. Two years ago he was suspended *a divinis*, but not won back from his headlong course; in fact, suspension seems to have made him reckless in his utterances, and it is with regret it must be noted that he continued to receive secret encouragement from the malcontent element of the clergy. In the re-

cent political elections he stood as candidate for one of the districts in the Marches, got the support of the Socialists and was elected deputy. The Holy See admonished him canonically, and then excommunicated him with the greater excommunication, which, under the present discipline of the Church, simply means exclusion *a divinis*. This is the latest event in the war against Modernism in Italy. Elsewhere, as I have said, Modernism may be an intellectual movement, but in Italy it is almost entirely a revolt against authority. You must know that after the publication of the Encyclical *Pascendi*, containing such a keen analysis of the heresy of the twentieth century, there were some who drew up an intricate classification of Modernism, and discovered a political and sociological Modernism in what was but an abortion of true Catholic teaching and papal instruction on such matters. So that from Modernism of thought, which is the real and genuine Modernism, the name Modernists was given to all those who happened to differ in any way from these writers; and the result of this superabundance of polemics has injured rather than aided the cause of truth, which has no worse enemy than a poor or over-zealous advocate. However, wisdom is making itself heard at last, language is becoming more moderate, and bitterness is dying out; for it has always been the wish of the Holy See, while hating error and sin, to be gentle and kind to the sinner.

I do not go into further particulars owing to exigencies of space. If need be, in a future letter I can return to the matter and endeavor to make it clear. The religious no less than the political situation of the Church in Italy is far from being in a bad way.

L'EREMITE.

The Late Post Office Strike in Paris

PARIS, APRIL 3, 1909.

The post office strike that took place in Paris last month is an event of some importance, not so much on account of its immediate consequences as by reason of the light it throws on certain mental and moral conditions that are fraught with danger. For the first time the post office servants of a great nation, by proclaiming a strike, placed the Government of their country in a position of grave difficulty and caused financial and commercial losses, the extent of which is considerable.

Strangely enough, the crisis that so closely affected the safety and well being of thousands, did not, as might have been expected, excite the indignation of the public, and this is in itself a significant symptom, as it reveals, on the part of the conservative and orderly fraction of the nation, a latent and unexpected feeling of sympathy with the malcontents. Indeed, to all thoughtful minds the recent crisis assumes proportions far beyond those of a mere ordinary strike; it has a deeper meaning, it implies danger ahead, a danger that touches upon the whole system of government in France.

To the general public, to foreigners especially, the strike came as a surprise; not so, however, to those who, for years past, have noticed the growth of a spirit of discontent, not among the avowed revolutionists and socialists, but among the quiet, steady, peace-loving class of public servants, who hitherto seemed free from subversive tendencies.

The grievances which the post office strikers brought forward to justify their rebellion were founded on the arbitrary methods of M. Simyan, who fills the post of

Postmaster-General. In a certain measure their grievances appear justified, and M. Simyan's antecedents are not calculated to inspire confidence. He was originally a second rate doctor in the département du Rhône, noted for his socialistic opinions, and he owes his present position rather to his radicalism than to his ability. He is accused, by his female subordinates especially, of roughness and rudeness in his manner, an accusation that would hardly justify so serious a measure as a strike if it were not backed up by graver charges. The rebels complained that M. Simyan, by changing the mode of promotion that previously existed in the post office, opened the door to favoritism and injustice. They asserted that their political and religious opinions were made the subject of harassing "espionage"; that, if these opinions happened to be contrary to those advocated by the government, they were exposed to unfair and tyrannical measures. Thus, a certain "directrice des postes" in Brittany was removed to an inferior post, not because she in any way failed to fulfill her duties, but simply because she was present at a religious procession and allowed her son to be enrolled among the choir boys of the parish church. Although all the discontented "employés des postes" are not by any means martyrs for the faith, instances of intolerance such as this one are of frequent occurrence among French officials, a fact that the citizens of a free country find it difficult to grasp.

In addition to the accusations of favoritism and injustice brought against M. Simyan and generally supported, it must be owned, by strong evidence, the Postmaster-General is considered as possessing neither the technical knowledge nor the moral influence that are necessary to one in command. His subordinates are aware that he was, in past years, one of the most fiery promoters of the unjustifiable strikes of Monceau les Mines, and that a newspaper, edited under his auspices, invariably encourages strikes throughout the country. He was, therefore, peculiarly disqualified to control the rebels of the post office. Moreover, he is known to be a tool in the hands of the advanced radical and anti-clerical party, and finally, as we have observed, he has modified the system of promotion in the post office in a manner that leaves him free to favor those whose political and religious opinions fall in with the views of his party.

The post office officials have, it must be owned, endeavored for many months past to state their grievances to and to obtain redress from their chiefs, but their efforts met with no response. Vague hopes and promises were held out to them, but, as a rule, their demands were put aside with a contemptuous indifference that exasperated the delegates who spoke in the name of the rest. When once the strike was proclaimed it was directed with an earnestness and energy that, if we consider the possible consequences of the movement, were strangely impressive. The strikers never asked for an increase of salary; they demanded certain alterations in M. Simyan's rules, and, above all, they clamored for his dismissal.

Their claims were, no doubt, partly justified, but, taken as a whole, the strike is a dangerous symptom. "Every feature of it," says an English paper, "points to the movement as an outline of the great political revolution which is being persistently and mathematically prepared by the leaders of the syndicates or unions." And, after making every allowance for the strikers' righteous indignation, the fact remains that they caused grave danger and discomfort to their country.

It is easy to imagine the heavy loss entailed by the

strike in the world of finance and trade, but only those who were staying in France last March can realize the curious feeling of isolation that was experienced in Paris and in the provinces. The postal service was suddenly interrupted, the telegraph ceased to act, and, at one time, even the telephone could not be used. Business losses were estimated at £500,000 daily, and at one time it appeared as if Paris, the headquarters of the movement, was to be deprived of food as well as of letters. The tradesmen who sell provisions at the "Halles" were prevented either from corresponding with their purveyors in the provinces or from sending them money; consequently the latter ceased to buy or to send provisions of meat, vegetables and eggs to the Paris market. A few important firms formed an association and sent messengers to Belgium daily to post letters or telegrams to their correspondents on the Continent. In a town in the south of France, twelve hours from Paris, the presence of a Paris doctor was required for an urgent case, but as neither a letter nor a telegram could reach him a messenger was despatched by train to bring him back. The Mayor of Biarritz, with remarkable enterprise, organized a special courier service for English visitors and sent a messenger to Dover with letters and instructions to bring back the replies. Many English and American travelers, however, who were expecting remittances, found themselves in sore distress for a few days.

A curious and unexpected feature of the crisis was the equanimity with which the excitable and emotional French people bore the material loss and grievous anxiety that attended the strike. Even the conservative papers struck a note of extreme indulgence with regard to the rebels, betraying more sympathy with them than with a government whose unprincipled policy was the real cause of the movement.

The situation of the ministers was, during some days, one of extreme difficulty, and M. Barthou, the minister of "les Travaux publics," faced it with a certain energy. Not only were communications stopped between Paris and the provinces; worse still: at a moment when the possibility of war in the East caused general agitation, the French Government was cut off from its agents beyond the frontier.

At the outset the Government endeavored to frighten the rebels into submission, but soon the set purpose and quiet perseverance of the leaders of the strike impressed the Cabinet and negotiations were opened. The post office delegates were received by the Ministers and in the end all their demands were granted save one—M. Simyan, their hated chief, being allowed for the time being, to remain at his post. It has been argued that by entering into negotiations with the strikers the Government betrayed its weakness, but no other course was open to the Ministers, whose moral strength has been long since weakened by their concessions to the radical party. Certain features of the post office strike are distinctly alarming: for the first time a class of public servants, well known as steady, quiet, respectable men and women, suddenly rebelled against their chiefs; their grievances, however real they might appear, being out of all proportion with the grave evils entailed by the movement.

But the real secret of the crisis lies deeper than the discontent of the post office servants; it is part of a social system that is at the present moment thoroughly undermined. For years past, the Government has flattered the evil passions of the multitudes; it has urged the working classes to assert their rights and neglected to teach them their duties; it has deceived them by false

promises of wealth, emancipation and happiness, and, by its crafty and relentless religious persecution, it has destroyed in the souls of the young the principles that alone make a nation morally strong.

The form of government matters little, but whether it be a monarchy or a republic, every Government that wishes to exercise a powerful influence must needs hold to the fundamental principles of justice, religion and morality that are the basis of public order and peace.

The power of syndicates, associations and unions among workers of all description is gaining ground in France as elsewhere; it would be folly to run counter to the movement, but, to direct it wisely and well, needs higher ideals and a stronger hand than those of the men who, at present, control the destinies of the country. "We can hardly call Government an association of politicians whose object is to use for their own ends the passions and vices of the democracy," writes M. Jules Delafosse, a leading French journalist; and M. Maurice Barrès, a member of the French Academy, touches the right note when he points out that Cabinet ministers who owe their official position to the encouragement they have given to strikes, are hardly qualified to preach order, discipline and respect to their discontented subordinates.

BARBARA DE COURSON. (B. N.)

An English Outlook

LONDON, APRIL 3, 1909.

The Catholic episcopate in England has lost one of its veterans by the death of Dr. William Anthony Johnson, Titular Bishop of Arindela, March 27. Bishop Johnson was a Londoner, born as long ago as 1832. He studied at Douai and at the English College in Rome, where he was ordained in the Advent of 1857, and where, two years later, he took the degree of Doctor of Divinity. When he began his work as a priest in the newly established diocese of Westminster, Cardinal Wiseman was at its head. One Sunday in 1865 his successor, Archbishop Manning heard Dr. Johnson preach a sermon, and next day to his utter astonishment the young priest was summoned to the Archbishop's house and told that he was to live there as one of his secretaries.

This was the beginning of forty-four years of unbroken activity under three successive Archbishops. He became Archbishop Manning's chief secretary and in many ways his right hand man. Cardinal Vaughan kept him by his side in the same capacity. He had been made a canon of the Metropolitan Chapter and gradually became its senior, when he was appointed its provost. In 1904 he was named Vicar-General, and next year on his completion of forty years of work at the Archbishop's House the bishops of England unanimously requested the Archbishop to petition the Pope to recognize Dr. Johnson's service to the Church by raising him to the episcopate. Hence the Titular Bishopric of Arindela, an honor Dr. Johnson would have avoided if he could, for there never was a more unassuming wearer of the mitre.

London journalists, non-Catholic as well as Catholic, will long remember with gratitude his patient, helpful courtesy whenever they came to him for information. He made friends of all who had any dealings with him. To the poor he was a generous helper. Most of the purse his friends presented to him, when he was raised to the episcopate, was very quickly distributed in this way. There never was a harder, more persevering worker. In those forty-four years he never took any holidays but a single day of rest now and then. Once

after many years he was persuaded to go away for a real rest and change of scene. The cab was at the door. His portmanteau was carried out. He had taken his seat and was telling the driver which station to go to, when a telegram was handed to him. "I must attend to this," he said, and went back into the house. He began writing at his desk, presently his luggage was brought back, and the cab went away. The holiday was deferred and then abandoned. He worked on without any real rest, and at last died in harness. His death was the result of a severe cold, of the influenza type, ending in bronchitis.

The bishops of England and Wales usually meet at Archbishop's House in Low Week. This year this annual conference has been deferred to a later date to enable the English episcopate to be represented at Rome at the beatification of Jeanne d'Arc on Sunday, April 18th. There will also be a strong contingent of English Catholic laymen. It is felt that there will be historic justice in this act of reparation on the part of England to the memory of "The Maid," and all must admit that it will also be a manifestation of sympathy for the Church in France.

Last year when the Archbishop of Cologne sent one of his canons to the London Congress to invite its members to the gathering on the Rhine in the coming autumn, he sent a very special invitation to the French, asking them to come in as large numbers as possible, and promising them a welcome that would show there was no question of frontiers and rival nationalities when it was a matter of uniting in doing honor together to the Holy Eucharist. Now that such persistent efforts are being made in certain quarters to create bad blood between England and Germany, there is the same reason for English Catholics being eager to give practical proof of their brotherly union with those of Germany. It is gratifying to note that in the navy debate in the Reichstag, last week, one of the Catholic leaders urged strongly that the Government should strive to come to an agreement in checking the ruinous competition in armaments that had begun between Germany and England.

This naval question has loomed large in politics here for a fortnight. There has been a good deal that is artificial about the scare in its latest developments. To tell the whole story of the crisis would be a long business. I can only touch on some points that must be noted if one is to realize what has actually been happening. Cabinet secrets are usually well kept, but for some weeks back, though ministers said nothing definite, the talk of their intimate associates was enough to reveal that there were two parties in the cabinet each bitterly aggrieved at the other's conduct. There is no doubt there was a sharp controversy in progress between the Asquith-Haldane group with its Imperialist leanings, and the Economists headed by Lloyd-George. In the end there was a compromise. Instead of building the eight big ships for which the Navy League and other advocates of a huge navy were clamoring, the Government announced that four ships would be built for certain, and that they would ask for powers to lay down four more if they thought it necessary. In announcing this decision Mr. Asquith made a decidedly alarmist speech in the House of Commons. The pith of it was that the Government had become aware that Germany was building big battleships at a much more rapid rate than the published naval program had indicated, and generally increasing her ship and gun building resources in a way

that made a neck and neck shipbuilding race with England quite possible, and that we must keep the lead at all costs. The speech was apparently meant to silence any efforts of the Radical and economical wing of the Liberals to divide the party on the naval question. It is most curious that Mr. Asquith did not state that the information as to the laying down of extra ships in Germany had been communicated to our Admiralty by the German Government itself, with an explanation that it would not increase the final number built and was only a measure of temporary convenience to keep certain private yards employed.

The Opposition seized on Mr. Asquith's statement as a proof that the Admiralty had been caught napping. Whatever the newspapers may have said there was no real alarm in the country. It was, and is, an artificially worked up agitation, but it will rally a considerable amount of support because it appeals to the Jingo imperialist sentiment, that is not peculiar to England, but makes the crowd in most countries shout, now for a big army, now for a big navy, something bigger than any one else has if possible—most of the shouting being done precisely by those people who have not to deplete their own belongings very much in the way of taxes.

The Opposition—not over-wisely—moved a vote of censure in the House of Commons. It gave Sir Edward Grey the opportunity of assuring the House that British relations with Germany were excellent, but that at the same time it would not be easy to propose a mutual reduction of armaments for the present on account of our maritime position. England could only enter on an agreement that would still keep her well in front of Germany, and our neighbors could hardly be asked formally to agree to this inferiority. The proposed censure was rejected by a majority of over 200, but the agitation will go on.

All the by-elections point the same way. The Government has disappointed many of those who were its own supporters, by its exaggerated militarism on the one hand, with the piling up of heavy taxation, and on the other by its truckling now to aggressive labor, now to the intolerant wing of the Nonconformists. Times have been bad, unemployment rife and business slack. This has enabled the Protectionists, who have captured the Tory Party, to raise the cry of "Tariff Reform the Remedy"—"England for the English"—"Taxation of the Foreigner," and the rest. They are undoubtedly making many converts. We Catholics sink all other issues in that of the defence of our schools and this has ranged us against the Government. When the General Election comes there can be no practical doubt that the Opposition will come into power with a good working majority. The Irish party will be as strong as ever, and probably the balance of parties will place it in a better position to exact concessions from the new Government. (By the way, Parnell used always to say that Home Rule would be given by a Tory Government when the time was ripe, because only such a Government could control the House of Lords.) The signs of the times point to a diminution of the present Labor party of 32, and the party is embarrassed by the decision of the Courts that trades union funds must not be used for political purposes, such as paying election expenses and a living wage to Labor Members of Parliament. Socialism is for the time being in the minds of all thinking men a less danger to England than militarism and Jingoism.

A. H. A.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, APRIL 17, 1909.

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The Guadalajara Trouble

Religion is taken seriously in Guadalajara, Mexico. The disturbances which occurred there lately, were occasioned by the circulation of a blasphemous publication which was scattered throughout the town. The blasphemy called for reparation, and, as our correspondent there telegraphed, solemn reparation services were held in the different churches. Some irreligious newspapers scoffed at these manifestations, adding further outrages. The Archbishop, Mgr. Ortiz, publicly censured these papers, and forbade the reading of one of them. Protests, signed by thousands of prominent Catholics, were issued against the outburst of anti-Catholic prejudice; a paper was published to resist this outbreak, a sharp controversy ensued, personal rancor was stirred, and the Governor privately intervened to quiet the agitation. There is now no disturbance, and the public blasphemy has been stopped.

The Facts in Prof. Schnitzer's Case

In the first number for April *The Outlook* resents the action of the Holy See in censuring Professor Schnitzer, of the University of Munich, and attempts to throw discredit on Rome for issuing against him what it terms an "automatic excommunication." Apparently, *The Outlook* did not take the trouble to ascertain the facts in this case. Professor Schnitzer could no more be tolerated by the authorities of the Church than could the venerable editor of *The Outlook* be retained in his position, were he to abandon his devotion to civic righteousness. In order to learn what precisely Professor Schnitzer had done, we cabled to the Central Bureau of the German Volksverein in München-Gladbach, Prussia, and obtained the following despatch:

The professor had written several articles in the *Süd-deutsche Monatshefte* on the study of legends, in which he declared that the miracles and resurrection of Christ are only legendary additions. Miracles, he says, cannot be recognized at all, and must therefore be ignored by the historical. In February, 1908, he published in the *Internationale Wochenschrift* a criticism full of hatred and

abuse of the Pope's encyclical on Modernism. Thereupon, the *suspensio a divinis* was inflicted upon him, i. e., he was no longer allowed to perform the duties of the ministry. At the same time the students were forbidden to attend his lectures. The professor refused to submit. To postpone the issue, he made a journey to Japan, to continue, as he said, his studies on comparative theology. After his return he joined the philosophical faculty; but as he had not yet submitted to the ecclesiastical authorities, they did not allow him to teach that branch, and since he persisted in his error, he was excommunicated. The excommunication was at first private but will now become public, as he continues to write against the ecclesiastical authorities.

The next time *The Outlook* talks assertively about papal excommunications, we shall know how to discount its utterances.

Dr. Patton and the Pope

In the confusion of misunderstanding and of adverse criticism which even at this late day is prevalent among non-Catholic teachers and writers in their comments on the stand taken by the Church authorities in regard to Modernism, it is refreshing to find a vastly kinder tone ringing out of the utterance of one of their great leaders in this country. Dr. Francis L. Patton, president of the Princeton Theological Seminary, an institution which appears to have lost none of the strong orthodoxy of Dr. McCosh's day, recently lectured in Buffalo on the fundamentals of Christianity: "Is there a personal God, and has He spoken to us through Jesus Christ." During his stay in Buffalo he was interviewed by the *Buffalo Express* and was asked: "Do you think liberal theology is weakening our churches?" "Yes, I do," was his reply. "Are the liberalizing influences growing?" "Yes, and the situation is going to be worse before it grows better," Dr. Patton said with emphasis, "the churches are drifting away from the doctrine of the Incarnation." "Then you sympathize with Pope Pius and his stand on Modernism," the reporter further questioned. "Yes, in a way I do," replied the Princeton theologian. And after a moment of deep thought, he added: "Yes, I agree with the Pope in his protest against the extension of liberal theology and those in the Catholic Church who are advancing it."

The veteran Presbyterian leader is right. The situation threatens to grow decidedly worse before it grows better. The loose manner in which the vital doctrines of Christianity are handled among us to-day, the flippancy of the so-called arguments advanced in dealing with such fundamental questions as the existence of a personal God, the divinity of Christ, the immortality of the soul, the existence of hell with its eternal punishment cannot but create danger to the simple faith of the less cultured among us. Not fortified by the sturdy strength of devoted study to cast aside the difficulties suggested, they meet the poison of liberal theology in our cheap popular

magazines, in our daily newspapers, in books which crowd the shelves of public libraries; our Christian dogmas are coming to be the subject of scoffing doubt, and of ridicule among the lowly in factories, in workshops, and even, if our Catholic workingmen are not shaken in their faith, they are frequently at a loss to answer the flippancy of modern thought that has filtered down among them. Does one wonder that the honest orthodoxy of the old Presbyterian churchman makes him agree with the Pope in his protest against the extension of liberal theology.

Strong But Not Extreme

Many of the Catholic papers of the land have been pleased to quote the statement of the well known Cardinal Mercier of Mechlin, made during a recent visit to Rome for the consecration of the new Church of Our Lady Immaculate and St. John Berchmans, a gift of the Catholics of Belgium. They have, however, emphasized but one thought of the great Churchman, that of the necessity of consecrating our forces to the development of the Catholic press. There is in his utterance still another note which, as it expresses a vital character of AMERICA, induces us to give in full the statement made by the Cardinal. . . . "Talking about newspapers, permit me to express the pain I feel every time I come to Rome and find that the immoral and anti-clerical press is every day gaining ground. This morning I went to celebrate Mass at the Church of St. Frances of Rome in the Forum. It was early, and near the church stood a news vendor. Everyone of the workingmen who passed by bought a paper and went on reading it attentively. They were all anti-clerical sheets. And then I thought: How is it that you do not succeed in giving greater development and circulation to the Catholic press in Rome? Take my word for it, the necessity of consecrating our forces to the development of the press is a necessity of capital importance at the present moment. I, bishop as I am, would delay the building of a church in order to help in the founding of a newspaper." . . . "These papers" (he is speaking of the Catholic newspapers spread among the people in Belgium) "are sincerely and entirely Catholic in spirit and intention, but they do not flaunt themselves unnecessarily as Catholic. We never fail to have in them articles and news that interest the different classes, and we give as little as possible of an explicitly sacred or religious tone. Thus our papers are made interesting to all kinds of readers, who become indoctrinated with sound views on moral and social questions."

Patriotism and Religion in France

There were some fine exhibitions of patriotism and religion in France lately, which even Clemenceau's arbitrary rule was obliged to respect. The first was the rebellion of the university students against Mr. Thalamas, because of his lectures against St. Joan of Arc. The hall became a pandemonium. The police were unable to protect him

against the hoots and groans of his pupils, and he could not make his appearance in the lecture room. The Government had to remove him from the professorial chair; even the Minister of Public Instruction, Doumergue, a Protestant, was unable to sustain him. Many students were arrested, tried and convicted. Their parents assisted at the Assizes, and were proud that their sons should go to prison for such a cause.

Mr. Camille Bellaigue is the musical critic on the *Revue des Deux Mondes*. His two sons, aged fourteen and twelve, had been arrested by the police, but when brought before the Judge, they were acquitted, not because they had not taken part in the commotion, but because they were considered to have acted without discernment. Their father, who was present, seemed to be sorry for the acquittal of his sons. "But," he interposed, "if you don't condemn my sons, you ought to condemn me. I wish to declare, and it is my right to do so, that I claim for myself the responsibility of a father in all its civil, civic and above all penal bearing, if that is possible, for all that my sons have done. Young they may be, yet they fully realized what they were doing, and I deem it an honor that they acted as they did in behalf of the religion of their country. You cannot reproach me with not encouraging them, on the day of Mr. Thalamas's first lecture. I, myself, brought them to the Sorbonne, and together we had the common joy of being among those who hissed and hooted down the professor from the chair he was occupying unworthily. In the streets, that very day, I shouted, '*A bas, Thalamas! Long live Jeanne d'Arc.*'" Other parents came and spoke in the same strain, proud of their sons and of the noble lesson of religion and patriotism they had given them. Mr. Lecomte spoke even more boldly to the judge when defending his son: "You are a Freemason," he said to the judge, "and Thalamas is a Freemason. This process itself is first and foremost a masonic affair, and therefore you are incompetent, *ratione personæ*, to pass a judgment." Such plain speaking is of happy augury for the country.

Less than thirty years ago General Hancock, then standard-bearer of the Democratic hosts, was made the butt of every petty paragrapher in the land, because he had said the tariff was only a local issue and should, therefore, not enter into national politics. Were he with us to-day how complete his vindication! The entanglements that make Speaker Cannon weary, and the vested interests that cry to Chairman Payne for considerate action show that either this tariff of ours is a purely local issue or it is selfishness run mad! Eastern interests, northern interests, the interests of the middle west, western interests, southern interests; protection for lumber, coal, iron, a duty of ten per cent. on hides, higher taxes on stockings, gloves and underwear—but who can enumerate the wearisome details?

LITERATURE

The Maid of Orleans

I

Amid Domremy's forest shade,
 Predestined unto deeds divine,
 She moved, a simple shepherd maid,
 Among her gentle sheep and kine.
 Unheeded tended she the hearth,
 The water drew, the cottage swept;
 But angels marked her from her birth,
 And round her footsteps vigil kept.

II

Unschool'd in worldly lore, nor wise
 In aught save purity and truth,
 Strange visions shone before her eyes,
 Strange voices filled with awe her youth.
 Beneath her blossomed orchard boughs,
 Where homeward hummed the hiving
 bees,
 Were irised wings and haloed brows,
 And chant of heavenly harmonies.

III

Amid the daisies of the field
 She knelt to nurse a weaning lamb;
 One flashed before with helm and shield,
 His hair a burning oriflamme.
 Prostrate she fell upon the sword
 And, trembling, took his dread com-
 mand—
 'Twas Michael, Warrior of the Lord,
 Who bade her free her native land.

IV

Sing, Rouen, sing the glorious tale
 How fell the tyrant 'neath the sword!
 For hosts of mail could naught avail
 Against the legions of the Lord.
 Sing, leaguered Orleans, of the day
 She succored thee with heavenly aid,
 When triumphed in the bloody fray
 The snow-white banner of the Maid!

V

She bade her country's troubles cease;
 She crowned her king at Rheims; then
 fain
 Had found again her childhood's peace
 Among the meadows of Lorraine.
 From camp and court she fain had gone
 Back to the simple shepherd life,
 And 'mid her doves and lambs had won
 Oblivion of earthly strife.

VI

But Christ reserved an aureole
 For her, more bright than crown of King,
 And from the cleansing flame her soul
 Unto eternal peace took wing.
 From foul aspersion of her foes,
 From hatred's tongue, from slander's
 taint,
 Sublimed in martyr death she rose
 To deathless glory of the saint.

VII

To-day we hymn her praise with them,
 The laurelled and the glorified,

Who wear the martyr's anadem,
 For witness unto God who died.
 Sing, sing her fame, O grateful France!
 Enshrine her name in golden love,
 Who brought to thee deliverance
 And from thy shore the tyrant drove!

VIII

And unto Christ, our King eterne,
 Lord of the flaming seraphim,
 While censers smoke and tapers burn,
 Let rise the loud liturgic hymn!
 His hand from thrones of pow'r doth
 thrust
 The mighty and their pride cast down,
 The meek and humble from the dust
 Exalted to His heavenly crown.

P. J. COLEMAN.

Personal Recollections of Joan of Arc.

MARK TWAIN (Samuel Clemens). London:
 Longmans and Co.

The Maid of France. ANDREW LANG,
 New York: Harpers.

Jeanne d'Arc. ANATOLE FRANCE, Paris:
 Colmann-Levy.

We have selected this group from Jeanne d'Arc's numerous biographies as representative of non-Catholic opinion. Permeated as she was by Catholic faith and feeling, writers of her own church would naturally be better qualified to appreciate her motives; but two of the lives before us are proof that sympathy with the Maid and insight into her spiritual character are not confined to Catholic pens, while the third suggests that "some who came to mock have stayed," if not "to pray," at least to pay reluctant tribute at her shrine.

Mr. Clemens guarantees his story (the supposed memoirs of Jeanne d'Arc's page, Louis le Conte) as "faithful to her official history" though he will not vouch for "the added particulars." But these "particulars" have an historical as well as literary value; they give the atmosphere and color of the times and serve as a vehicle to stress probabilities and convey the personal viewpoint where conclusive evidence is lacking. His admiration of the Maid is absolute.

"She was the Genius of Patriotism embodied and made flesh . . . that noble child, that sublime personality, that spirit which has no peer in its purity from all alloy of self-seeking, self-interest, personal ambition. . . . A slender girl in her first young bloom with a martyr's crown upon her head and in her hand the sword that severed her country's bonds, she was the most noble life ever born into this world save only one."

From his desire to exalt his heroine springs the chief defect of his book; he is prone to strengthen his contrasts with forced antithesis and unduly depreciate her surroundings and her age. But thoroughly cognizant of his subject, he never allows his facts to get entangled in "the mass of

added particular"; even his picture of the religious element in her character is adequate and warm.

Mr. Lang's work is professedly critical, yet his conclusions coincide with Mr. Clemens's on every moot point.

Having made a complete study of all the original documents and other records of value and applied the laws of historical evidence, he finds in favor of the Maid. Her common-sense, her physical and mental soundness and her simple, honest truth he declares unquestionable; hence when she affirms that her Voices told her so and so, one has to accept her word however marvelous the message. But when these messages were prophetic of the unlikely, the unknowable and the seemingly impossible, and the impossible happened as foretold, then Mr. Lang gives it up. He is unwilling to accept the supernatural, but he sees no alternative.

Anatole France is more daring. He belongs to the school that decries a personal God and also those who believe in Him. Hence an alternative for Divine interference must be found. What savors of the miraculous must go, even if his country's Deliverer and the purest character in its history has to go along with it. If facts support the miraculous, so much the worse for facts. As a result Mr. Lang is able to enliven his narrative with the frequent contradictions, absurd hypotheses, false interpretations and positive misstatements of M. France. He insists that Jeanne's Voices sprang from her own subconsciousness and again that she was indoctrinated by priests who were constantly around her, but he makes her despise priests and desire the exclusive society of soldiers when the necessities of his theory require this attitude. He describes her as an imbecile when, Divine support excluded, the deed he narrates would imply commanding genius. Dunois and d'Alençon swore to her marvelous military capacity and other qualities at variance with his theory, hence he knows that they lied. In fact, he relegates one hundred and twenty-three sworn witnesses to the "Ananias Club," when their evidence will not fit in with his hypothesis. That the documents cited in his notes, which are accurate and ample, frequently contradict his text or fail to prove it, matters little; few readers verify references.

A somewhat confused critic in the New York Times admits that "the Frenchman is forced to make the testimony correspond to his hypothesis" and then pronounces him "a scientific historian." He comes to M. France's aid with the helpful suggestion that "'automatisms' account for her knowledge of the King's secret, the buried sword of Fierbois, her arrow-wounds, etc."; but Quicherat, who though a rationalist is scientific, has this to say about such facts:

"They rest on bases of evidence so solid that we cannot reject them without reject-

ing the very foundation of history. Whether science can account for the facts or not the visions must be admitted and the strange spiritual perceptions that issued from the visions. These peculiarities in Jeanne's life seem to pass beyond the circle of human power."

"The Scots," says Mr. Lang, "stood for her always with pen as with sword," but he forgets that Glasdale, who fought her fiercely and insulted her grievously, was a Scot. His judgment seems at fault in the puzzled matter of "recantation." There were two documents, one of six lines, which was signed and afterwards destroyed; the other, a much longer one and admittedly spurious, was substituted adroitly for the first. Was the first a repudiation of Jeanne's Voices and her mission? Mr. Lang believes it was, because Jeanne protested next day that it was a "sin," that her Voices reproved her and that she did it "through fear of the fire." But if her denial was complete why should Cauchon substitute another? Would not the mere semblance of recantation merit reproof from the Voices of perfection and seem sinful to one so true and brave as Jeanne d'Arc? However this may be, such a momentary weakness does not influence Mr. Lang's final verdict:

"She was the consummation and ideal of two noble human efforts towards perfection. The peasant's daughter was the Flower of Chivalry, brave, gentle, merciful, courteous, kind and loyal. . . . Spenser could not create, Shakespeare could not imagine such a being. She was the most perfect daughter of her church; to her its sacraments were the very Bread of Life; her conscience, by frequent confession, was kept fair and pure as the lilies of Paradise. In a tragedy without parallel or precedent the Flower of Chivalry died for France and the Chivalry of France which had deserted her; she died by the Chivalry of England, which shamefully entreated and destroyed her; while the most faithful of Christians perished through the dull political hatred of priests who impudently called themselves 'the Church.'"

The perusal of these three biographies suggests the conclusion that no honest man can study the life of Jeanne d'Arc without becoming her admirer and defender, and that the writer who depreciates her character impugns his own.

M. K.

The Catholic Who's Who and Year Book. F. C. BURNAND, London: Burns and Oates.

We welcome the second number of the *biographical Year Book of British Catholics*. In the preface to the former issue the editor congratulated the originators

and compilers of the work, on the results of their painstaking labor. The volume for 1909, with its additional six hundred names, presents an opportunity for still further congratulations. It contains not only additions but also important corrections, as when Louis Duncombe Cameron in the 1908 edition appears as Ludovick Charles Richard Cameron in 1909 with other changes in the body of the sketch itself. These emendations, however, do not seem to be numerous, and are only practical applications of the laws of evolution and development as applied to the work of a painstaking compiler.

It is not clear why Americans should be given a place in this Roll Call of British Catholics. About fifty citizens of the great Republic are thus honored. All our Archbishops are there, except Archbishop Moeller of Cincinnati; of course Archbishop Pitaval's appointment to the See of Santa Fé took place after the publication of the work.

Aside from the selection of the Metropolitans it is interesting to note who are the prominent American Catholics, lay and cleric in the opinion of the discriminating English editor. There are sketches of Bishop Spalding and Bishop Conaty, of Father Searle, the head of the Paulists, Father Zahm, provincial of the Congregation of the Holy Cross, and Father Sherman, the Jesuit, who by the way is not, as stated, a member of the Maryland-New York, but of the Missouri Province. Editors and authors are represented by Father Lambert of the New York *Freeman's Journal*, Father Hudson, of the *Ave Maria*; Father Tabb, the poet; Humphrey Joseph Desmond, of newspaper-syndicate fame, and Charles Warren Stoddard, whose "South Sea Idylls," it is recorded, is spoken of with high appreciation by Robert Louis Stevenson and W. D. Howells. Major-General Coppinger is singled out presumably as the foremost Catholic in the Army, with Bellamy Storer and Maurice Francis Egan of the diplomatic corps; Charles J. Bonaparte of Mr. Roosevelt's cabinet, and William Bourke Cockran, **Congressman, Statesman and Orator**. But why omit Edward Douglass White and Joseph McKenna, both of the United States Supreme Court, the latter also a cabinet officer under President Cleveland?

The American Catholic layman is further represented by William J. Onahan, President of the Chicago Public Library; the late Francis Marion Crawford, the novelist; J. Godfrey Raupert, lecturer on Spiritism, and Thomas St. John Gaffney, the present Consul-General of the United States at Dresden. One of the delightful surprises of this new issue is the sketch of Richard Croker, "for a long time leader of Tammany Hall," and the

winner of "the Derby with 'Orby,' 1907."

This valuable compilation introduces us to several American celebrities, chiefly women, who have drifted away from these shores and have become virtually, if not legally, subjects of His Majesty, King Edward VII.; Madam Albani, the prima donna, for instance; Alice Tobin, of California; Louise Imogen Guiney, of Boston, and "our Mary," Mrs. de Navarro. Of those who remain with us, Agnes Repplier, of Philadelphia, and Rose Hawthorne Lathrop appeared in the first issue, and to the new edition are now added Marion Ames Taggart, who is referred to as a descendant of a Bunker's (sic) Hill hero; Katharine Conway, of Boston, and Frances Tiernan, of Salisbury, New Carolina, wherever that is, this year's recipient of the Laetare Medal.

We noticed one inaccuracy in the treatment of the American sketches, and that is rather startling. Reginald Count Ward, a native of Boston, "the possessor of many foreign decorations," and "ex-Consul-General for Roumania in London," who in the issue of 1908 is referred to as a kinsman of Artemus Ward is evolved into "a great-great-grandson of the American humorist, Artemus Ward." As "Artemus Ward" is but the pen-name of Charles Farrar Browne whose popularity in England where he died in 1867 was even greater than in his own country, the error is not only surprising but amusing. Were the facts as recorded, it would be the first instance of the transmission of a pen-name to one's descendants. This little sketch reads like a paragraph from the pages of *Punch*, prepared by "Artemus Ward" himself for the delectation of English readers. It is a refreshing oasis in the desert of monotonous accuracy. *Quandoque dormitat Homerus*. The most painstaking biographer will occasionally nod. There is an Artemas Ward, who was a distinguished general of the American Revolution.

For those who are familiar with the names of episcopal sees it may be a matter of indifference, but we venture to suggest that it would be a decided improvement to catalogue the prelates under their patronymics, and not as is done in this volume, under the names of their dioceses. If the present arrangement is preserved, at least a cross reference would be helpful. Only the initiated will look for the Rt. Rev. Wm. Anthony Johnson, Provost of Westminster, under the title of *Arindela*, which is his titular see.

The usefulness and general accuracy of the "Catholic Who's Who for 1909" only whets our longing for the "American Catholic Who's Who," which Georgina Pell Curtis has in preparation and which we trust will be speedily forthcoming.

E. P. S.

Catholic Footsteps in Old New York. WILLIAM HARPER BENNETT. \$2.50. New York: Schwartz, Kerwin and Fauss.

Do New York Catholics know local history from their own special viewpoint? It is to be feared they do not. It is not taught in our schools, and there are no present text-books from which to teach it. In September next we are to have an elaborate ceremonial to commemorate the sailing up our great river of the sea-rover Henry Hudson in his Dutch Half-Moon. Yet few of those who will join in the celebration know that years before Hudson, the first European vessel to enter our bay was the French Caravel Dauphin commanded by the Catholic Giovanni Verrazano, and he called Sandy Hook, the Cape of St. Mary. This was about the last of April, 1524. The year following, another Catholic, the Spaniard, Estevan Gomez, was here and named our bay after St. Christobel and the river the San Antonio. Hudson came eighty-five years after Verrazano. Mr. Bennett begins his excellent compilation with Verrazano, and tells his story of old New York in a most entertaining manner, all through the centuries that follow down to 1808. To do this he says one "must wander far afield and gather cubes from many lands to construct the wondrous mosaic pictures of its rise, its progress and its present greatness."

The author shows himself a deft constructor for, although much of the material he uses can be found scattered about in many places, nowhere else can it be made so readily and practically available as in the shape in which he offers it. The volume makes one of the most serviceable and attractive contributions to our local historical records published in some time. Its title fully describes the contents which a copious and well-digested index puts instantly at the command of the student, who is further helped by the long list of authorities cited in the bibliography.

Supplementa Editioni decimae septimae Compendii Theologiae Moralis (Sabetti-Barrett) *adjuncta a* Timotheo-Barrett, S.J.

This work consists of two supplements. The first containing sixty-eight pages includes the text of the *Ne Temere* Decree on Matrimony, also the decisions of the S. Congregation of the Council interpreting this Decree, and a Commentary by Fr. Barrett, Professor of Moral Theology in Woodstock College. The second supplement in eight pages consists of recent decrees of the Roman Congregations on various subjects.

In reading Fr. Barrett's commentary on the "*Ne Temere*" one cannot fail to be convinced that he has made a very careful study of the Decree itself and of the many interpretations given by other writers. The result of his labors is a full, clear, and yet concise view of what we should hold

upon the new matrimonial legislation. The writer is always ready with a solid reason or principle to sustain whatever opinion he adopts, and it would seem that any opinion which he defends may be safely followed.

In bestowing this well merited praise on the commentary before us, it is not intended to signify that in every particular, however minute, the writer holds the opinion which should be most commended. Thus, on page 64, treating the question—"Cuinam parochus emolumenta stolae remittenda sint"—he makes several hypotheses, giving a fitting answer in each: then he adds—"Si uterque habet domicilium in una parochia, menstruum vero commorationem in alia, regulariter, ut nobis videtur, sunt dividenda, uterque enim parochus poterat licite assistere, et emolumenta indubie pertinent, salvo meliore judicio, ad eum qui licite assistit." The meaning of the writer seems to be that the *emolumenta stolae* should be divided between the *parochus domicilii* and the *parochus menstruae commorationis*, because each of them could licitly assist at the marriage. Many, we think, will disagree with this view, holding that the *parochus* who has been asked to assist and who does actually assist as the authorized witness of the marriage may lawfully keep the *emolumenta stolae* without any division.

In concluding this brief notice of Fr. Barrett's commentary, it may be asserted without hesitation that the work will be eagerly read by the clergy of the United States and that they will find it a most useful aid to the proper understanding of the new marriage law.

The Christ, The Son of God. L'ABBÉ FOUARD, New York: Longmans, Green & Co. Price 25 cents.

This is Abbé Fouard's masterpiece in a form that brings it within the reach of all. Though two large volumes have been compressed into one, it is clearly printed, aptly illustrated and presents an attractive appearance. In the thirty years that have elapsed since its first issue, numerous lives of Christ have been given to the public, especially in recent years when the Saviour's words and deeds became the battling ground of various schools of thought. Yet Abbé Fouard's work not only maintained its ground but grew steadily in favor. It is an arsenal of Christian piety and love, appealing equally to head and heart. There is no other Life that more fully satisfies the yearnings of Faith; and there is no "modern" heresy or other sceptical lucubration unanswered in its pages.

Withal it is easy reading. The scholar will gather more; but the skill of style and touch of sympathy with the intrinsic interest of the narrative, will take hold of every reader. The author had digested the literature of the subject, traditional and

critical, and studied the land and people on the spot, "following the Master step by step from Dan to Beersheba," he draws from contemporary history the thoughts and manners of the times. The Gospel writers constantly allude to customs and habits utterly divergent from ours, and, moreover, their aim was not to give a complete life of their Master, but "to show forth in Jesus the Christ whom they adored." Looking at facts and persons from the Eastern view-point, Abbé Fouard has been able to re-build for us the vanished world of Gospel days, and expand, collate, explain and complete the work of the Evangelists.

"This Life of Jesus," says the author, "is an act of Faith." It should awaken or strengthen Faith in every reader.

The *Annales Religieuses d'Orléans* thus describes the arms of Jeanne d'Arc:

"Two different armorial bearings are mentioned in connection with Jeanne d'Arc, those which she herself assumed at Poitiers, and those which Charles VII assigned when he ennobled her and her family. The latter are qualified as 'royal,' the former as 'personal'—the only ones she used, at least up to her stay in Tours. There in obedience to the Heavenly Voices she had a figure of Christ blessing the lily of France, the words 'Jhesus-Maria' and other emblems embroidered on a new banner. Did this banner retain the blue shield and white dove of Poitiers? It seems most probable. If so it was with these 'personal' armorial bearings attached to the Tours banner that La Pucelle assailed the English forts at Orleans. She never assumed the Royal armorial Bearings at any time, though her brothers adopted them, but she was greatly attached to those she received from heaven.

"After the Poitiers committee had reported in her favor, Charles appointed her Commander-in-chief and ordered that she be equipped with arms in accordance with her dignity. Along with the white armor befitting 'The Maid,' she was presented a banner in sign of authority. She added, as was customary, an emblem of her own choice, probably suggested by her saints. This emblem consisted of an azure shield with a white dove holding in its bill a banneret inscribed with the legend: *De par le Roi du Ciel* (from the King of Heaven).

"Louis XIII thus blazons the arms granted to Jeanne's family by Charles VII: 'Azure with silver sword pommeled in gold, bearing a golden crown, flanked with golden lilies.' Hence, at her festivals we are free to use either symbol or both. If one is to be chosen, we should select Jeanne's 'personal' arms, for these were designated conjointly by the Maid and by her Saints."

EDUCATIONAL

Mr. James A. J. McKenna, Assistant Indian Commissioner, Canada, in his evidence upon Indian Affairs before the Canadian Civil Service Commission, made the following weighty statement in respect to Indian Education and Indian Missions:

"In our Industrial and Boarding Schools, which are the chief and most effective agencies of Indian Education, the State stands *loco parentis* to the children in the fullest sense. The children are removed entirely from the care and guardianship of their parents and come directly and exclusively under State tutelage. For their ethical training it is essential that provision should be made. One way—and the only alternative way to that followed—would be for the State to create a sort of composite ethical system of its own. This, to say the least, would be a dangerous experiment. The other—the way approved by experience—is the employment of the means afforded for ethical training by the different churches which have done and are doing missionary work among the Indians. There are people who consider it an evidence of advanced thought to belittle the work of the missionaries; but those who have studied the Indian question seriously and at first hand find it difficult to adequately describe the civilizing influences of their devoted labors. I have seen the effects of these influences far in advance of the operation of our civil system, and can bear witness to their great benefit to the State."

Mr. McKenna, formerly a contributor to *The Catholic World*, has had long and varied personal experience of Indian schools in the Canadian West, which he has traversed in every direction as the chief practical representative of the Indian Department. Some years ago he accompanied the venerable Oblate missionary, Father Lacombe, in a conciliatory government visitation of remote Indian reserves.

The Fifth Annual Report of the Reverend Superintendents of Catholic Schools, Archdiocese of New York, issued by the New York Catholic School Board is a chronicle of Catholic School achievement edited by Fathers Thornton and Smith, the Reverend Superintendents of Catholic Schools. It purports to give a "complete directory and the statistics of all the Catholic Schools in the Archdiocese for the centennial year 1908." Even a cursory reading will show that the purpose of the editors has been fully attained. The Report opens with an address to Archbishop Farley in which the Right Reverend President of the School Board acknowledges the inspiration and encouragement given by the Most Reverend head of the Archdiocese, who has made it a

supreme effort of his administration to bring the religious schools of New York to the high grade of excellence they enjoy to-day.

Then follow full statistics of schools and teachers and pupils, a useful recapitulation and a summary, a statement of the standing of the two Catholic High Schools, a classification of schools according to register and similar useful documents which will appeal to the student of school activities.

A brief historical review of the work accomplished for Catholic education in all its departments in the Archdiocese during the hundred years of its existence, two papers touching upon topics of special interest to school directors, and a copy of certain disciplinary regulations in force in the schools, have been incorporated into this report.

Certain details mentioned in the summary of recapitulations will prove of particular interest to all who desire to keep in touch with the great work done by Catholics in the cause of religious education. There are in the Archdiocese of New York, which is one of the chief centres of Catholic life in the world to-day, 139 schools; the total value of school property is \$11,016,858.00, and the annual cost of maintenance for all the parish schools is \$744,420.00; the total number of pupils on register was 70,002, of these 65,559 were on record as in actual attendance during the major portion of the school year; of the 1,547 teachers engaged in the work of the schools, 993 are religious, and 554 are lay teachers; the total number of classes is 1,325; the total number of candidates from the schools for New York Regents' Examinations during the year was 4,998, and the total number of examinations accepted from these by the Regents "for counts," was 15,006; finally the total number of pupils entered from the schools in Catholic High Schools and Colleges for 1908 was 519. A splendid showing certainly for the prosperous condition of Catholic Schools in New York, and a striking evidence of the sacrifice our people are willing to make "for principle's sake." Fathers Thornton and Smith are to be congratulated upon the thoroughness of the work done and upon the general excellence of their report

The third annual report of the president and treasurer of the Carnegie Foundation for the Advancement of Teaching is a complete record of the work done by the officers of administration and trustees of Mr. Carnegie's notable foundation. It contains the minutes of the current business of the year; brief papers involving some financial questions in colleges admitted to the privileges of the fund; an explanation of the reasons inducing the trustees to concede these privileges to tax-supported institutions in opposition to the original purpose of the foundation;

a summary review of general educational progress and problems; a condensed statement of the general purposes in education of denominational boards; a word "de mortuis;" the report of the treasurer, and finally a list of tables which will prove a benefit to the student of the economic questions involved in the distribution of the fund.

The necessary brevity of a notice will not forbid the expression of the regret that Mr. Carnegie, in the beneficent purpose of his foundation, could not see his way to an acknowledgment of the immense good done by private and denominational colleges throughout the land by allowing them to enjoy the favor of his benefaction. Contrary to a statement in one of the papers of the report—*there are private colleges*. And there is no reason drawn from the notion of educational work which denies the possibility of the fullest and happiest results in true educational training to the efforts of those who toil in private colleges. These will of course almost necessarily be denominational schools. Besides, there are men high in the councils of educational associations to-day who are not slow to proclaim the splendid achievements of these unselfish efforts despite the lack of rich endowment and equipment enjoyed by the institutions admitted to the Carnegie fund. It is to be regretted, we repeat, that professors in such schools may not be comforted in their honorable striving by the prospect of the relief which the fund allows its beneficiaries in the darkening of their life's evening. However, one may question whether the independence of scholarly freedom is not a better guarantee of fitness for the liberalizing ways of true culture than is the eagerness of some to do away with denominational restrictions in order to meet the requirements of Mr. Carnegie's fund.

The Status of Gaelic in the new university is the most widely discussed topic in Ireland. The county councils and other corporate bodies generally have passed resolutions in favor of making Gaelic essential for matriculation, while the Dublin corporation, by unanimous vote, would make Gaelic compulsory in the matriculation examinations of all Irish universities alike. An article by Canon O'Leary on the subject in the *Dublin Leader* has created comment. He claims that "Irish of the fair and market" is quite a different thing from "English of the fair and market"; that Gaelic has already proved an intellectual and moral stimulus in Ireland, and educational "experts" who are ignorant of Gaelic are not competent to pass on its value; that the historic language of a nation is essential to its national university, especially as the majority demands it, and the inconvenience of the few should not outweigh the advantage of the many.

The Catholic students of the German universities have always banded together in societies, "Vereine" or "Verbindungen," which although along somewhat different lines in non-essential matters, succeeded in keeping up a truly Catholic spirit and enabling their members to enjoy the benefit of Catholic surroundings as far as this is possible. But the purpose of these societies emphasized more the sociable side of life, though they have frequently been the starting point of literary enterprises, of works of piety and charity. These societies are the nurseries of the men that afterwards take the lead in the defense of "truth, right and freedom." The Germans believe in federation everywhere, and these student societies form national "leagues" called "Cartells," in all universities.

Without interfering in the least with these flourishing associations, student societies of another kind, have of late come into prominence, for scientific, literary and charitable purposes. Within a few years not less than thirty have been formed. The purpose of the eighteen "Academic Vincent-de-Paul Societies" is explained by their name. The "Görres Societies" "Leo" or "Pius Associations," commonly pursue a scientific or literary aim. To these must be added about forty "Academic Societies of St. Boniface" of older date, which raise funds for the support of Catholic Churches in Protestant districts. Here, too, the idea of federation has already struck root. Last year a good number of them formed the "Academic Alliance," and issued a periodical. Just now, in that great centre of Catholic social activity, München-Gladbach, another periodical has been started to assist the efforts of university students in this line, the "Sozialen Studenten-Blätter."

SCIENCE

Farthest South.—Lieutenant E. H. Shackleton, of the British Navy, has immortalized his name by reaching a Southern latitude of 88 degrees, 23 minutes, coming within 111 miles of the South Pole. This achievement entirely eclipses Nansen's famous uplift of the Northern record from 83 degrees 24 minutes, to 86 degrees 14 minutes, which, great as it was, was but a jump of not quite three degrees, while Lieut. Shackleton's advance beyond the previous Antarctic record (82 degrees 16 minutes) is more than six degrees. Although the British naval officer and his party suffered from the bitter cold in spite of the fact that they chose to travel in the Antarctic summer season, yet it is well to remember that when he uses the peculiarly English phrase, "seventy-two degrees of frost," he means exactly what he says, viz., seventy-two degrees below the freezing point, or forty degrees below zero, a temperature which is not at all uncommon in

what is called the temperate zone. This point has been overlooked by most of the newspapers on this side of the Atlantic. They have taken the phrase to mean seventy-two below zero, which is rare even in the arctic winter. The lowest temperature, "89 degrees of frost," or 57 below zero, was recorded on August 12, which is, of course, midwinter in the southern hemisphere. On the whole, this expedition has been successful beyond the most sanguine expectations. The exploring party went as far South as their provisions and the loss of several ponies allowed; in fact, on their way back they were more than once without food for a day or more at a time. A special party, headed by Professor David, reached the southern magnetic pole in latitude 72 degrees 25 minutes, longitude 154 east. Another party accomplished, on March 10, 1908, the first ascent of Mount Erebus, the southernmost volcano in the world, 13,200 feet high. They found on the summit an active crater half a mile in diameter and 8,000 feet deep, ejecting vast volumes of steam and sulphurous gas to a height of 2,000 feet.

A Novel Form of Telescope

That astronomy, the oldest of sciences, is not letting her old age be a bar to the youthful vigor required in inventing and perfecting new kinds of apparatus, is now and then emphasized in a way that even the most unprofessional may understand. Sometimes also these inventions come almost as a shock even to experts, not to mention the rude handling they inflict upon the time-honored traditions and ideas. Such an innovation has lately been described in the *Astrophysical Journal* for March, and in the *Scientific American* of March 27. It is a new form of reflecting telescope, invented and constructed by Professor R. W. Wood, of Johns Hopkins University, Baltimore.

This new instrument rests upon the principle of the so-called centrifugal force which is generated when a body is revolved in a curve, in consequence of which it shows a tendency to remain on the tangent line and to recede from the centre of motion. When a liquid is thus set in rotation, it is depressed in the middle and rises at the outer edges, and its surface then assumes the form of a true paraboloid, such as is generated by revolving a parabola about its axis. As this is the very same surface that must be given at such pains to the mirror of a reflecting telescope, the idea has probably occurred to many to construct such a telescope by rotating mercury in a shallow cylindrical dish. Any one, however, who has ever used mercury in connection with a telescope, and knows by painful experience its extreme sensitiveness to the least tremors and air cur-

rents, would unhesitatingly condemn such an idea as puerile and unworthy of a serious thought. Still, as the world owes some of its best inventions to the boldness with which similar absolutely certain judgments have been attacked and reversed, Professor Wood determined to ascertain if possible whether, after all, the difficulties were insurmountable. A small instrument, seven inches in diameter gave such promising results, that he ordered the construction of a 20-inch machine by one of the best instrument makers in the country. A small electric motor set the dish of mercury in rotation, but it did this in an indirect manner in order that the vibrations of the motor might not be communicated to the mirror. For this purpose a wooden pulley, which was driven directly, dragged the dish along by the tension of six rubber threads attached to brackets on its rim. Five minutes were generally required to set the mercury in complete and uniform rotation. With a speed of only 12 revolutions a minute, or one turn in 5 seconds, the mercury mirror had a focal length of 15 feet, and with 20 revolutions the focus shortened to about 3 feet. The focal length of this novel telescope is thus entirely under control.

In order to ensure greater stability, the rotating mirror was firmly mounted upon a concrete foundation at the bottom of a well 15 feet deep. All the sources that might cause ripples in the mercury were patiently traced and eliminated as much as possible, the most difficult one of all, which Prof. Wood had not yet completely eradicated, being variations in the absolutely uniform speed which is necessary to make a successful mirror.

The most formidable difficulties in the way of making this new form of telescope a practical competitor with the ordinary refractor and reflector, are chiefly two: absolute uniformity of rotation and ground tremors, these latter being so great that the approach of a horse and carriage could be detected at the distance of an eighth of a mile. Patience and genius may probably succeed in conquering them entirely.

It is evident that as the surface of the mercury must be horizontal, the telescope points permanently to the zenith and cannot be made to follow a star. This difficulty may be remedied by one or two plane mirrors placed above and driven by clockwork. The whole construction is, however, so enormously less expensive than an ordinary reflecting telescope, that this new form of instrument may perhaps be made of a large size and rapidly transported to places where important bodies, such as Mars at opposition, or the totally eclipsed sun, or new stars and the like, pass through the zenith, and thus enable astronomers to

secure large-scaled photographs of the heavenly bodies at important times. It would be rash at present to predict the practical success or failure of this novel form of telescope.

WILLIAM F. RIGGE, S.J.

ART

The Eighty-fourth Annual Exhibition of the Academy of Design.

Year after year one is not conscious of a marked difference in the paintings, but they are so uniformly good that it has become an impertinence to express hope for the future of American art. Potentially, the future is there already. We may be less spirited than Paris but our art is genuine, sincere, earnestly studious; one feels an underlying solid quality in it as of roots struck deep in fertile ground. To-morrow we shall see it, like certain trees of the southern springtime, bear its flower and its fruit at once.

For a type we place here immediately, Y. G. Brown's "American Farmer," resting in the midst of his work, with the peace of the wide land spread behind him. It is a splendid, soldier-like figure, of big build and great strength, the face under the brim of the cavalierish hat, shrewd, sunburnt and honest. He seems to be used as a symbol for the apotheosis of the soil; but Mr. Brown quotes from Burns, that of the rank being only the stamp of the guinea. "The man's the gold for a' that." Another palpably American type, not far from the Toiler, is Wm. J. Whittemore's delightful "Coquette." The piquancy of the title is in the archness and innocence of this little miss, scarce out of childhood, with her charming face, her azure eyes, and the concentrated mischief of her smile. We pass to Preraphaelitism in Charles Winter's decorative "Pandora." It is admirably designed and rather exceptional, as there is very little symbolic matter in the gallery. The frame is notable, as it is perfectly at one with the subject and its style. Gedney Bunce has a Turner-like and effective "Venezia." Mrs. Kenyon Cox's two children, "Belinda," and the sturdy "Little boy green" are very attractive.

The most delectable children on view, however, would seem to be Miss Lydia Emmet's "Playmates," a saucy boy in a sailor-suit and his small sister in a gray-blue smock. They cuddle together with a kitten between them and have no idea in the world of the admirable brush work done upon them. One is almost annoyed to find that the Sargent portrait of Miss Vanderbilt (Countess Laszlo Széchenyi), which is wholly superficial, is, nevertheless, the most haunting among the likenesses. This slim girl, with her dark-lashed, sapphire eyes, simple white dress and the blue sash that Sargent paints

with his usual extraordinary dexterity as to textures, is less satisfying, in a way, than the Emmet group hard by of a "Lady and her children." There is a learned richness and depth, and a perfect harmony of warm intonations in the latter; and yet, it is the Sargent face that remains most memorable. A work that has required no little study is Charles Bittinger's "After the Ball," with its problem of double illumination. The sisters are removing their wraps, and the lamp-light falls on faces, posies and flounces. It is a pity that the bird-and-flower pattern on the old-fashioned wall should be so high in color where the glow searches it. It almost reaches the foreground. Colin Campbell Cooper makes a picture out of sky-scrapers, trains, and smoke. "Grand Central Station," of all places! He would deserve a vote of thanks were it not that he probably paints as he sees and has found poetry and picturesqueness where one expects them least. Paul Cornoyer has his visions of New York, too. A little greyness, a little mist, snow melting and a wet pavement, and "Madison Square" is loveliness. There is cleverness to the verge of impudence in Harry W. Watrous' tailor-made poster girls gossiping in black and white over their light refreshments: "Some little talk of me and thee there was" but it is clean of line and color and distinctly original. Large, serene and most tranquil is Chauncey Ryder's "Northern Coast of France," quiet green cliffs under a big sky of light grey and quiet water running in among the boulders. Emil Carlsen's "Surf," instead, throws the white spray up in cataracts. Admirable are Paul Dougherty's two marines, "Between the Cliffs," and, still more, his "Golden Moonrise," the broken light shining down into a gully, over the wide face of the waters, and the reeking rocks. The color is unusual for a marine, being a scheme of yellows and warm browns. F. J. Waugh's "Cove" is good, too; broad, picturesque, and chromatic. Birge Harrison's "Twilight on the Seine" is in deep blues, a great bridge spanning the tide and shadowy tugs plying beneath the arches. Another indigo picture is Miss Wigand's prize, "Woman in Blue," excellently drawn and painted. Of Bruce Crane's landscapes we preferred "The Dash of Winter," so sober and refined, so delicate and harmonious. Albert Groll's plains are always interesting and robust in treatment. Eaton's "Song of the Pines" has a poetic charm of its own in its very gloom. The Tunness medal goes to Ben Foster's "Early Moonrise," purplish haze over the hills, sheep wending homeward, and the great silence of the end of day.

The sculpture showing is not very extensive and not of unusual interest, there are one or two good busts and some

clever animal subjects. Chester Beach's small but beautiful "The Awakening Marble," life emerging from the sculptor's block, was the only imaginative theme we could detect.

Der Tabernakel einst und jetzt. Rev. F. Raible. Herder. Fribourg. 1908. An interesting book on the history and art of the tabernacle. Liturgic and æsthetic questions are discussed fully. The most perfect tabernacle ever made is the exquisite Florentine of "Orcagua," but the author, considering the ideal not yet attained, offers the subject to the enthusiasm of young artists of our own day.

The Illuminated Roll of the "Exultet." M. Leopold Delisle, a Belgian scholar, calls attention to a Norman-Sicilian choir-book in the Royal Library at Madrid. It is probably of the eleventh or twelfth century and contains a beautiful miniatures rendering of the "Exultet jam angelica turba cœlorum," that rare blessing of the Paschal candle on Holy Saturday. In many places in Italy while the deacon sang the "Exultet" from the ambo, a large illuminated scroll was unfolded gradually before the eyes of the people that they might follow the lesson in the pictures and be attentive to the noted narrative.

Exit the Dolls. It will be an immense relief to many to learn that the dressed and wigged images used for devotional purposes are to be excluded in future from Italian churches. Those that are not "too ugly" may be retained a little longer. "This is the Holy Father's wisdom not to create a revolution." The introduction of new ones is rigorously forbidden. This order, with others of a like nature, emanate from the Cardinal Secretary of State.

The Society of American Art Collectors has been exerting itself for some time past to organize an exhibition of American art in Paris. It is believed now that the exhibition will take place next July, the arrangements to be entrusted to Senator Clarke.

The Venice International, always important and a favorite exhibition among the many lovers of Venezia la Bella, is to be inaugurated on the 17th of April, and will remain open until the autumn.

Sargent is pronounced at the Royal Scottish Academy with his portraits of the Duke and Duchess of Connaught.

At the International Society in London, J. Rodin wins new laurels with his "Jeunesse de Minerve," a beautiful and subtle female head of the most delicate workmanship. Rodin's marbles always mean a great deal more than they merely represent.

GABRIEL FRANCIS POWERS.

ECCLESIASTICAL NOTES

Bishop Conaty, of Los Angeles, Cal., is preparing for his *ad limina* visit.

Bishop Colton, of Buffalo, N. Y., has purchased a site for a new Cathedral, changes in the character of the neighborhood of the old church making a move desirable.

Brother Alexius Jansen, Superior of Twyford Abbey, London, has been appointed Provincial of the English province of his Congregation. He was formerly Master of Novices at Chicago.

Columbus Day, October 12, is now a legal holiday in the State of New York. Credit for this action by the legislature is largely due to the efforts of the Knights of Columbus.

An official paper has been started by Bishop Jones for the Diocese of Porto Rico. It is printed in Spanish and English and is called "*Borinquen*." Bishop Jones went from Philadelphia to his episcopal charge and knows the value of the press as a factor in modern church work.

Under the direction of the Rev. Wm. J. Finn, C.S.P., the Paulist Chorister Society of Chicago, will give the oratorio "The Seven Last Words," the composition of the Franciscan, Rev. Dr. P. Hartmann von Hochbrunn, at Carnegie Hall, New York, on Wednesday evening, May 5.

Sunday entertainments at which an admission fee is charged can no longer be held in the Diocese of Fall River, Mass., under Catholic auspices. Bishop Feehan has forbidden them, because, as he says in a circular to his priests, he is "desirous that the Church shall present a united front against this attack upon the sanctity of the Sabbath."

For the purpose of uniting two discordant elements in the organization of the Ancient Order of Hibernians in Ireland, Mathew Cummings, the National President of the Order in the United States, and the Rev. P. H. O'Donnell, representing Archbishop O'Connell, its National Chaplain, are now in Ireland. If they succeed in their mission the Order in Ireland, Great Britain, Australia, Canada and the United States will be affiliated under the same bonds of fraternity.

At the earnest solicitation of Bishop Dougherty, of Jaro, Philippine Islands, the

Rev. James P. McCloskey of Philadelphia has returned to the Philippines, where he labored for several years as vice-rector of the seminary of the Immaculate Conception, Vigan. When the changes in the hierarchy and constitution of the Church in our insular possessions were made after the war, he was one of the American priests who volunteered to go there and help out the work of rehabilitation.

Members of the Alumni, resident in Pittsburgh, of St. Bonaventure's College and Seminary, Allegheny, N. Y., have formed a permanent association of which the Rev. F. F. O'Shea, of New Castle, Pa., was chosen president. In addition to the usual fraternal purpose of such bodies the members resolved to adopt as their immediate object, co-operation with the other former students of the institution in restoring the college building which was recently destroyed by fire, and active participation in the golden jubilee celebration of the college next June.

Bishop da Silva, auxiliary to the Patriarch of Lisbon, who has been visiting the various Portuguese colonies in the United States, was recently awarded the special honor of an official reception by the State Senate of California. He sat at the right of the presiding officer, Lieutenant-Governor Porter, and on the left was the Right Rev. Mgr. Thomas J. Capel, who in the absence of the chaplain, the Very Rev. Father Henry H. Wyman, C.S.P., said the opening prayer.

"Paradise Lost," an oratorio founded on Milton's epic, and written by Theodore Dubois, for many years director of the Conservatory of Music, Paris, will be heard for the first time in the United States, at the fifth annual concert of the Catholic Oratorio Society, at Carnegie Hall, New York, on April 23. Eve, the soprano part, will be sung by Mme. Selma Kronold; Satan, by Albert Farrington, baritone of St. Ignatius' Church; Adam, by George Gilbert, Jr., tenor; St. Michael by George Cane, tenor, and Moloch by Francis Motley, basso. There will be a chorus of 150 picked voices, and an orchestra from the New York Philharmonic Society under the direction of Emil Reyl. The performance is given under the patronage of Archbishop Farley and a number of leading Catholics of New York.

Catholic education for deaf-mutes is being specially encouraged in Pittsburgh, Pa. The Sisters of Charity now have seventeen pupils in their classes at their school on Troy Hill, which Bishop Canevin recently established, and could care for three times as many were the financial requisites

obtainable. On Easter Sunday six adult deaf-mutes made their first Communion as the result of the instruction they received at this school, which it is hoped, in the near future, will be the means of putting an end to the attendance of Catholic mutes at the State schools, an almost inevitable prelude to the loss of Faith.

An ex-priest in New Orleans, who signs himself C. V. Fradyssa, has been actively reforming the Catholic Church in the newspapers under the patronage of the Protestant Ministers' Association. He has also published a book which the ministers unanimously approved by resolution, and is acclaimed "one of Rome's profound scholars, who has written permission from the Pope to read all books, among them the Bible. Although as prosecutor in his Order he has arraigned thousands of wolves in sheep's clothing . . . his book keeps to a high-toned position." In the *Times-Democrat* of April 10, Archbishop Blenk exposes "Fradyssa," and incidentally the New Orleans Protestant Ministers' Association.

The man's real name is Juan Orts y Gonzalez. He was a Franciscan of the Spanish Province of Valencia (which contains less than two hundred of the "thousands of wolves"), left without dispensation from his vows, was deprived of his faculties and sailed, as Salvador Orts, to Mexico, where he was repeatedly refused faculties. He went to British Honduras whence he came to New Orleans, Feb. 4, 1908, as Guillermo Garten Mendoza.

His Grace adds: "He applied in vain for recognition here and faculties." Then assuming a new alias, "C. V. Fradyssa," this "weed from the Pope's garden," was welcomed as a choice vegetable at the table of the Protestant Ministers' Association!

Pennsylvania has a peculiar method of dealing with the institutions within its jurisdiction. The legislature makes appropriations for their benefit, and in the bills passed in the House at Harrisburg, April 1, were these for the following Catholic charities: Home of the Good Shepherd, Northside, \$8,000; House of the Good Shepherd, East End, \$8,000; St. Joseph's Protectory, \$5,000; St. Joseph's Hospital, Pittsburgh, \$70,000. This system has now been in use for years and no danger seems to have resulted to the liberties of either Pennsylvania or the country at large by this practical recognition by the State of the humanitarian work done by Catholic institutions for the general welfare.

For several years the Redemptorist Fathers have been engaged in building a very large church and mission house dedicated to Our Lady of Perpetual Help, at Fifth avenue and 59th street, Brooklyn,

N. Y. This structure, when finished, will cost about a million dollars. At present only the rectory and basement of the church are completed, and the basement was used for the first time on Easter Sunday. On the previous night a fire unfortunately broke out in the library of the new rectory into which the fathers had moved a few days before and did \$15,000 damage before it was extinguished. The sympathy which this section of Brooklyn has in the work of the fathers may be judged from the fact that \$60,000 was realized by a fair for the benefit of the new church, held a month before the Easter opening of the edifice.

The estate at Taunton, Mass., of the Rev. W. J. Dawson, the Protestant evangelist, has been purchased by Bishop Feehan and will be turned into an infant asylum, under the direction of the Rev. T. P. Sweeney, diocesan supervisor of charities. At the dedication of the Church of the Holy Family, Taunton, on March 28, the sermon was preached in both English and Portuguese by Rev. M. C. Terra, pastor of St. Peter's Church, Provincetown. At the conclusion of the Mass Bishop Feehan spoke in French. The edifice is of Romanesque architecture with a tower surmounted by a Celtic cross.

At Hamilton, Ohio, the Catholics are at work on plans for the establishment of a high school in connection with the parochial system of education.

It has been customary for the past six years to have a military field Mass at the Brooklyn Navy Yard in connection with the public Memorial Day services. This year this Mass will be celebrated on Sunday, May 23. Father McDonald, U. S. N., chaplain of the Hancock, is already at work with the committees of the veterans and of the Knights of Columbus who have the matter in charge. In the campus where the temporary altar is erected there will be accommodation for 10,000 people.

Dr. Wm. A. Dunn, of Boston, has been made a knight commander of the Order of St. Gregory the Great, in recognition of his services to the church.

Columbus College, Hawthorne, N. Y., for the training of Italian students for the priesthood, will be dedicated on Sunday, May 16. The Apostolic Delegate, Archbishop Falconio, will officiate and the Rev. Dr. Francis C. Kelly, of Chicago, head of the Church Extension Society, will preach, and bring from Rome the special blessing of the Holy Father on the institution, which is the gift of Mr. John J. McGrane, of New York, to the Salesian Fathers who have charge of it.

John Austin Woods, who, in 1860, with his uncle, James Sheehy, and Father Pendergast, of Avon, organized the first Catholic church in Youngstown, Ohio, died there on April 5, aged 81 years. He served in one of the Ohio regiments during the Civil War, and two of his maternal ancestors were in the Continental army under Washington. In the years before there was a church in Youngstown, Mass was said by the traveling missionary priests in his father's house. Two of his sisters are Sisters in the Convent of the Sisters of Charity, at St. Vincent's Orphanage, Cleveland.

Archbishop Farley has added his approval to that of Archbishop Ryan to the project of erecting a memorial statue to Father Corby, chaplain of the Irish Brigade, on the battlefield of Gettysburg.

Charles Young, a convert Chinaman, born in San Francisco, thirty years ago, spoke on the necessity of church extension work, at a St. Patrick's Day celebration in St. Paul, Minn. His remarks were so well received by an audience of 1,500 that he was forced to reappear before them and then he sang, with increased applause: "Killarney," and "Come Back to Erin," in Chinese.

Citizens of Hastings, Neb., have pledged \$8,000 to enable the Dominican Sisters to open a girls' academy in the town.

Paull's Hotel, at Berwick, Me., one of the oldest hotels in Maine, has been purchased for a convent.

A Catholic matron has been placed at the Union Station, St. Louis, to look out for homeless women and girls who may be stranded there in search for employment. The expenses of the service will be paid by the Ancient Order of Hibernians and the Daughters of Erin, and the women will be sent to the convent of the Sisters of Mercy until places can be found for them.

PLATFORM AND PULPIT.

The Rev. M. Sheedy, D.D., preaching at St. John's, Altoona, 21st of March, 1909, in the presence of many labor leaders, spoke as follows concerning Socialism: "The purpose of Socialism in a general sense is to better the conditions of the less fortunate classes of society. No one can find fault with it for this. It is the remedies proposed that are questioned . . . It is the duty of the State to protect the rights of its members not to confiscate them . . . In the United States an insidious effort is being made to inculcate the idea that Socialism is purely an economic question, and hence is not concerned with

religion! That one may be a Christian or a Catholic and at the same time a Socialist! It hardly needs argument to show that no one can remain a Catholic and adopt Socialistic doctrine. . . . Besides being an economic and political movement Socialism is also a philosophic system essentially materialistic and therefore atheistic. . . Its founders were anti-Christian; its chief leaders are such in our own time. . . . In open debate during the Socialistic Convention in Chicago last summer, Morris Hillquit stated that 95 per cent. of the Socialists of America are against all religion. Herron and Hillquit know better what Socialism means than the honest-minded workingman who is told that 'Socialism has nothing to say about religion.' . . .

"Though the fundamental principles of Socialism cannot be accepted as true. . . there are bonds of sympathy between all right-thinking people and the Socialists. The desire to come to the relief of the oppressed and poor, to find some means to better their condition springs from a divine impulse. . . The Catholic Church will always be as she has been, with the masses in their legitimate efforts to improve their condition."

Bishop Dougherty of Neuvia Segovia (Manila) in his Lenten Pastoral makes an appeal for the establishment of Parochial Schools throughout the Diocese. He says: "If the necessity and obligation of teaching the truths of religion is the first duty of a pastor, that of providing Parochial Schools is hardly less important." He goes on to assure his flock that the U. S. Government, far from hindering, is only too glad to welcome the creation of such schools: and he quotes the words of the Governor-General on the occasion of his visit to the College of Vigan (18 Jan., 1907): "It is altogether untrue that the Government is opposed to private schools; on the contrary, it welcomes them. There are in the Philippines approximately, 1,200,000 children of school age; and of these the Government has means of instructing only 400,000; leaving 800,000 that it cannot reach, and would gladly see under the care of private schools."

PERSONAL

Before members of the Harvard Union recently, the Hon. Charles J. Bonaparte, former Attorney-General of the United States, delivered a lecture on "Law as a Profession in America." It was the fifth of the six lectures on professions. He said, among other things, that a lawyer is trained to deal with the unscrupulous, so, of course, he himself must be above reproach and have a good reputation. "The capitalists," said Mr. Bonaparte,

"do not want men like themselves to take charge of their cases, but men whom they can trust, and they are willing to pay well for this sort of talent, hence a reason why a lawyer should have a good reputation. But then, I don't recommend the law for anyone who has an idea of dying a multi-millionaire."

It is reported that General J. F. Smith, when he sails from Manila on May 15th, will no longer be Governor-General of the Philippines, but will return to America as a private citizen. The President and General Smith were intimately associated in governmental affairs in the Islands, but it is understood that a slight disagreement arose between them several months ago and that a serious breach has since resulted. Governor Smith, at the outbreak of the Spanish-American War, was a prominent lawyer of San Francisco. As Colonel of the National Guard of California, he served with distinction in the Philippines. At the close of the war he was appointed a commissioner and later a judge. He was appointed Governor-General as successor to Luke Wright.

Archbishop Blenk, of New Orleans, will sail from New York on April 22 to make his first *ad limina* visit to the Pope. He is accompanied by the Rev. J. B. Jeanmard, his secretary, and Canon Masardier. His Grace has dedicated or assisted at the foundation ceremonies of five churches and one college in his diocese within the last few weeks. A public reception was given him April 13 by leading citizens of all denominations.

OBITUARY

The Rev. Joseph H. Slinger, O.P., died suddenly on Easter Sunday while robing for Mass in the chapel of the Little Sisters of the Poor in East Seventieth street, New York. Father Slinger was born in 1839 at Zanesville, Ohio, of Swiss parents, and was ordained to the priesthood forty-five years ago. For more than a quarter of a century he was the pastor of the Church of St. Vincent Ferrer, New York City. At one time he was a professor in the Dominican House of Studies at Somerset, Ohio.

We regret to have to chronicle in our first issue the death of the editor of *The Casket*, of Antigonish, Nova Scotia. The Rev. D. V. Phelan died, on the 2d inst., at the residence of his father, Mr. Edward Phelan (or Phalen, as the name is often written), in North Sydney, N. S. David Vincent Phelan was born Nov. 22, 1866, and was educated at the University of Ottawa, where he was ordained priest on Aug. 15, 1892. Being appointed pastor of Canso, Nova Scotia, Aug. 27 of the same year, he zealously devoted

himself to parochial duties for seven years. From 1899 to 1901 he was professor of English literature in St. Francis Xavier College, Antigonish, and editor of *The Casket* from 1900 till his death.

Father Phelan was a man of great literary ability and possessed a vast fund of accurate information as to books and persons. For a number of years he wrote book reviews of unusual freshness under the pen-name of David Creedon. His booklet, *Talks with Parents* has attained a very large circulation among parents, priests and Protestant ministers all over Canada and the United States. As editor of *The Casket*, he made the front page of that small-sized but most influential weekly, an arsenal of Catholic weapons wielded with consummate skill and telling humor against the prevailing errors of our time. No Catholic paper in America was ever more thought-provoking than *The Casket* under Father Phelan.

The Rev. D. S. Phelan, editor of the *Western Watchman* of St. Louis, hearing of the fatal illness of his gifted and saintly nephew, wrote as follows in a recent issue:

"No one reading that paper, *The Casket*, for the past eight or ten years, would suppose for a moment that it was edited all the time from an invalid chair. But such was the fact. Father Phelan has been not only a sick man, but a dying man, for ten years, and that he is alive is a marvel to all his friends. Father Phelan was only a few years ordained when that dread disease, consumption, that has no pity for bright eyes and brighter spirits, fastened itself upon him and he has fought its ravages in every most salubrious spot in both countries. He spent some years in Colorado and New Mexico, and made several lengthy visits to this city. But he got too weak to travel, and finally settled in his native town, North Sydney, to wait and prepare for death."

The death of Francis Marion Crawford, at his home near Sorrento, Italy, on Friday, April 9, is a distinct loss to literature which will be felt by countless readers of his works in this and other lands. Twenty-seven years have elapsed since he suddenly leaped into fame by his first, and in some respects, most characteristic novel, "Mr. Isaacs." Its success was a surprise to the intimate friends who had known Crawford from his youth and who saw in him only the easy-going lad whose education had been of a variegated type, a blend, so to speak, to which America and Germany, England and Italy had all contributed a share. Certainly his early training was not such as to indicate the versatile romanticist of the future; though in reality he was then laying the broad foundation of culture which he added

to in later years by his travels to distant parts and his Ulysses-like familiarity with many men and many cities. In the majority of his earlier books there is little to suggest his Catholicity, though by degrees he seems to emerge from his chrysalis and to make no secret of his sympathy for the religion to which he owed allegiance. Those who have followed his literary career may have noticed a decided advance in this respect as well in the choice as in the treatment of his subjects. It is said that he felt deeply that Catholics should have viewed him with suspicion and have criticised with severity the delineation of his fellow Catholics to their disparagement in contrast with the generous laudation and heightened coloring bestowed on men and women not of his own Faith. We can believe that the novelist was sincere. In his latest trilogy, "The Prima Donna," "Fair Margaret" and "The Diva's Ruby," he avoids Scylla and Charybdis alike by eliminating religion altogether and giving us characters (persons) who are swayed by natural motives, and who, when they are lovable, cling to virtue as it were instinctively and without any apparent recourse to the supernatural. The press reports of his death tell how he received all the comforts of religion during his last days, and his choice of the neighboring Franciscan chapel for the ceremony of his requiem was characteristic of his ruling sentiment in life.

Some years ago Mr. Crawford in an article in the New York *Herald* criticised the Italian Government. An Italian journalist took exception to the criticism and denounced him as a foreigner. Crawford replied, giving a brief sketch of his life and an explicit declaration of his devotion to the Catholic Church. The concluding paragraph of his letter is worth quoting now:

"Were I Italian by blood," he says, "as I am by birth, I would cry: Viva il Re! (long live the King!), because I have the greatest admiration for courage and probity in the man as in the sovereign. I would also exclaim, Viva il Papa! because I am a good Catholic; but I would never say Viva il Governo! because I should be free to think just what good or bad I pleased of it. But as long as I live, stranger though I be, and American and Republican, I will say Viva Italia! the land of the arts, of civilization and culture, the fatherland of all courtesy."

It is refreshing to read the following note in that staunch Protestant review, the *London Athenæum*: "A good deal has been written during the last few weeks concerning the tardy 'reparation' made by the Church of Rome to the memory of the saint burned by her five centuries ago. The insinuation is incorrect in fact and theology: the Church was never at any time responsible for the burning of Joan of Arc."

AMERICA

A CATHOLIC REVIEW OF THE WEEK

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CHRONICLE

Turkey.—It is difficult to reach the truth about last week's upheaval in Constantinople. Still our information from that quarter throws light on the situation which obtained before the uprising, though the actual condition is not yet clear. Apparently the Young Turks had made the mistake of not taking due account of the religious fanaticism of their countrymen. The palace party played a desperate game to discredit the Young Turks and to bring about the repeal of the constitution. The common soldier is neither politician nor yet theologian. Believing, because he was told, that the Mohammedan religion was in danger, the raid on Parliament was the result. Reports from Constantinople already affirm that the game has failed; suspicion is already taking root among the mutineers that they have been humbugged and they are expressing aversion at being induced to play a political rôle. The soldiers are said to be deserting the barracks, and resistance to the troops that are marching upon Constantinople to restore the Young Turk regime is not thought of. It grows daily more apparent that the Young Turk party is to control affairs at Constantinople; the country is with them, and because, having met a sudden and seemingly far-reaching crisis with ability, courage and restraint, they have proved that they are qualified to rule.

Meanwhile the Sultan, Abdul Hamid, has allowed racial and religious hatred to be stirred up in order to have a pretext for crushing revolution by massacre and civil war. The pitiful story of Adana, where, as in-

formation from the Armenian Patriarchate tells us, massacre and pillage have gone on uninterruptedly for three days, is the bitter outcome. Despatches from this district say that several thousand people have been killed, among them two American missionaries. French and English warships have been hurried to the rescue, and it is to be hoped that quiet will be soon restored. Civil war in Turkey, necessitating the interference of European powers, would be a signal for greater danger than the late Servian scare.

Adana.—The scene of massacres is a diocese of Armenian rite in Asia Minor (Asiatic Turkey). To-day the Armenians of Adana are divided into Gregorians, Catholics and Protestants. For the Gregorians, it is the centre of one of the fourteen or fifteen districts governed by the Catholicos of Sis; he is represented in Adana by a bishop. For the Catholics, there is an episcopal see at Adana. As regards Protestants, Adana is a mission station of the Central Turkey Mission of the American Board of Commissioners for Foreign Missions (about 1,000 members). The Reformed Presbyterian Church (U. S. A.) holds it as a missionary station attended from Tarsus. There are, moreover, at Adana some Maronite and Syrian merchants and some Europeans employed in various capacities. The total population amounts to about 45,000 inhabitants during the two or three months when the decortication and the cleansing of cotton attract a great many workers. During the rest of the year the population does not exceed 30,000 inhabitants, viz: 14,000 Mussulmans, 12,575 Ar-

menians, 3,425 Greeks, and a few others. There are in the town 18 mosques, 37 *medresses*, and 8 *tekkes*, 2 Armenian churches, 1 Latin church, 1 Greek church, and 1 Protestant church; 29 Turkish schools, of which 28 are elementary schools and one is secondary, 2 Greek schools, 1 Armenian school, 1 Protestant school, and 2 French educational establishments—one for boys, directed by Jesuit priests, the other for girls, under the Sisters of St. Joseph of Lyons. The latter includes a day-school and a boarding-school. This information is taken from the "Catholic Encyclopedia."

A private letter, from Father Jouve, who lives at Adana, says the province contains from five to six thousand schismatic Greeks, 1,500 Protestants, and as many Catholics of the different Oriental rites. As Adana is situated in a fertile plain, where cotton grows to perfection, some fifteen cotton carding factories, three spinning and two weaving factories have sprung up. The Catholic rites have in this large town four poor chapels which, if rolled into one, would not make a presentable church. The Jesuit chapel, in particular, is far too small for the faithful who attend: 144 square meters for four hundred boys, five hundred girls, and the grown up people of the Latin and Maronite rites. On Sundays there are several Masses, at each of which the chapel is always crowded to suffocation.

In the Italian Chamber.—The strength of the constitutional Opposition has decreased from 54 to 42; the Radicals increase from 34 to 44; the Socialists increase from 26 to 41; the Republicans from 20 to 23. The most notable feature of the elections has been the capture of all the large cities, Rome, Bologna, Florence, Genoa, Turin, and Venice by the *bloc* party, composed of Radicals, Socialists and Republicans. The burden of the *bloc* speeches at the opening of Parliament was to taunt the Government with having been elected by the Catholics. "You are prisoners of the Clericals," they shouted. As a matter of fact the ministry owes its majority to the support of the Clericals, and that majority is sincerely opposed to any anti-clerical legislation. President Giolitti confessed as much in the chamber when he said that not even the Socialists had dared make the question of divorce an issue in the elections. A discussion on lowering the import duties on wheat brought out the fact that while Italy produces less wheat than it consumes, it makes more wine than it can use or export. It was resolved that steps be taken to encourage the growing of wheat in regions where there is an over-cultivation of vines.

The Tariff.—During the week the tariff has engaged public attention to the practical exclusion of other domestic interests. The Payne bill as modified by the House was laid before the Senate on April 19, having been held ten days by the Finance Committee, to which

it was referred after the vote in the House on April 9. The discussion of the bill thus far makes clear that party discipline is likely to be better conserved in the Senate than in the House. Senator Aldrich, opening for the Republicans, outlined the stand apparently to be taken by that party in the Senate. In a carefully prepared address which he read, the Chairman of the Finance Committee explained that the bill reported by the Committee, when taken in connection with the internal revenue taxes and other existing sources of revenue, will produce sufficient revenue to meet the expenses of the Government without the imposition of additional taxes. In detail he affirmed that the Senate bill would give \$345,000,000 from customs annually. Claiming that there was possible an additional revenue of \$5,000,000 hitherto lost through undervaluation, he argued that if Congress would enforce a proper and necessary policy of retrenchment and economy a surplus over all expenditure could be assured by 1911, and all need would be removed for "onerous" income, inheritance, dividend, and other special taxes. The Democratic taste was satisfied by a more popular speech from Senator Daniel, who followed the lines of old-time Democratic doctrine, arraigning the general policy of Protection.

An Income Tax.—How to insure the sum of nearly \$1,000,000,000 which the government must have every year, whilst at the same time keeping the promise made to the people in the platforms of last autumn to revise the taxes burdening them, is a question interwoven with the discussion of the new tariff bill. Senator Aldrich is openly opposed to the levying of new special taxes, and most of his party are with him in his stand against an income tax. Some of the western Republicans and the Democrats of the Senate appear to be of opinion that such a tax is needed; in fact, Senator Daniel has proposed an amendment to the tariff bill taxing the dividends of corporations; Senator Bailey, an amendment taxing the incomes of individuals, and Senator Cummins is conferring daily with his group of "progressive" western Republicans in the hope of agreeing upon an income tax amendment which will be supported by themselves and all Democrats.

The Patten Wheat Deal.—In the country at large the struggle over wheat on the Chicago Board of Trade has developed considerable feeling. Mr. Patten, the Evanston millionaire who is manipulating the deal, denies that there is a corner in wheat. He affirms that he has never had over 10,000,000 bushels of May wheat and that the present high prices are the natural result of scarcity of the staple in the world's markets. The traders opposing him declare that only a corner could make the present price of wheat \$1.25. They add that Patten had at least 25,000,000 bushels of wheat and that he has made at least \$5,000,000 on the deal thus far. Whatever be the truth in the matter, the phase of the struggle inter-

esting the people is this: the price of flour has increased twenty-five per cent., the price of bread May 1 will increase twenty-five per cent., and the size of loaves already has decreased twenty-five per cent. The millers of the country are coming in for strong criticism for their action in raising the price of flour. There were, on April 1, 1,923,000 barrels of flour in the United States and Canada. That this flour was made out of wheat that cost less than a dollar a bushel is the charge made. Since the recent quick advance in price the millers are accused of raising the price of flour \$1.30 a barrel over the legitimate profit based on the price at which they bought the wheat. It is held that the raise should not come until the millers buy the high-priced wheat. So far they have not bought it.

Local Government in Spain.—The most important bill now under discussion in the Spanish Chamber is that providing for Local Government. The measure tends to administrative decentralization and thus gives some satisfaction to the Catalans. From the first the members of the Liberal Party, under Moret, and the Democratic, under Canalejas and General Lopez Dominguez, have been declared enemies of the scheme. But the most signally displayed hostility has been that of certain Liberal periodicals. The truth is that the Liberals have good reason to fear genuine decentralization, since it involves serious danger to their political and administrative preponderance. The discussion of the first portion of the bill, which deals with municipal administration, is now proceeding slowly in the Senate.

Events in France.—The apologists of M. Briand will no doubt profit by the appearance of his book, "La Séparation," a collection of all his speeches on the Church question, to insist that the law is justified in its results, to point out that public worship continues undisturbed, and to claim that if the Church has suffered material losses the fault is all her own. But what they will beware of pointing out is that the Church has accepted material ruin as the price of all that is left to her, namely, freedom of worship, for the law framed by M. Briand and his colleagues was a law of slavery. The price of freedom has been an annual budget of 32,000,000 francs, 30,000 presbyteries, 250 episcopal residences and seminaries, and vested funds for pious uses to the amount of more than 400,000,000 francs, which have been confiscated by the government. During the separation crisis there was a falling off in the number of religious vocations, but once more the horizon is brighter, and the young men now presenting themselves are nearly all from the upper or middle classes, bringing with them the influences of wealth and position. The priest is no longer a mere government official; his field of action is wider and his freedom untrammelled. It has been remarked by M. Bertillon, Director of the Statistics Bureau of the City of Paris, that during the past two years the

number of civil funerals has decreased; and the priests report an increase in the Baptisms and First Communion during the same period. That anti-clericalism is only on the surface in the provinces is evidenced by a comical incident at what was to have been a civil funeral of a Toulon socialist. It is customary there to have singing at funerals, and as the body, without priest or prayers, was carried through the streets, the cortege chanted the "Requiem æternam dona ei Domine." Twenty times over it has happened in Brittany that civil magistrates who have not dared allow the priest to assist at the funeral of one of their employees have been most careful to mumble an "Our Father" and sprinkle holy water over the grave.

A Notable Election.—Dr. Carl Lueger, the "uncrowned king of Austria," as he has been not inaptly called, has been elected burgomaster of Vienna for the seventh time. The term is six years. The burgomaster is elected by the City Council of 150 members. Of these 130 cast their ballots for Lueger; the other 20 turned in blank ballots. Lueger made an eloquent speech of acceptance, in the course of which he thanked the opposition for not opposing him, and said he felt that he could at least conclude from their action that his work as burgomaster for the last twelve years had not been to the detriment of the city.

The history of Lueger's seven elections to his present post is of unusual interest, for it is the history of one of the greatest victories over graft and corruption in the records of modern municipal politics. After a splendid fight for purity of government for more than fifteen years, he was elected burgomaster in May 1895, but resigned because he could not command an absolute majority in the Council. He was at once elected a second time, but again declined, whereupon a deadlock ensued; the Council was dissolved by the Emperor, and the city was governed by an Imperial Commissioner. In September of the same year his party was returned with a two-thirds majority and Lueger was again elected and he accepted. But he had powerful political enemies in higher places who induced the Emperor not to confirm the election. This action caused a political storm, with the result that fresh elections took place in 1896, with still greater success for Lueger and his party. Once more Lueger was elected burgomaster. This was for the fourth time. But his enemies were still powerful enough to induce the Emperor to ask Lueger to demonstrate his loyalty by resigning, which he did. One year later he was elected for the fifth time on April 8, 1897. He was elected a sixth time in 1903. During his administration the city has been transformed architecturally, administratively and morally, until from a city thirty years behind the times it has become one of the most beautiful capitals in Europe. It is now the "Kaiserstadt" in deed as well as in name. Dr. Lueger, as is well known, is a fervent Catholic, fearless in his profession and practice of the Faith.

Peace with Servia.—In his speech accepting the burgomastership of Vienna, Dr. Lueger expressed the pleasure of the Austrian people at the outcome of the trouble with Servia. The people desired peace and they rejoiced that peace had not been broken. One result of the negotiations had been to show Emperor Francis Joseph as a man of peace. A further result had been to emphasize the loyalty of Germany to Austria.

The formalities culminating in the announcement that Servia had withdrawn her claims began in Belgrade on March 30. On that date the ambassadors from England, Germany, Russia, Italy and France presented the collective note of the Powers to the Servian Minister of Foreign Affairs, Milovanovic, whose acceptance of it assured the continuance of peace. On the following day, March 31, the Servian minister in Vienna, Simic, presented Servia's declaration to Baron Aehrenthal, Austria's Foreign Minister, who received it with words of friendly satisfaction. Therein Servia declares that by the occurrences in Bosnia her rights have not been affected, and that accordingly she will agree to whatever the Powers shall determine with regard to Article 25 of the Berlin treaty, which was declared violated by Austria's action. Further, Servia withdraws her protest and opposition expressed last October, promises to change her political relations with Austria-Hungary and enter into friendly communication once more. As a pledge thereof she will reduce her army and its equipment to the proportions it had in the spring of 1908, will disarm volunteers and prevent all further mobilization.

The immediate effect in Servia was one of dissatisfaction. It is felt that Servia has been disgraced. In Austria there is a strong inclination to withhold judgment over Servia's sincerity until her attitude towards a commercial treaty with the monarchy becomes clear. Satisfaction is felt over the manifestation of a preponderatingly pro-Austrian sentiment in Montenegro. It is further considered certain that the Russian minister, Iswolski, who was thought to have been urging Servia against Austria, will be displaced.

Jubilee of Dr. Porsch.—The President of the Centre Party of the Prussian State Parliament has celebrated his silver jubilee as Representative. Dr. Felix Porsch has for twenty-five years represented the same electoral district. As a distinguished lawyer he holds a high position in the administration of the diocese of Breslau and is a papal Chamberlain. In parliament he has been for many years first vice-president.

In his speech at the jubilee banquet, he said among other things:

"When a young student, I was, in 1871-2, a member of both houses as lobbyist; I mean I was in the lobby when Bismarck launched his most violent personal attack on Windthorst and demanded of the Centre to exclude him. Windthorst, after the close of business, rose for "personal

remarks." The president of the house had sent him word that he might speak as long as he liked, the house had tact enough not to interfere, and so Windthorst made the longest "personal remarks" on record in the whole history of the house. I was also present on the following day, when Mallinckrodt, in the name of his party, declared that the Centre would never give up 'the Pearl of Meppen, which had found in the Centre Party its right setting.'

"Those were times of open cruel warfare, but our own are in a way more difficult. In those days one course alone was the right one, in ours there are often many courses that may be considered right, and it is difficult to find the one that will justify the confidence placed in us by our constituents."

Champlain's Tercentenary.—The St. Vincent de Paul Society, of New York City, has chosen for the subject of its annual public lecture this year an ideal Catholic layman and one of our great historical figures, Samuel de Champlain. His character and achievements will be the theme of a lecture to be delivered by the Rev. Thomas J. Campbell, S.J., at Carnegie Hall, Sunday evening, May 2, in aid of the funds of our great confraternity of lay charitable effort. Father Campbell has devoted much study and research to his subject, and has brought to light many interesting facts in the life of Champlain hitherto unknown. The lecture will also have a special interest because of the celebration in July next of the tercentenary of Champlain's discovery of the beautiful lake which still bears his name, a celebration in which New York, Vermont and Canada will jointly take part, and which will be the feature of the coming season at the Catholic Summer School.

Educational Conference in Atlanta.—A three days' conference was held in Atlanta last week by representatives of the Southern secular universities and schools and several educators from the North. R. C. Ogden of New York presided. The trend of the speeches and resolutions was towards the increase of efficiency in schools of all grades, by securing the advice of educational experts, the co-operation of elementary schools, high schools, colleges and universities, and more generous financial assistance from the federal government. St. Clair McKelway assured the South that the North was willing to co-operate with and through Southern educational organizations, being quite satisfied that the Southern people were dealing wisely with the colored race, just as the North itself would do under like circumstances. Dr. C. L. Coon, of South Carolina, proved statistically that the negro contributed to the school taxes somewhat more than he got from them.

Dr. Hise, of Wisconsin University, said that education should solve the material as well as spiritual problems of life. This was the only indication through the whole conference that education had any direct concern with spiritual or moral issues.

QUESTIONS OF THE DAY

Situation of Christians in Turkey

A communication to AMERICA from Auguste Davier, who has had several years experience as a missionary teacher in the Ottoman Empire, shows that the present troubles in Turkey have been foreseen for some time.

Turkey has enjoyed its Constitution seven months and has had four months and a half of parliamentary life. As was to be expected, this new order of things has served to rend the veil that hid the sores of the Empire, rather than to cure them. Hitherto foreign journalists and novelists who wrote about Turkey, visited especially the seaports, where, thanks to the presence of a great number of Europeans, the situation was relatively bearable, and particularly in Constantinople, where visitors, seeing a privileged city exempted by the Padishah himself from military service and from a part of the taxes, forgot the rest of the country and formed a too favorable estimate of the Turkish Government. But now the Ottoman press lays open all the grievances, failures and corruptions. The House cannot find the necessary time for hearing and discussing the complaints of its members. Greeks and Bulgarians of Macedonia attack each other. The Yemenites reveal the extortions of government officials. Then there is famine in Anatolia and disorder in Hauran. But the greatest of all grievances—one that dwarfs into insignificance the difficulties with Austria and Bulgaria—is the money deficit, an endemic disease in all Moslem countries, and incurable except by foreign financial help. The Ottoman House has officially recognized that the Christians have the same civil rights as the Mussulmans. This is nothing precisely new: for the old régime always employed some Christians, as, for instance, during recent years, a Maronite vizier; and Egypt, which has no Constitution, has a Copt at the head of its ministry. The parliament of 1908 adopted the Sunday rest, as the parliament of 1876 had done before it. Nevertheless, Greeks and Armenians complain that their electoral rights have been violated and that the elections have not given them their proportionate representation. In point of fact, the Mussulman majority is overwhelming, and this bodes ill for Christian interests.

In the provinces the ever smoldering hatred against Christians breaks out every now and then into deeds of violence. When lately in Constantinople an Old Turk plot was unearthed it was found that the conspirators counted on thousands of accomplices all over the Empire, especially the Mollahs, ready to preach the enslavement or even the massacre of Christians. At Beyrout a number of Mussulmans took forcible possession of the seats in a French company's railway train, and in spite of the protests of Nazim Pasha, who was present, and who is generally feared for his justice and intrepidity,

they had their free ride: for they deem themselves the owners of everything in the country, railways included. At Yabroud, north of Damascus, the Christians, who are one-third of the seven thousand inhabitants, were attacked because they rang a school bell. Formerly the ringing of bells was forbidden throughout the Empire because they drown the voice of the muezzin and because it is a distinctly Christian custom. Now, however, the ban against bells has been raised. But there are Mussulmans at Yabroud who want to revive the old law. At the beginning of last January a Christian schoolmaster having replaced a small school bell by a larger one, capable of being heard at a greater distance, many notable Mussulmans took this as a provocation and organized an attack on the Christians in which a local constable was killed. It is only fair to the Turkish Government to add that in all these cases it honestly tried to restore order and mete out justice.

But things do not always end so happily, and it is impossible that they should, for that would suppose a government not only perfectly honest, but able to command obedience. The fact is that the Turkish Government does not establish order everywhere. This would be extremely difficult, for there is more disorder now than there was under the old despotic rule. The army is altogether unable to cope with local revolts and troubles in many directions. Troops are called for against the Kurds in Dersim and in Mesopotamia, on the frontier of Persia, against the Old Turks of Cæsarea, and in Macedonia. In Constantinople, Medina, Mossoul and elsewhere, they are needed to quell the revolts of the garrisons themselves.

The House does not work smoothly; the Old Turks have boasted that they will restore the old order of things. It is impossible to foresee the result of a violent rupture between the members of parliament, for example, a conspiracy of the Old Turks to abolish the Constitution, or a counterblast of the Young Turks to uphold it. Heretofore the periodical revolutions in Constantinople during the past three centuries, often accompanied by despotism or even murder of sultans and grand-viziers, and by massacre in the streets, have had hardly an echo in the interior of the Empire. But this would not be the case now that the Young Turk movement has awakened and stirred to their depths the Ottoman provinces. What then would become of the Christians whose position and civil rights constitute one of the burning questions that divide the Mussulmans? May we not see once more the terrible days of 1860 or 1896? Many fear so. On the other hand, in many places the Christians are arming, a thing they were formerly forbidden to do. Moreover, a part of the regular army, of the officers at least, would be ready to defend them.

Taking all in all, then, the future is uncertain and threatening. And yet we cannot deny that the Constitution has realized a certain progress in that Christians are now officially on a par with Mussulmans and need

no longer truckle to the disciples of Mohammed, although this advantage is offset by the development of an infidel press and of freemasonry, which the Young Turks themselves abhor. Albeit there is little hope of converting them immediately to Christianity, still it is a great gain to note that a goodly number of the better educated Turks are beginning to lose their fanaticism and to reject principles which were an integral factor in their religion, and even go so far as to acknowledge that the Koran is an enemy to all progress. Doubtless it is better to be a sincere Mussulman than an atheist. But Islam is, as against the spread of Christianity, so formidable an obstacle, so immovable a block, that one cannot help rejoicing to see it, at long last, show signs of breaking up.

Mr. G. K. Chesterton's "Orthodoxy"

In Mr. Chesterton's recent writings we witness a phenomenon which a less than a prophet might have predicted had he taken the trouble to analyze the tangled skein of modern thought in the past decade. Speculation has run rife in many guises, and, though pursuing various channels, has found a common issue in the futile conclusion that man is a self-sufficient being—the gist of the creed which is called Humanitarianism. Against it the facts of life and the elemental needs of human nature beat in a violent reaction. Mr. Chesterton voices this reaction in a startling and original way. He himself came by the road of negation (out of the agnostic house of bondage) to a positive appreciation of the universe. This process he unfolds for us in his latest book, "Orthodoxy," his apologia for his conversion to Christianity. In a prior work, "Heretics," he broadly assaulted the Moderns in a series of criticisms none the less scathing for all their lightness of touch and their brilliant humor. In "Orthodoxy" he posits his own philosophy with a compelling power, and with an originality, which even if they do not convince his most stubborn opponents, cannot fail to startle them into a just admiration.

Mr. Chesterton's contention is that a right view of the meaning of the universe is the one essential thing, whereas this is the one thing that modern thought has thrust aside as of little consequence. "A man's opinion on tramcars matters: his opinion of Botticelli matters. Everything matters—except everything." Doctrines do not influence conduct is the modern dictum. But doctrines do; nay, they are the very roots of conduct, insists Mr. Chesterton. Men's creeds are the determinants of their civilizations. To deny the ethical validity of creeds is to saw the limb from the trunk with the sawyer at the outer end. Mr. Chesterton's basic thought in "Heretics" is that "the question is not whether the theory of the cosmos affects matters, but in the long run whether anything else affects them." In "Orthodoxy" he lays down as "the actual fact that the central Christian theology (sufficiently summarized in the Apostles' Creed)

is the best root of energy and sound ethics." The theme of the book is to show how he arrived at the conclusion. He started out, he tells us, on a quest of truth, which should be all his own truth; and as he proceeded on his voyage he found that every truth he hit upon, was not only not his own truth, but somebody else's truth and a very old truth at that. He was like his own imaginary Englishman, who, starting out to discover a new island in the South Seas, discovered England. Mr. Chesterton discovered Christianity.

In the chapter which he entitles "The Ethics of Elfland," for even in his titles is Mr. Chesterton a paradoxer, he tells us that he found the full flood of the thought of the age set directly against some of the elemental emotions which he had brought with him from the nursery. These had taken deep root in his nature and had settled into convictions. He had felt from his childhood that the world does not explain itself. Modernity said it did, but the modern explanation which made it a machine did not adequately account for it. Behind the world there must be someone who runs it. It was a work of art, and, in spite of its defects, beautiful; therefore there was an artist. Life was a gift which man held on a condition, as happiness in the old fairy tales is held on a condition: "You may live happily with the King's daughter if you do not show her an onion." Lastly he felt "that in some way all good was a remnant to be stored and held sacred out of some primordial ruin. Man had saved his good, as Crusoe had saved his goods; he had saved them from a wreck." These, he tells us, were the soils for the seeds of doctrine.

When he analyzed the various assaults upon Christianity, he found them contradictory. It was as if a number of people had offered conflicting criticisms of a man; one said he was tall; another, short; one declared him black; another, white; one, lean; another, fat. A queer man, was Mr. Chesterton's conclusion. Further reflection led him to the thought that possibly the queerness was more in the critics than in the object under criticism. The critics were singularly unanimous against the man, but startlingly at variance about him. He forthwith scrutinized the man and his history, and found that it was the man who was normal and the critics odd; the man sane, the critics wildly fantastic. The more he read the critics, the more rapidly was he driven to the conclusion that the balance of truth lay with the Church. After reading the last atheistical essays of Robert Ingersoll he put down the book, he tells us, with the profound feeling: "Thou almost persuadest me to be a Christian." Pursuing his investigation to the end, Mr. Chesterton did become a Christian, and it was the perusal of agnostic literature that led him to the embrace of truth.

Mr. Chesterton is essentially a fighter. He likes things to come to a point, swords, for instance, he tells us. He handles his weapon glitteringly, with a smile and a jest, but none the less vigorously and fatally. His play of wit and humor is marvelous. It might be called a display—

almost. But the manner is the man in his case particularly. His originality lies in his way of putting the truth in a startling paradox, whose explication becomes a brilliant array of moving pictures, graphic and striking. Withal when he comes to his point it is found to be simple common-sense, the obvious balance of truth. His vitality, his *joie de vivre* is his dominant quality. Serious though it may be, there is no reason to take life solemnly or morbidly. He finds the world a delightful place, and the vexed and insoluble problem which the Moderns have made of it, he will have none of. Their dreadful ghosts are to him simply bogies conjured out of an insane perplexity. Life is a gracious gift, for which he is grateful to the Giver. Its happiness hangs on a condition, for which he is sheerly thankful. As he puts it: "We have no right to look a winged horse in the mouth."

To say that "Orthodoxy" is a brilliant apology for Christianity is but half-praise. It is an original and even profound exposition of its subject; original in its method, profound in its insight. It gives us no new truths, but it does present the old truth in a new way. Its brilliancy and its novelty carry it where a sedate method would fall short. In it we have a paradox which may well confound the Modernists. While they have been endeavoring, in an overwrought anxiety, to square the Church with the vagaries of modern science, Mr. Chesterton has smashed his way out of the crazy labyrinth of its confusions into the wholesome refuge of Catholic sanity. While they have been ignominiously parleying with the enemy he has ridden triumphantly through their bewildered phalanxes with flashing battle-axe, and with the ancient war-cry on his shouting lips.

CONDÉ B. PALLEN.

The Census and the Churches

For many years the lack of accurate statistics of the Catholics of the United States has been a theme of constant complaint, and a serious drawback to the historical student desirous of recording the progress of the Church here and its bearing on the deductions of political economy to be drawn from the tables of the religious census. In 1907 an arrangement was entered into between the U. S. Bureau of the Census and Archbishop Glennon of St. Louis, acting for the hierarchy, by which he was to serve as the official enumerator of the government and supervise the collection of a Catholic census. There is present evidence that the figures which the Washington officials intend to publish in the early future, as the result of this enumeration, will not be an accurate presentation of the number of Catholics in the United States.

It will be remembered that when the annual Catholic Directory was ready for publication last January, the Wiltzius Company of Milwaukee, its compilers, sent out the figure of 14,235,451 as the total of the Catholics in the United States. This was printed as an item of cur-

rent news in almost every paper in the country. It did not, however suit the peculiar views of the American correspondent of the London *Times*, who, in a letter to that paper, made charges of glaring unfairness and dishonesty against these figures. It happened His Grace Archbishop Ireland was then abroad, and he immediately wrote to the *Times* a letter, which was printed in the issue of February 13, controverting the statements of its correspondent, and this is what he said:

"The figures given out by the 'Directory,' it should be at once remarked, are not the 'Directory's' own finding. They are those furnished by the Most Rev. Archbishop of St. Louis to the National Bureau of the Census at Washington, under instructions received from the National Bureau itself. . . . It was agreed between Mr. S. A. North, director of the National Bureau, and the body of the Archbishops, that the Metropolitan of St. Louis should have the matter in hand, and by putting himself into communication with every Bishop and every parish priest, obtain for the Bureau an exact estimate of the Roman Catholic population, so far as possible, upon such basis and through such calculations as Mr. North himself should have previously approved."

The basis adopted was this:

"Those shall be reckoned as Catholics who, baptized in the Church, whether in their infancy or in their later years, still profess to be Catholics, not having since their baptism withdrawn from the Church, either by open act of apostasy or by conduct impliedly tantamount to a renunciation of the Catholic Faith—mere infrequency, however, in attendance at Mass or at the Sacraments not constituting such renunciation."

"In other words, those and those only were to be enumerated as Catholics who, baptized in the Church, continue to make profession of the Catholic Faith. These were the instructions formally and plainly written to the several bishops and parish priests; these are the instructions to which bishops and parish priests gave obedience in their enumerations of the Catholic population within their respective dioceses and parishes."

To this the *Times* has replied by a statement from its correspondent that the Bureau of the Census has informed him that it will reduce the figures of the Catholic Census by fifteen per cent. A representative of AMERICA, taking this last statement of the *Times* correspondent, has asked the Director of the Census if it were true, and on what grounds the accuracy of Archbishop Glennon's figures was questioned. His answer was:

DEPARTMENT OF COMMERCE AND LABOR,
BUREAU OF THE CENSUS,

WASHINGTON, APRIL 2, 1909.

DEAR SIR:—

I am in receipt of your letter of March 29th, making inquiry as to the basis of membership in the Roman Catholic Church. In response thereto, I take pleasure in furnishing you with the following statement concerning the basis agreed upon by the Committee of Archbishops appointed to co-operate with this office in the collection of the statistics for that denomination, and with Archbishop Glennon, who acted as the representative of this office in the conduct of the work:

In the collection of the statistics of religious bodies, the pastors and clerks of the individual church organiza-

tions were instructed generally to include in answer to the inquiry concerning communicants or members, "all who are entitled to participate in the ordinance of communion in those denominations which observe it, and all members in other denominations."

So far as the Roman Catholic Church is concerned, it was suggested in the first letters sent out (in the latter part of 1906) to the Archbishops and Bishops, that it might be necessary for the pastors, instead of reporting the "population," to give the number of communicants, as would be done in the case of other denominations, the language used being as follows: "In order that the statistics of all the denominations may be uniform it will be necessary to request the Roman Catholic Church to accept the census basis, and report the number of communicants, instead of reporting the 'population.' This was the method adopted and assented to by the Church in 1890. At that time, however, the number of communicants was estimated on the basis of population, the rule adopted by the prelates of the Church being to take eighty-five per cent. of the population. Inasmuch as, according to the present plan, the card containing the inquiries will be filled out by the pastor or clerk of the individual church, it is presumed that the actual number of communicants can be given." It was stated in the letter that any suggestions on this point, as well as on other points, would be welcome.

In a letter addressed to Cardinal Gibbons, October 27, 1906, his attention was called to the different methods adopted by the different dioceses and parishes in estimating their membership, and he was asked whether all could not be induced to have one and the same basis for their enumeration. The question was put to him whether the proper basis for census purposes would be the number of communicants, that is, of those who are entitled to commune [Catholics would say "to receive Communion." *ED. AM.*] (This letter was sent to Cardinal Gibbons at the suggestion of Archbishop Ireland.)

In a letter to Archbishop Ireland, under date of December 11, 1906, he was asked as to what decision had been arrived at in regard to the basis for reporting the membership of the Roman Catholic Church.

To these suggestions and inquiries no direct reply at that time was received, but at a meeting of the Archbishops, held in this city, April 11, 1907, in regard to co-operation with the Bureau of Census, the following, among other recommendations, were adopted:

"The Committee advises that in this letter (to be sent to the Bishops) determination should be made of those who are to be regarded as Catholic for the census enumeration, and suggests that they should be regarded as Catholic, who, baptized in that faith, have not formally, by word or act, renounced it.

"That the Catholic census as reported by the various dioceses include also the children and infants baptized, as has been customary. Advice may be made to the United States Census Bureau that, if it does not wish to include the children in this enumeration, fifteen per cent. deduction from the Catholic census may be made as representing children."

In view of these recommendations, it was suggested to Archbishop Glennon, in a letter sent to him May 1, 1907, that the pastors be instructed to uniformly report the total number of baptized persons (including children and infants), leaving it for the Census Bureau to make the deduction of fifteen per cent. as suggested. In reply to this, contained in his letter of June 17, 1907, Archbishop Glennon says: "The letter to the pastors in regard

to enumeration of the numbers of the parishioners, including the children and infants, and then your purpose afterwards of deducting fifteen per cent. in order that the statistics of the Catholic Church may be consistent with those of other denominations, is altogether satisfactory."

In keeping with this plan, the circular letter, signed by Archbishop Glennon, and sent to each pastor in connection with the schedule and general instruction concerning the method of reporting the membership, says: "In answer to inquiry 13, communicants or members, please report the total number of baptized persons (males and females), including children and infants."

The returns for the individual church organizations in the several dioceses and archdioceses with respect to membership were made, therefore, in accordance with this special instruction, but a deduction of fifteen per cent. has been made in this office in accordance with the understanding as hereinbefore stated.

Trusting that this will give you the information desired, I am,

Very sincerely,

Enclosure. (Signed) S. A. NORTH, Director."

The "enclosure" is the official circular of the Department of Commerce and Labor, dated December 26, 1906, which states that this religious census is taken "in accordance with the provisions of the Act of Congress approved March 6, 1903," and that "a full and accurate census of religious bodies in the United States is desired." In the list of explanations and instructions that accompany this circular, "Inquiry 13" says:

"By 'communicants or members' is meant all who are entitled or privileged to participate in the ordinance of communion in denominations which observe it, and all members in other denominations, such as Unitarians, Jews and Friends."

THOS. F. MEEHAN.

Gervase Elwes and the Oratorio Society

Last year the Oratorio Society of New York made an effort to produce "The Passion according to St. Matthew," of Johann Sebastian Bach. In its thirty-five years of previous existence the society had done much for the highest forms of musical art, conquering many formidable difficulties; but it approached this greatest work of the most famous master of modern music in a spirit of high enterprise wisely tempered with caution. The outcome of the endeavor in 1908 justified the misgivings which had preceded it even more than the praiseworthy spirit of enterprise. That performance has been, retrospectively, described by a daily paper as a "highly unsuccessful struggle with Bach's music on the part of almost everybody concerned," and the very exactness of this characterization is just what constitutes a large part of the Oratorio Society's claim to grateful honor for its courage in renewing the attempt this year. The knowledge that the performance of Bach's greatest and most difficult Passion Music last Maundy Thursday came of a determination not to "yield to the evil fate, but rather go on the more boldly," makes it all the more pleasant to record that the

performance of 1909 was very far indeed from being an "unsuccessful struggle with Bach's music."

Certainly Mr. Frank Damrosch and his society had left nothing undone to insure success in this year's struggle with the great master of the fugue. What hours of concentrated effort must have been devoted to the conquest of those intricate interweavings of solo voices, chorus, and orchestra, those who heard the performance can readily infer. At the same time a step had been taken which might have had the effect of redeeming a much less meritorious performance; the society had brought from England a singer whose qualifications for the arduous work of *Evangelist*, in Bach's Passion Music are altogether unique. Probably because neither Mr. Gervase Elwes nor Mr. Frank Damrosch shines in the art of "working the press," there seems to have been no little—though not unkindly—wonderment in musical circles as to why the tenor soloist for this great occasion should have been imported from the foggy isle of Britain. Nobody doubted that New York, in March, 1909, contained a fair proportion, perhaps a majority, of all the best tenors now extant, and the American public at large really knew little, if anything, of Mr. Gervase Elwes. It was not generally known here that Mr. Elwes was something which may be described as a specialist in the declamation of religious music, and above all, in that particular masterpiece which the Oratorio Society had resolved to add to the difficulties of its this year's task, "The Dream of Gerontius." These facts, with the little bit of personal history which attaches to them, though now somewhat late for advertising purposes, should be of special interest to the Catholic readers of this Review; for they link themselves naturally, through the distinguished and revered poet of "Gerontius," with the memory of that Apostle of Rome, Newman's saintly patron and exemplar, who was in fact the inventor of the oratorio.

Gervase Cary-Elwes, to give him the name by which he is known in private life, is the son of a Yorkshire squire. When the nowadays exponent of Gerontius was but four years old, his father, one of that long train of converts who followed John Henry Newman, was received into the Catholic Church, so that Gervase, if not born within the fold, has spent but little of his life outside the pale. Like so many other sons of English converts, young Cary-Elwes was educated at the Oratory School, Edgbaston, under the eye of Newman himself. The great arch-convert and Oratorian was, as everyone knows, both an enthusiastic and an accomplished musician. As St. Philip, whom he called "Father," had been wont to arrange those little Sunday concerts in his "piccolo oratorio" at Rome, three centuries before, so Father Newman, of the Birmingham Oratory, used to gather as many of the pupils of his school as wished to come for little informal concerts on Sunday afternoons. He himself, with his violin, made an excellent *Kapellmeister* until just before his elevation to the Roman Purple, when age

robbed his arm of the strength demanded by his favorite Beethoven. But, for such a small school, Edgbaston was remarkably rich in musical ability; what with boys and masters, there were always enough competent amateurs to minister to Newman's most pronounced earthly appetite on Sunday afternoon during the school term. Among the boy violinists of the school just then was "G. Cary-Elwes," whose name appears among the signatures of the Oratory School address of congratulation when "the Father" became "the Cardinal." Cary-Elwes must have been a very fair performer at that time, or his services would not have been accepted and approved, as they were; for, with all its sweetness, the atmosphere of that school had light, which made it critical. Cary-Elwes left school in 1881 and entered the diplomatic service of Her late Britannic Majesty. It is not strange that, after a few years of diplomacy, having discovered the possession of a rare tenor voice, and with the splendid grounding in general music which he had acquired in early boyhood, he should have made up his mind to alter his course in life. His first serious study of vocalization was under Bouhy, in Paris; then he studied in Brussels, and finally became, in London, the pupil of Geigel. By that time Cary-Elwes had made the acquaintance of Brahms and, with this modern of the moderns for a friend and adviser, and under the tuition of Geigel, he began the cultivation of that special style of vocal music which made him, probably, the most fortunate possible choice for the rôles of Elgar's *Gerontius* and Bach's *Evangelist*.

To those who knew so much of his history there was a peculiar interest in the appearance of this—to America—new *Gerontius* at Carnegie Hall last month. The Director of the Oratorio Society would have shown commendable good taste, though bad advertising sense, perhaps, if he had intentionally refrained from calling public attention to Elwes' specially qualifying antecedents. As a matter of fact, Dr. Damrosch seems to have known little or nothing about those antecedents; when asked in what school this new tenor of his had been trained, he answered that he had never inquired—"I go by results." The results, in "Gerontius," and hardly, if at all, less in "The Passion," were a triumphant vindication of the director's choice. Perhaps the minor critics might have been more alert to select the peculiar *finesse* of enunciation, the exquisite phrasing, the subtle power of expressing shades of meaning without a suspicion of over-emphasis, if they had been warned that this tenor was not only Newman's pupil but a personal friend of Elgar. As it was, the daily papers, one and all, spoke at least respectfully of Elwes' performance, some enthusiastically; but only rare comments showed a distinct perception of the fact that the singer's aims were unconventional, or, as some might say, new-fangled.

Elwes' method as a singer may, for want of a better analogy, be compared to Charles Hawtrey's methods as an actor. He belongs to the "quiet" school—a school, as

yet, not so well known in musical as in dramatic art. He also belongs to the school which emphasizes the difference between vocal music and instrumental, the essential fact that the human voice utters articulate sound, so that no mere *vocalise* can be adequate singing. Nor is this said in order to palliate any deficiency of tone quality; in the *Gerontius* the tenor successfully stood the test of comparison with two other solo voices whose quality is seldom surpassed on any concert platform. It was evident that the foreign larynx was not at its best so soon after the trying experience of an Atlantic voyage and a first acquaintance with the whims and oddities of the New York climate; but it was also evident that this was an organ of very unusual sweetness and power, with a strongly marked individuality. But the still more impressive fact in Elwes's singing of his part on that occasion was the luminosity of his interpretation. Possibly the consciousness that the tenor had known Newman, loved him and revered him, as a boy loves and reveres the great man who is his teacher, may have added a certain authority for at least one member of that audience; but that the majority of those who heard Elwes came away with a better understanding of *Gerontius's* spiritual experiences, it is impossible not to believe.

Catholics generally must of course be more interested in the work of Newman and Elgar than in that of Brockes and Bach. The former is Catholicism pure and simple, logically complete, uncurtailed, overwhelmingly driven home upon the human imagination by the art of a master of modern English allied with the art of a master of the most modern music; the latter has in it a something maimed—a hint, towards its conclusion, of a sadly lost sequence of ideas—ending not in the expectancy of the Resurrection, but in a mood of delicious repose after physical pain. In listening to the Bach masterpiece one can hardly help wishing that the latter, the Catholic composer, had been the equal of the older, the Protestant, since Bach was denied the insight of Elgar. Unfortunately, it is as certain that Bach was a pronounced Lutheran as that his is the greatest name—save, perhaps, one—in the history of music. What must console the Catholic musician is the consideration that if the composer of this particular "Passion" was a Protestant, the form which he employed originated with St. Gregory Nazianzen, and has been preserved in the "Cantus Passionis" of the Catholic Church to this day. Gervase Elwes was familiar with the severe grandeur of the *Chronista* part in the Roman Missal long before he could have dreamed of attempting Bach's complex arias. And the musical form, too, in which Elgar composed Newman's great poem, had its more immediate origin in the institution of Newman's own "Father Philip."

E. MACPHERSON.

"The jewel of Polish Catholic American immigration," are the words used by a contemporary to sum up Madam Modjeska's life.

Isaac Austin Henderson

Isaac Henderson—or Isaac Austin Henderson, as he preferred to be called, having adopted the name of the great doctor of the church at his confirmation—died in Rome, on March 24.

Mr. Henderson was born in the city of New York, Feb. 13, 1850, of Scotch and Irish descent, though his family had lived in America for many generations. After making his early studies in private schools and under tutors in his native city, he entered Williams College, from which he received the degree of B.A., M.A., and D.C.L. His wish upon graduation was to start at once upon literature as a profession, but his father, who was a partner of William Cullen Bryant and John Bigelow in the ownership of the New York *Evening Post*, had other plans for him, to which the young man yielded rather unwillingly. In 1872 he became connected with the *Post*, of which he was made assistant publisher in 1875, and from 1876 publisher, stockholder and a member of the Board of Trustees. He often spoke gratefully in after life of his father's wise judgment in thus giving him a sound business training. In 1880 he sold out his interest in the *Post*, and the following year went abroad, living in Rome or London until his death.

Mr. Henderson's first novel, "The Prelate," was published in 1886, while still a Protestant. He was most conscientious while writing this book, taking pains to consult an Episcopalian clergyman, long resident in Italy, to verify his statements. Later, when a Catholic, he realized on how many points he had been misinformed. He published his second novel, "Agatha Page," two years later, and this was soon after dramatized under the title of "The Silent Battle," and produced by Sir Charles Wyndham at the Criterion Theatre in London. Later in the year, the same play, though called "Agatha," was acted at the Boston Museum. His second drama, "The Mummy and the Humming Bird," was presented at Wyndham's Theatre in London, in 1901, the principal male part being taken by Sir Charles Wyndham himself. The play was given the next year at the Empire Theatre, New York, and it has been acted almost continuously ever since in various provincial theatres.

Although Mr. Henderson had varied literary gifts, he never became a prolific writer. Without having had any training, either for or on the stage, his dramatic sense was such that in presenting his plays to the public, not only was the faultless text his own, but the situations and all the setting of the play, down to the most minute detail, were due to him.

While giving sufficient prominence to Mr. Henderson's business ability and literary talent, it is as a Catholic, first and foremost, that he should be remembered, and this would accord with his own wish. His wife, who before their marriage was Miss Marian Brown, of New York, a granddaughter of the famous Quaker philanthro-

pist, Lucretia Mott, of Philadelphia, became a Catholic several years after their marriage, her conversion being followed soon after by that of her mother, who was received into the Church when she was more than seventy years of age. Mr. Henderson then went to work in his own earnest, conscientious way to study the evidences of Catholic truth, the outcome of which was that he was received into the Church in 1896.

From the moment that light came to him, the man was transformed. The Catholic Faith became most truly his life, and his brilliant talents were consecrated to the service of the Church with all the enthusiasm of an ardent soul. He was indeed "baptized with fire." Absolutely assured of the truth of faith in the Church as founded on a rock, he held that faith with a splendid loyalty, which kindled a glow in many a dull heart. His gratitude for his own conversion was such that he felt it his special duty and privilege never to lose a chance to help another into the same perfect security and peace of soul. He never thrust his faith upon anyone; indeed, he was naturally inclined to be rather chary about stating the why and wherefores of his own conversion; but once convinced that an inquirer was in earnest, there was no self-sacrifice that he was not only ready, but eager, to make to help that soul to see the truth. He never grew weary, or at least he never showed any impatience, no matter how slow the progress seemed; but with an exquisite insight into another's point of view, he was able to understand what obscured the other's vision, even if quite foreign to his own temperament. Patiently, unweariedly, he would elucidate point after point, for hour after hour, even if the work extended over weeks, months or even years, holding firmly through what would have discouraged a less dauntless spirit, until the glorious victory was achieved. His exposition of Catholic doctrine was masterly, for he had studied it diligently for years, and added to a clear theological mind, he had rare gifts of lucid expression. Yet no one realized better than Isaac Henderson that it is not by the intellect alone that one becomes a Catholic. He knew that faith is a gift from God. Although his faith was firmly grounded on reason—for he held that not to believe was the very negation of all reasonableness, as he could and did prove so ably—yet more eloquent was he when the spiritual side of religion, its very essence, was shown. The potency of the Sacraments, the need and efficacy of prayer all the time, devotion to Our Lord in the Blessed Sacrament, the communion of Saints, love for Our Lady, all these held with the full warmth of his heart made him the most loyal of sons to his dear Mother, the Church. It was this faith and love which sustained him through grievous trials and bereavement.

Not only was Mr. Henderson the ardent champion of the Catholic Faith by word of mouth, and an inspiration to all who came within his influence, he was faithful in all the observances of a practising Catholic. He gave also freely and generously of time and money to the fur-

thering of worthy causes. His special interest was among the poor boys of the Trastevere quarter in Rome, to which work he was introduced by his most intimate friend, Cardinal Merry del Val, many years before the latter was advanced to the episcopate. Mgr. Merry del Val and Mr. Henderson made it their practice for years to pass every Sunday afternoon with these lads. How many worthy men now well started in life can look back to the influence exerted by these two devoted men as the turning points in their lives. Several are now in domestic service at the Vatican. "Mr. Henderson died after a short illness, having received the Sacraments of the Church," said the Cardinal Secretary of State, in a recent letter, "We have lost a dear and valued friend."

On the afternoon of Christmas Day, 1903, a messenger from the Vatican brought to Mr. Henderson what his friends considered a well merited honor, that of appointment as a Private Chamberlain to the Holy Father. Mr. Henderson, however, comments on it thus in a letter to a friend: "It was an absolute surprise, and I was indeed taken aback."

While Mr. Henderson was invariably courteous to all and most agreeable in society, his intimate friendship he gave only to a few. He was the most charming of companions, with an exquisite individual humor which was often really brilliant, while at other times overflowing with a merriment as light hearted as a boy's. Yet this was the man who never failed in sympathy to his friends, making their sorrows and perplexities wholly his own, and giving of his best in his efforts to be of help. For them his loss is irreparable.

J. G. ROBINS.

Under the title "The Bored Bishop," *The Tablet* of the 10th inst. has a gently sarcastic article on Canon Henson's tilt with the Anglican Bishop of Birmingham. Canon Hensley Henson had promised to preach in a sort of annex to a Nonconformist chapel in Birmingham. The vicar of St. Gabriel's parish, in which this annex is situated, hearing of the proposed intrusion, at once protested, both to the Bishop and to the invader of his parish. The Canon told the vicar to mind his own business. Then the Bishop said: "It is a great bore; but I feel I must vindicate the principle of the incumbent's rights." The Canon replied to the Bishop: "When you were Canon Gore, you addressed the Wesleyan ministers and I followed your example." But the Bishop pointed out rightly that his objection was not to the mere fact of preaching at a Nonconformist meeting but to the fact of preaching in another diocese and parish without the permission of the Bishop and the incumbent of that parish. As *The Tablet* puts it, "What the vicar really objects to is the appearance in his parish of a wandering star of the magnitude and uncertain doctrinal direction of Canon Henson." The Canon, disregarding the Bishop's prohibition, did preach in the Nonconformist annex, and now expects that he will be prosecuted in the Court of Arches.

Roads to Rome*

Rarely has there been brought together a collection of stories of such palpitating human interest as is found in these four dozen autobiographical sketches of an event that was epochal to each of the writers. It is often said that truth is stranger than fiction. In this case the saying is amply verified. Intense realism and an evident sincerity mark these pages and render them more keenly alive with interest than the best of fiction. They are heart stories, human documents of the highest value.

Miss Curtis, if we mistake not, a convert herself, has achieved a success in inducing so many prominent men and women momentarily to lift the veil of privacy of their own inner lives and reveal to the gaze of a probably unsympathetic world the process, in each case, of a soul struggling in the gloom of doubt and prejudice, of non-knowledge and false knowledge up and into the full light of the sunshine of truth. The celebrated Father Matthew Russell, S.J., of Dublin, once told the writer of this review, although he had done much editorial work, and had written a fair amount of poetry, he never dared to write prose fiction because he was afraid of revealing to the world too much of his own interior self. It was a remark that only a genius would make. Far from even remotely hinting that there is any admixture of fiction here, we find in every page the absolute stamp of truth; and while the pages, as a whole, do not display evidences of overwhelming genius, yet nearly all the writers have done, consciously or unconsciously, that which the editor of the *Irish Monthly* shrank from doing. They have revealed themselves. Often their innermost consciousness has become, literally, an open book. And herein lies the chief value of the work. Only one or two present an itemized and categorical account without an attempt at the development of the process that led to conversion. Nothing but the desire to be of assistance to others who have not yet availed themselves of the "kindly light," or who are groping their way outward and upward in an entanglement of uncertainties, would have induced these contributors to lay bare their inner souls. This is candidly admitted by some, and it is easily deduced from the humble, yet exultant style of others.

Being the product of so many differing minds the volume affords as great a variety of style as it does of individuality. Through all runs the note of gladness at having finally reached the secure haven, and in a fair portion of the sketches there is discovered the humble wonder that the subjects of them should have been chosen as the recipients of the gift of Faith, while thousands were passed by.

The book is unique in American Catholic literature. The subject matter of the volume is so much out of the ordinary that one cannot predict that it will become popular in the sense that it will figure among the best sellers.

It will, however, have a more useful career than mere ephemeral popularity. It will be found of service to two classes of people. To those who are still groping in the penumbra of faith, whose minds naturally upright and ingenuous, are lost in the mists of doubt, and in blind but inculpable prejudice, these sketches must be of untold assistance. To clergymen who have to deal with this class of people, "Roads to Rome in America," will be invaluable.

Others who will receive benefit from the perusal of these pages, throbbing with human interest, are those who are born Catholics, whose faith is simply a happy matter of course. To many of these it will be a revelation how the average intelligent convert values the gift of faith, and it will make them entertain a higher appreciation of that which others, through stress and storm and often keen mental torture, have finally obtained.

It is interesting to learn the motives of these converts leading up to the intellectual assent, which, as everyone knows, is the antecedent necessary condition to the act of faith. In most cases it was the arriving at the ultimate historic certainty of a Divine Authority, which reason announced was to be found only within the fold of the Catholic Church. In a few cases, Transubstantiation, as the logical complement of the Incarnation was the leading motive; while in others it was a careful study of the Scriptures, to discover from them which church corresponded in these days to that founded by our Divine Lord, and in these cases it is remarkable that from the Protestant Bible the enquirers found their way into the Catholic Church.

Prescinding from the fact that faith is a divine gift, and regarding merely the necessary endeavor of human reason in order to obtain it, these "reasons for the faith that is in us" form a remarkable collection, showing the multiplicity of ways in which the human mind works in quest of truth. It is quite within the bounds of probability to say that the experience here described of any one of the forty-eight converts would not appeal to any of the others.

Among the contributors to the volume are authors, editors, society women, nuns (one a former Salvation Army lassie, who writes a charming sketch), ministers, lawyers, physicians and others. The editor states that owing to a generous response for contributions from all parts of the country she had to reject much material.

In every, or nearly every case, the narrative ends at the road which has led to Rome. Would it be presumptuous to suggest a further relation of experiences within the fold by converts? To many a timid soul looking Rome-ward, it is not the end of the road that is so mysterious, but the supposed horrors and hardships and submissions that lie beyond after Rome has "got the victim in her clutches." The real reason why so very few, who once admitted into the fold ever wander out of it again, would probably be more helpful than even a detailed account of how they arrived there.

J. E. COPUS, S.J.

* Some Roads to Rome in America. Edited by Georgina Pell Curtis. St. Louis: B. Herder. 532 pages. Price, \$1.75.

CORRESPONDENCE

Rivalries in South America

Last year it was rumored repeatedly that a war between Brazil and the Argentine was imminent. Though a real clash at the time was not feared, yet the fact that strained relations existed between the two powers could not be denied. This fact was only too natural and there were too many reasons for mutual jealousy. They are the two most powerful states of South America; giants in geographical extension, but opposed to each other on account of nationality and language. Brazil, with an area of 3,218,000 square miles, is nearly as large as Europe; while the Argentine is only one-third that size. The difference in population is even greater, the respective numbers being twenty-two millions, and five and one-half millions.

For the time being competition between the two powers cannot be carried on by force of arms; Brazil is too powerful both on land and on sea. When the present navy bill is carried out, her fleet will register 104,000 tons, while the Argentine can hardly mobilize more than 50,000.

To enter more into detail, Brazil has three Dreadnoughts, named Sao Paulo, Rio de Janeiro and Minas Geraes. The Argentine has not one ship of this type, not even on paper. Its naval force consists merely of four armed cruisers protected by six-inch armor plate. Brazil's second class warships cannot compete with these four, but the number of her submarine boats nearly equals those of the Argentine. Moreover, as Brazil owns several minor warships of a different type and five torpedo-destroyers, there cannot be any doubt that in case of conflict she would have the upper hand. This supposes that the three Dreadnoughts which are being built in England, will be ready in the case of a clash. It might, however, happen that England, as has been hinted at in the English Parliament, will incorporate these three ships with her own fleet.

A naval war could indeed not lead to any lasting results for or against supremacy in the South-American continent; much less could a war on land. The immense territorial extent of the two states make a complete invasion impossible. The existing armies could occupy only a very small portion of the enemy's territory, and the war would in any case be a long and profitless one, as neither the Argentine nor Brazil would be truly benefited by territorial aggrandizement. Each country already owns much more land than its sparse population is able to occupy and cultivate.

Since, therefore, supremacy cannot be decided by war, means of peace must be resorted to; and that country will come out victorious which best utilizes modern methods and improvements along economic and social lines.

In this regard, however, competition will probably end in the victory of Brazil. Nevertheless the natural resources of the Argentine are not inconsiderable; they are even such that Brazil cannot compete with them, consisting as they mainly do of flocks and herds, of which the number of horses is estimated at six millions, that of cattle at twenty millions, and that of sheep at eighty millions. Agriculture is flourishing, and, after North America, the Argentine is the first wheat country of the globe. It must also be mentioned that the Argentine is

at present the goal of a continuous Italian immigration, which is not at all the case with Brazil. A third great advantage is the milder climate, which reigns in by far the greater part of Argentinian territory, and favors the exertion of mental and physical powers in a much higher degree than the enervating heat of the tropical and sub-tropical climate of Brazil. Moreover, industry is much more extensively and vigorously practiced in the Argentine.

However, these facts do not decide the question of supremacy. Brazil has other advantages and such as are, perhaps, more telling in the peaceful struggle of competition. There is, in the first place, her superiority in numbers, which will not be reached by the Argentine during the next two or three generations, even with a very strong immigration. But the most important resources of Brazil are the treasures of her soil, such as coffee, rubber, gold, and diamonds. The Argentine's meat and corn cannot rival these products.

It follows from these considerations that the struggle for supremacy will not interfere with the healthy development of the two nations in the immediate future. The territories are too large, the products too various, and efforts made for commerce and industry too strenuous. Hence we may conclude that their relative power will probably remain unchanged for the next decade, though their individual strength will increase.

CARL SCHLITZ, S.J.

Belgium

The Congo controversy is raging once more. The point in question now is the missionaries, against whom many accusations have often been made, and more recently repeated by the Socialist leader, M. Vandervelde. The question is a most important one, as grave issues are involved: the reputation of the missionaries, the future of Catholicism in the Congo, and of the State itself, and perhaps the future of Belgium itself at the hands of that bugbear of all Continental politics, England.

Recently Father Vermeersch, S.J., the distinguished advocate of reform and adversary of the Congo administration, set forth his views in the *Bulletin de la société Belge d'études coloniales*. M. Vandervelde thought he saw himself attacked, and replied in an open letter in his own paper, "The People." He is a clever and able man, a brilliant writer, anti-clerical of course, but usually frank, open and courteous. He was (contrary to his own party) for annexation, and joins Father Vermeersch in condemning the "Leopoldian regime." His principal points were these: He repudiates the accusation of insincerity and bias, but says he is sorry to see the missionaries provoke anti-clericalism in the Congo, by exerting moral pressure to keep the orphans under their care beyond a suitable age, and by using force, through the secular arm, to bring back fugitives, and to impose tithes for the support of the missions.

Father Vermeersch replied, first, that the accusation of unlawful restraint of children was made before it could be verified; that in so doing Mr. Vandervelde imposed on a gullible public, and made a statement that could only be refuted after some months; that the missionaries, though marrying the children at 14 and 16, have the lawful right to detain them as orphans up to the age of 21; that the tithe is only a temporarily necessary measure; that the missionaries have not opposed the free circulation of money—the natives themselves did

not want it; that the secular arm is not the missionaries'; that force is sometimes necessary, and that by force is understood pressure, etc. He concludes by showing the bias and inaccuracy of Vandervelde's statements.

A second letter from Vandervelde followed. He says that the marriageable age is 9 and 12, and it is not right for the law to keep orphans in restraint up to 21 years; that the tithe is not temporary; that he was not guilty of insincerity by culpable silence on the good done by the sisters, because on his visit to the Congo he did not visit their schools and so could say nothing of them—a fatal admission. As for the guardianship of the orphans, he says now it is abused only in certain cases, and reserves his definite opinion on the subject. He disavows any interest in the quarrel of Protestant missionaries, but says that while they are actively and laudably engaged for fifteen years in exposing the Congo abuses, the Catholics kept silence. He ends by professing himself at one with Father Vermeersch in the movement for reform.

Father Vermeersch answered by denying Vandervelde's statement about the children, showing that he has retracted from his previous position; as to the tithe, that he confounds the tax enforced by the State with a temporary application of it to the orphans. He says, too, that it is better to keep the few they have who are not really orphans than to let them go to their families and starve, or fall back into savagery. Vandervelde's scheme of secular education is impracticable for want of teachers, and he himself must admit that the only available teachers are the missionaries. He then strongly rebukes the evident want of logic in Vandervelde's second letter, and appeals to him to give his frank assistance to the work of the Belgian missionaries.

A few days later a long article appeared in the "*Patriote*" in answer to one in the "*Vingtième Siècle*," an organ of a section of the Ministry. This latter defends the King, the Congo administration, and attacks the reform movement generally. The former stands with Father Vermeersch. The article in question gives some interesting facts. To the 10,000 orphans the Jesuits are rearing, the State gives practically nothing; while 30,000,000 francs (\$6,000,000) are to be paid as an indemnity to the King. In the Congo masonic interests are supreme. One former official was forced to resign on account of damaging revelations made. The Congo is called a refuge for men for whom it is too hot in Belgium, while Mgr. Roulé, of the Congregation of Schent, is quoted as proving that whole families are forced, in Mangalla, to remain away in the forests, working the rubber, for ten, fifteen and twenty days at a time. The article ends by showing that the real enemies of the Congo are the officials themselves, and neither the Catholic missionaries in their work of catechizing and civilizing, nor the Protestant missionaries who have at least done good work by denouncing the abuses of the Government.

About the same time, the Vicar-Apostolic of the French Congo wrote to the "*Bien Public*," refuting other statements of M. Vandervelde, and saying that the latter passed about fifteen minutes in his schools and then went over to the State schools, whose scholars he said were so much better than the Catholics, at a time when no scholars were there.

The outcome of the conscription and volunteer agitation was a compromise. The main conclusion was that the volunteer scheme had been a failure, so it was proposed by the Government to appoint a commission of

inquiry. It will be remembered that the measure, i. e., the enforcement of military service on all, is an unpopular one, and the Government that passes it will probably fall. Hence the whole thing is looked upon by many Catholics as a plot against the Catholic ministry.

During this month the Catholic journalists of Belgium will make the pilgrimage to Rome in a body, carrying with them 210,000 francs (\$42,000) as a Jubilee offering, the result of a subscription. P.

The bill regulating the working hours of miners in Belgium was passed by the Chamber on April 1. The agreement finally arrived at was a maximum of nine hours from entry to exit from the shaft; while besides that, the King is authorized to use his discretion in reducing that figure in necessary cases, and a maximum of eight hours is also fixed for mines when the temperature is greater than 28 degrees centigrade. The vote was 123-8.

This event is not without its political significance for Belgium, and shows how ideas have changed in two years. At that time an amendment was introduced of far lesser pretensions regarding the miners' working hours, and after a bitter fight was passed 76 to 70—it caused the downfall of the Cabinet a few days later. But there is more than that. That amendment was fought by the Liberals, yet here we find the Liberals voting in a mass for what they formerly opposed. In fact, history is only repeating itself, for it is the same with many other measures opposed by them, e. g., the bill of 1889, limiting labor of women and children. The conclusion of it all is that the best thing for Belgium to-day is the maintenance in power of the Catholic party, for while the Socialists are naturally carried to extremes, and the Liberal policy is one of immobility, the Catholics stand midway, and are thus in a position at the same time to act with moderation and to avoid stagnation.

Since the passing of this bill, the question that has been occupying the attention of the Chamber is that of forced labor in the Congo. The debate began by some severe strictures made on the Government's policy by M. Vandervelde. The particular point now at issue is the labor employed by the Great Lakes Railway Company, which, it is alleged, amounts to slavery. D.

Ireland To-day

"A gigantic revolution" in Ireland. These are the words of the English minister governing Ireland in March, 1909, on his introduction of a new land bill. The revolution is in part accomplished. No country is changing more; in few countries does the near future seem less likely to resemble the present. Even those not long away from Ireland may misjudge. Returned exiles have been known to go back again to America, with eyes opened, and much wondering at what they saw—the chances for energy and industry, the security of a tenant in his holding, the non-existence of the Ireland of their own exiled youth.

And that was before the Act of 1903, which pushed forward land purchase; by which Act millions of acres have passed into the hands of tenants; half the land of Ireland, indeed. But this selling and buying has stopped. There is lack of money. Still, all English political parties are agreed that money must be raised, and not from the Irish rate-payers. Shall the sales now be compulsory? Yes, says the Liberals' present bill. No, say the Con-

servatives, who passed the bill of 1903 by a consensus of parties. Can a compromise in its favor be found with the House of Lords, which already rejected such a measure last autumn?

An Irish Nationalist mentioned the other day in a session of parliament three miracles of recent legislation: (1) the giving of local government to Ireland, in its popularly elected county councils; (2) the selling of the land; (3) the founding of universities which Irishmen are free to manage for themselves. And surely in bringing about the state of mind making such things possible, the politician may not unreasonably think that his agitation has counted for much. He does think so. The upholders of a policy of Sinn Fein, 'ourselves alone,' believe that such miracles would have come inevitably, sooner, perhaps, had Irishmen agitated at home and sent no members to parliament in England.

But be Sinn Fein a possible plan for carrying on public life under protest or no, its spirit is the spirit moving everywhere in Ireland to-day; among men of all parties, all creeds, all races. Trust ourselves, they say with Emerson, every heart responds to that iron string. "Burn everything that comes from England except the coals," which Swift did not say, but which he heard a Protestant Archbishop of Tuam mention as somebody's "pleasant observation"; what Danes and Belgians can do with less fertile land, Irishmen can do, under nearly the best climate in the world. All such thoughts are careering through our minds. Irish industries feel the new blood in their veins. Prosecution after prosecution in England have brought fraudulent or misled dealers to beware of calling poor shoddy stuff by the noble name of Irish lace and Irish cloth. The Cork Industrial Association was the pioneer; its manager, Mr. E. Riordan, the man made for the place, must be the terror of those who would palm off imitations under the Irish Trade Mark. Thanks largely to an Irish M. P., Mr. J. P. Boland, this distinctive patent and safeguard has been recognized, and is now accepted by crowds of Irish manufacturers. A good sign surely of a healthy non-political life, of which there is so much in Ireland, and will be more.

Swift said as long as two hundred years ago that "both sexes, but especially the women, despise and abhor to wear any of their own manufactures, even those which are better made than in other countries." His 1720 tract was "A Proposal for the Universal Use of Irish Manufactures in Clothes and Furniture of Houses; Utterly Rejecting and Renouncing everything wearable that comes from England." The Dean would give his imprimatur to "A Modest Appeal to the Irish People," from the Industrial Development Association, telling of all that is made in Ireland, such furniture as is made by the Kilkenny Woodworkers, with their warehouse in Dublin, spreading every few months over new ground; the Belfast linen, finer in ground, as the Germans say, than anything their technical skill can make; the Jacob's biscuits from Dublin, with a sale now greater in England and abroad than at home. But such facts one notes everywhere. The Youghal beaten copper cares not to show its trays, its vases, candlesticks, mirrors, in Ireland; for in England, now, they can sell more than Youghal can make.

In such an Ireland, the thought of Mr. William O'Brien to unite Irishmen, even politically, was a noble thought. But, mayhap, he went not the right way about it. In nothing is an Irishman generally less like an Englishman than in violent hatred of compromise. He is not Hamlet's "three parts coward," anyway.

The Gaelic League is mixed up with a hot, if cooling, controversy, as to Irish in one of the new universities. But its idea was to unite, and not to divide. Its members tend indeed to be indifferent to parliamentary politics; and perhaps most of them are in the letter of Sinn Fein; certainly in its spirit. What will be the outcome? Will Irish be used as the popular language? Will it come back, like Czech? Will it be used even at home like Welsh? One thing has been done. An impetus has been given to the study of this country's past, its antiquities, its history. Irish chairs at universities are sure to be founded. The sense of a national life has been re-awakened and acknowledged. Thomas Davis' work has borne fruit; and his spirit lives.

Emigration has fallen this year lower than any year since 1851. The new life in this Ireland, where the great majority still live in the country, on the land, accounts for the staying at home. In part, no doubt. Also, that America has offered a less sure refuge. Both sides of life in America are more often laid bare to us now.

W. F. P. STOCKLEY.

Russia

In spite of the reports of the Russian persecutions of the Jews we notice that one foremost publication for the year 1909 is the "Jewish Encyclopedia" in Russian. Two volumes have already appeared and it is promised in sixteen volumes, to be completed at the rate of about three volumes a year, and will cost, bound, one hundred rubles (\$52), not including expenses of delivery. The work is published by Brockhaus-Ephron, St. Petersburg, and is announced to cover the whole field of Biblical criticism, history and archæology, from the Hebrew point of view, as well as Jewish theology, jurisprudence and history in general, including descriptions of the lives, rites and customs of the Jews in all lands, but with particular reference to their position and achievements in Russia.

The Russian church is meditating a new codification of the Canon Law applicable to it. Stirred no doubt by the new Corpus Juris Canonici now in process of completion at Rome, the Holy Synod is taking thought that something of the kind ought to be done for the established Orthodox church in Russia. When the general Code of Russian Laws was published, in 1837, the stray fragments of Canon Law relative to the state of the clergy and the administration of dioceses and parish life, were compiled into about 368 paragraphs, or sections, and placed on the statute book. It is now felt that this so-called Code is insufficient and that it has out-lived its usefulness. Accordingly there is a movement for revision and the production of something which will put the church on a better legal basis. As the matter has to receive the assent of the Government, in the shape of a ukase to the Holy Synod to prepare such a code, it is too early to say whether anything will be done.

Female suffrage is coming rapidly to the front in Italy. A bill has been introduced conferring municipal franchise on all women who have attained twenty-five years, provided they possess the qualifications necessary for male voters. Parliamentary franchise is not included. Signor Giolitti thinks that the granting of female parliamentary suffrage in the South would be a surrender of many seats to the Clericals.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

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Papal Elections

Early in March of this year appeared in Rome the third volume of the "Acts of Pius X," containing a document which was prepared early in 1904 to deny the right of "veto" in the Papal elections so often claimed by certain powers, particularly by Austria, France and Spain. Pius X denies that there ever was such a right, that the claim and attempts to use it were an invasion of the rights of the Holy See, and that his predecessors had frequently protested against its intrusion, notably Pius IV, Gregory XV, Clement XII, and Pius IX. He once more repeats their denunciations of the pretension of any civil government to influence in any manner whatsoever the election of a sovereign pontiff. Although the text of this document appears now for the first time, its existence has been no secret since the time it was prepared. Our leading Catholic journals, in Europe and in this country, announced its preparation and stated that it might not be published for some time, perhaps not until it might become necessary to elect a successor to Pius X. Indeed, but for the speech of Count Goluchowski, Foreign Minister of the dual monarchy of Austria-Hungary, to the Hungarian delegation for foreign affairs, December 17, 1903, it is likely that the Holy See would have postponed action on this question until the failing health of the present pontiff might make such action imperative. The Count felt it incumbent on him to plead that his government had justly attempted to exercise this veto in the Conclave in which Pius X had been elected, in order to meet the outcry of public opinion against the invasion of so sacred a tribunal. The most he claimed for this veto was that it had the force of custom, and that it was an effective means of conveying to the Cardinals a wish or warning from the civil government. He admitted that it had no sanction of definite law or treaty, or concordat of any kind. Because it had been claimed as a right, and asserted frequently and never contradicted by the College

of Cardinals as such, his government was justified in its attempt to exercise it.

In Rome the Count's address was regarded as a challenge, and the Cardinals in Curia met immediately to frame their answer. This answer was published broadcast early in January, 1904. Briefly, they denounced the so-called right of veto or exclusion of a candidate as an act of usurpation; they declared that it could not have even the force of custom, because it had been repudiated frequently by the supreme ecclesiastical authority; they explained that if their predecessors had ever heeded the so-called national or imperial wish of the Powers, it was either because special amicable relations existed between the Holy See and these Powers, or because arbitrary or tyrannous influences had been brought to bear upon them. They concluded by petitioning the Holy Father to take such measures as would put an end to discussion of this matter. It was recognized as an accomplished fact at that time that the veto would never be again attempted. The publication of the "Constitution on Papal Elections" has occasioned no stir in civil or in ecclesiastical circles in Europe. It has not provoked discussion among the professors of jurisprudence nor among court attachés. It is taken as a matter of course. The Church merely asserts its position and no civil government has the slightest pretext for a rejoinder. No international lawyer would regard the "Constitution" as a matter for serious dispute. The Vatican is not dictating to the civil powers; the Holy See is not seeking "to maintain a medieval supremacy." It is simply protecting its own autonomy, and safeguarding the most sacred function that any human assembly can exercise from the intrusion of selfish, political and secular influences.

A "Christian" Candidate for the Ministry

Last week we took occasion to refer to a certain statement of Dr. Patton, of the Princeton Theological Seminary, in reference to the weakening of Christian influence in our churches through the liberalizing trend of modernistic theology. "The condition of affairs will grow worse," said Dr. Patton, "before it will grow better." An apt commentary on his words appears in the press reports of Tuesday of last week. A Princeton graduate, doubting the confession of Faith and practically denying the Divinity of Christ, appeared before the New York Presbytery to be examined for license to preach in the Presbyterian Church. Frankly he stated his position to the members of the examining board: that original sin had nothing to do with Adam or the Garden of Eden; that Christ was not an educated man; that He did not raise Lazarus from the dead, and that he did not believe Christ rose in the body from the grave. Of course the ministers on the board, men of the old-fashioned Christian faith, were amazed and shocked, and they promptly rejected the young free-thinker's petition for license to preach in a Christian church. We may be permitted to suggest a reflection that occurs to us.

Lately one of our prominent weeklies published a sharp criticism of an excommunication pronounced by Rome against a Munich University Professor who, after a warning, stubbornly persisted in his purpose to air doctrinal views at variance with the teachings of the Catholic Church. The writer evinced a curious lack of appreciation of the force and meaning of the ecclesiastical censure passed upon the professor, but it is not our present purpose to advert to this defect. We are moved to ask, however, shall we now have an editorial commentary on the presumption of the Presbyterian examiners, because they strive to bridle the liberty of thought of the candidate appealing to them for license to preach, and an animadversion on their ingenious method of closing to the candidate the avenue to the life-work he has chosen?

Every one will recognize the similarity of motive in each condemnation. Rome refuses to approve the teaching of the German Professor, who, in matters of vital import, in his public lectures proclaims himself at variance with her accepted doctrine, and, with the right that is hers by sanction of Bavarian law, she forbids the Professor to lecture in a University Faculty avowedly Catholic. The Presbyterian examiners deny to the applicant for license to preach in their district the necessary approval, because he frankly declares his lack of faith in what they deem fundamental truths of their Church's Confession of Faith. Shall we, then, have another *Outlook* comment on "an ingenious method" of silencing a prospective teacher, a graduate of their own Theological Seminary, put into effect by the Presbyterians?

That Rome proceeds further and excommunicates the Professor is but evidence that the Church has the vigor of life every organized body must possess to compass its proper activity. And with this vigor in her execution of the law she applies the sanction which makes her law effective; she tells him, who, while calling himself Catholic, yet stubbornly rejects her decrees, that he no longer has part with her, and that the privileges of her sacramental treasures are through his own unfilial disobedience denied to him.

Be one as "liberal" as he may in measuring up to his standards, in his individual grasp of truth and in his claims to "freedom of thought" in accepting or rejecting what the old-fashioned orthodoxy clings to as sacred, it is all his own affair, and he is free to follow his whims to their uttermost limit. He may be guilty of egregious folly, but so long as he keeps his folly to himself he has his own conscience alone to consider. But when he deals with others, when blind he seeks to lead others, when rejecting the very fundamentals of Christianity, he presumes to claim place as teacher in a Christian school or temple, is it not time to consider the rights of those who sit at his feet in the confidence that he will fulfil his trust honorably?

The Christian Church is an organized body, and they who deal with it must respect the obligation they volun-

tarily assume to abide by the living principles actuating that body. Lacking this respect, honesty and honor should impel them to withdraw from the Church and follow their notions apart. It is idle to talk about choking liberty of thought when the authorities of the Church refuse to acknowledge within its communion a teacher false to its fundamental doctrines, or when they cut off and brand as not of their body one who persists in flaunting before the faithful what they deem heresy. As well hold the President of the land up to ridicule were he to cashier a Professor of West Point for treasonable teaching.

Advice from the Vatican

In Spain some time ago a Catholic party was formed to oppose other Catholics who belonged to a group professing a liberal policy, and sent a deputation to Rome, in order to prevail on the Vatican to favor their views. They went with confidence but returned disillusioned, having been required to sign a formula of instructions denying their contention. Parts of these instructions are of interest to Catholics everywhere:

"No Catholic should accuse any person of being a lax Catholic for the sole reason that he belongs to a party that styles itself 'Liberal Catholic,' although this name is repugnant to many, and it would be better not to employ it. To combat systematically either an individual or a party, solely on account of the title 'Liberal,' will never be either just or opportune. Let acts and doctrines be attacked that are reprehensible, whenever they appear, and no matter to what party their authors belong. Whatever is good and honorable in the sayings or doings of the members of any party, especially of those in authority, can and ought to be supported and approved of by all who pride themselves on being good Catholics and good citizens. This applies not only in particular cases, but in legislative assemblies, in municipal actions, and in every phase of social life. If we love our religion and our country, a foregone resolve to oppose and to hold aloof from all who call themselves liberal Catholics, cannot be determined upon. We may not, in conscience, exact from any persons that they should affiliate themselves to one party rather than to another, nor claim that anyone is obliged to renounce a political opinion that is upright. In matters which are solely political, we are permitted to hold different opinions, not only as to the immediate origin of the civil power, but also as to its exercise under different forms. In that which concerns the defence of religion and its interests, and in all that pertains to submission to constituted authority and to our bishops, we desire in all respects to keep to the teachings of the Holy See, especially as promulgated by Pius IX, Leo XIII, and by Pius X."

La Semaine Religieuse, of Toulouse, to which we are indebted for this report, adds that Leo XIII had given similar instructions to the French, and it regrets that they are so frequently disregarded in the heat of political ardor by overzealous partisans.

Protestant Unity

The dream of unity holds a strange fascination for the Protestant mind. The fascination is the greater in proportion to the disintegration everywhere visible among those who at the time of the great revolt against the Church of Rome in the sixteenth century set up private judgment as the ultimate court of appeal in matters pertaining to faith and dogma. Last week at a meeting called by Presbyterians in New York City for the purpose of celebrating the one hundredth anniversary of their church's independence even of other Presbyterian churches, the speeches were practically all expressive of the hope that the time was not far distant when there would be a celebration of the inter-dependence, the unity, not only of all Presbyterian churches, but of the Protestant churches of the United States. One of the most eloquent in voicing this hope was a reverend Episcopal minister who had seceded from the Presbyterian Church ten years ago, no doubt conscientiously persuaded that there was no room for a man of his heterodox or orthodox views among the followers of Calvin. One would think that the reverend speaker would be ready further the movement he so earnestly prayed for by expressing regret for his conversion and begging to be re-admitted in the church he had abandoned. Clearly ten years have not witnessed any noted approach in doctrine between the two sects. "As we know a little more,"

said another reverend minister, "the better we understand, and the nearer we come to unity." Is that true in the light of facts? Between Episcopalians alone, with increase of knowledge—for we cannot in charity suppose that ignorance is becoming more dense—divisions are if anything increasing and the lines of separation more strictly drawn. In England the Anglican Bishop of Liverpool, in a recent charge to his clergy on the subject of "Eucharist" (sic) approves the policy of introducing a white vestment in the commemoration of the Lord's Supper. But *The Churchman*, the American organ of the Episcopalians, says that if white were adopted, "many High Churchmen would find it hard to sacrifice colored vestments, while many Evangelicals would have to abandon their opposition to any kind of Eucharistic vestments."

When such a trifle as the shade or color of a vestment is made a serious stumbling block and stands a solid barrier between great divisions of a single denomination, it is not easy for the most hopeful Christian to see how the Protestant adherents of a hundred sects can ever be brought together as Protestants in the unity of "one Lord, one Faith, one Baptism."

The Rector of Trinity Parish, New York City, has answered the charges made against the trustees of maladministration of its properties, and promised a policy of publicity in future.

Darwinism and Popular Science

The April number of *The Popular Science Monthly* contains a series of articles on Darwin and Darwinism, most of them addresses delivered on the hundredth anniversary of Darwin's birth, February 12th, 1909. The impression that will be derived by the ordinary non-scientific reader, or even by educated people who are not closely in touch with present day thought in biology, will be inevitably that Darwinism is still a great force in the scientific world, an almost universally accepted theory that now has risen almost to the higher plane of a scientific doctrine. Of course any such idea is utterly false. Darwinism is not evolution, but an attempt to explain evolution. Darwin was not the first to make such an attempt of explanation; but literally hundreds of thinkers before him made the effort and at least half a dozen of them came as near making a successful explanation as his has proved to be. In all of these addresses there is practically no hint that at the present moment the great leaders of biological thought in Europe, the professors of the biological sciences at the Universities of Berlin, Paris, Vienna, Strassburg, Tübingen, Erlangen, Amsterdam and Heidelberg have in the last ten years written books against Darwinism. English speaking scientists still continue, apparently from national motives, to cling to Darwinism, but even such distinguished American biologists as Cope, perhaps the greatest of American zoologists, Packard of Brown, and Thomas Hunt Morgan of Columbia, wrote against the Darwinian theory. The greatest investigating scientists of the nineteenth century were almost without exception anti-Darwinians. The "antis" include Von Baer, the greatest of embryologists, though from embryology Darwinism is supposed to derive its strongest confirmation; Wigand, the botanist, though botany is supposed to have furnished most evidence for the transmutation of species; Agassiz and Sir William Dawson, the greatest of paleontologists, though it was the study of fossils that was expected to furnish the missing links; and Von Kölliker Nägeli and Virchow, the great human and comparative anatomists, whose knowledge of anthropology should make their opinions of great weight. Prof. Driesch of Heidelberg, Haeckel's greatest disciple, declared last year in the Gifford Lectures at Edinburgh, that "Darwinism fails all along the line." Of all this growing protest against Darwinism there is almost no hint in this symposium on Darwin, published in *The Popular Science Monthly*, except a halting sentence or two from Prof. Morgan, who declares that "it is the spirit of Darwinism and not its formulæ that we proclaim as our best heritage." All this is typically popular science. Popular science is, as a rule, an abomination of desolation for the genuine scientist. Evidently this case is no exception. The centennial of Darwin has not made evolution more certain than he left it.

LITERATURE

When poetry is in question it is better to feel than to think; not that thought may be disregarded, but its expression must be glorified, for, as it has been happily said (in French, the language of happy sayings), poetry is the exquisite expression of exquisite impressions. Mr. T. Daly's *Carmina* (John Lane & Co.: price \$1.00, net), is a reissue of verses that have appeared at various times, many of them too slight for criticism, but all having that gift of expression which belongs to true poetry.

The dedication, "To Herself," and the envoy, "To a Tenant," who has set up house in his heart—

You entered and the sun
Of God's air coming with you, swept away
All ugliness and squalor on that day
When first your life-long leasehold was begun—

tell us volumes about the man underlying the poet. His themes are various, but his note is always cheerful and true. What he has to say he says with unbroken sweetness: he has never visited the town of Stupidity, nor dallied with that deplorable young man named Dull. He has songs for all months of the year and drear November finds his heart as warm as golden May.

When boding night-winds snarl and moan

'Round gabled roof and frosted pane,
'Tis not our common hearth alone
That makes the winds' forebodings vain,
But these twin sparks of fire divine
It feeds from in thy heart and mine;

For here my dear,
Thy need of me, my need of thee,
The measure of our love must be.

Naturally he understands his own people best, and the Gael's longing for the misty hills of the homeland strikes the deepest chord in his soul. In the Song of the Thrush "it is May-time and the birds of free America were singing in the trees," and . . .

"I strove to imitate them and I whistled like a lad.

Oh, my heart was warm to love them

For the very newness of them—
For the ould songs that they helped me to forget—an' I was glad.

Till a new note sounded, stillin'
All the rest. A thrush was trillin'
Ah! the thrush I left behind me in the fields about Athlone!

Here again his notes were ringin'
But I'd lost the heart for singin'—
Ah, the song I could not answer was the one I knew the best."

"The one I knew the best."—Mr. Daly had never heard a thrush on Shannon's banks but has only dreamed a "dream from Jove." He sings his country's songs in a strange land, but the "good people" must have come over whisperin' the lilt of them.

The humor of his race bursts out everywhere and accompanies him in his sympathetic songs about that much-misunderstood and harshly criticized citizen, the Italian immigrant. His success is due to the truth and insight of the sketch he gives us, rather than to the dialect he employs.

W'at for you call me "Dago-man,"
An' mak' so bada face?
Ees no room for Eetalian
Een dessa bigga place?

But, pleassa, meester 'Merican,
I ask you wait and see.
How long you leeve een dessa land?
Eh? Thirta-seven year?

Ees onla seexa mont', my frand,
Seence I am comin' here.
I weesh you geeve me time for try
An' see w'at I can do,
So mebbe I gon'be, bimeby,
So gooda man like you.

The lesson is neatly taught, and we can almost see the twinkle in the Italian's eye as he sees the shot go home. In thirty-seven years the Italian will need no apology. The pathos of *Leetla Joe* and the sly match-making of Padre Augelo, and the lonely man's gratitude to the strange dog that came and licked his hand in *Da Besta Frand*, all claim, quotation, but quotation spoils them.

The book is handsomely got up, and both paper and printing are excellent.

J. C. G.

Araminta. By J. C. SNAITH. New York. Moffat, Yard & Co. 1909. \$1.50.

Mr. Snaith, an Englishman, has come to the front recently as a versatile novelist. His latest work before this was "William Jordan, Junior," the weird story of a poet unappreciated by his generation. There Mr. Snaith betrayed his abject submission to all the unproved theories of evolution. The result was a lamentable failure to reconstruct the scheme of things. "William Jordan, Junior" is a miserable and tiresome effort to throw dust in people's eyes by means of a labored heaping together of unconvincing generalities. One could hardly have expected that so apparently hopeless a visionary could write so charming a novel as "Araminta." It is a delightful piece of high comedy, brim full of humor. The old countess, with a temper "acidulated to the verge of the morose," is thus described by her bosom friend.

Lord Cheriton: "In my opinion, Caroline Crewkerne is a rather embarrassing phenomenon. She has the education of a Whig, and the instincts of a Jesuit." Evidently the noble lord knew more about Whigs than Jesuits. Perhaps Caroline herself was too severe on the clergymen of the established church when, after reading a certain letter from Araminta's father, the Rector of Slocum Magna, "she declared it was so like a parson to say a great deal more than he need in order to express a great deal less than he ought."

A Legacy of Lectures and Verses.
Published by the author, Rev. HUGH L. MAGEVNEY.

Always apt in his graceful diction, the author of this collection is singularly happy in the naming of this child of his, begotten as his evening came and the Master called. A legacy indeed it is to those who knew Father Magevney in his day of power as a preacher, and who were drawn to him by his genial and big-hearted ways no less than by the charm of his oratory.

Upon the close of the Rebellion in 1865, straight from "the vision of only bright swords and bristling bayonets," Father Magevney carried the ardor of a young Southern cavalryman into the quiet and peace of the seminary to devote his life to the service of the great Captain. A man of very attractive presence, with a poet's love of the beautiful, and an orator's fire and enthusiasm, with notable charm of diction and with elocutionary powers that could not fail to delight his hearers, Father Magevney speedily came to have the reputation of a gifted pulpit speaker. In the cities of the Middle West, in Cincinnati and St. Louis, and later on in Washington and New York, he was for many years a successful preacher, whilst his charm and attractiveness as a popular lecturer caused him to be much in demand as a speaker on notable occasions. How powerful his personal influence was only they who have been affected by it can tell.

Kindly in word and work, gentle as a woman, yet full of the strength of the Christian chivalry he himself so eloquently pictured, Father Magevney had a wonderful faculty to win and to hold and shape unto good. For years he was urged to give his lectures a permanent form, but more important work forbade the rearrangement of old manuscript or the assortment of old ideas. But opportunity was to be given him. In his own words in his preface, "the long affliction with which God has been pleased to bless me has offered an opportunity and created a stimulus." In his hour of pain and helplessness he turned to the old manuscripts and rearranged them as a legacy for those he loved.

Not quite a year before his death his labor

of love was ended. A few of his popular lectures, and pulpit sermons, scattered bits of verse—this was all that his ebbing strength permitted him to recast and revise. They for whom the work was done will cherish it and find in it a memory of the old inspiration which Father Magevney's eloquent voice was ever wont to arouse in their hearts.

M. J. O'C.

Some Great Catholics of Church and State. BERNARD W. KELLY, New York: Benziger Brothers.

This handsome booklet, containing within a hundred pages the lives of twenty distinguished Catholics, will be a welcome addition to our Catholic school books. Considering the page limit, not much objection can be taken to the author's choice, though there are a few who scarcely measure up to their distinguished company. Only one American is given place, Orestes Brownson, and he "loved his country with the passionate—some might say, intemperate zeal—so often found in Transatlantic breasts." The life and character of Frederick von Schlegel is so admirably presented in six pages, as to excite the desire of a more extended life of this distinguished convert. The twenty chosen ones suggest the names of ten times that number equally worthy of admission to the Catholic hall of fame, and we trust that the author or other competent writers will introduce them to our Catholic youth.

De Curia Romana. *Textum documentorum quibus Curia Romana noviter ordinatur, praebe et notis illustrat Martinus Leitner Juris Canonici Professor in Facultate Theologica Passaviensi.*

This is a booklet of sixty-eight pages, which contains notes from the pen of Dr. Leitner, Professor of Canon Law in the Seminary of Passau. The subject matter as indicated by the title here given is the Roman Curia reorganized under the Pontifical Constitution, "Sapienti consilio" (29th June, 1908). The text of this constitution is reproduced; likewise the *Lex propria* for the Roman Rota and the Apostolic Segnatura, as also the *Normae communes*, or General Rules to be observed in the Congregations, Tribunals and Offices of the Curia. Immediately after the text of the Constitution, Dr. Leitner presents a brief commentary on each of the Congregations and Tribunals (pages 10-26): and this is done neatly and clearly. To some readers it may seem curious that the writer enumerates twelve Congregations while the list set down in the Constitution itself contains only eleven and it is even stated therein that these eleven Congregations along with the Tribunals and Offices constitute the Roman Curia. However the Constitution afterwards makes mention of another Congregation, "*reverendae fabricae S. Petri*," for which reason the writer

has placed it in the list with the others, although many would prefer to follow the method of enumeration observed in the Constitution. Instead of giving the text of the *Normae peculiares*, or Special Rules published (29th Sept., 1908), three months after the appearance of the "Sapienti consilio," he lays before his readers a synopsis regarding the manner of transacting business in the various Congregations. This portion of the work will be found especially useful for those who may not have leisure to study these rules in detail: even those who have studied them will find the more important points here set forth distinctly.

Altogether we think that Dr. Leitner has done good work in publishing his Notes in as much as they will supply ecclesiastics, —priests and seminarists—with valuable information concerning the Roman Curia as now constituted. Although the volume was chiefly intended for those students who make use of Santi's "Praelationes Juris Canonici," of which Dr. Leitner is the editor, it will prove beneficial to others who have little or no acquaintance with the writings of that Canonist.

Ordo Baptismi. New York and Cincinnati: PUSTET & Co.

This is a neat re-print. The translation in English, German, French, Italian and Polish, of the portions to be recited in the vernacular, are on the same page with the Latin text.

Die Heilige Schrift des Alten und Neuen Testaments, von AUGUSTIN ARNDT, S.J. Ratisbon, Rome, New York, Cincinnati: Pustet & Co.

This reprint of Father Arndt's German translation of the Vulgate comes to us with the approbation of thirty bishops and archbishops of Germany, Austria, Switzerland and Holland. Besides the *imprimatur* of the episcopal chapter of Ratisbon, the translation is recommended by a special decree of the Sacred Congregation of the Index, signed by the late Cardinal Steinhuber, and is honored by a personal letter of the prince-bishop, Cardinal Kopp. Lastly, the Holy Father, Pius X, writes a letter of warmest approval to Father Arndt. "Your undertaking is of a truth timely, and gives proof of your learning and scholarship as well as of your piety. It has been made known to Us that eminent Biblical scholars have paid you this tribute of praise, that you have so renovated the work of Allioli as to have left nothing to desiderate in the matter either of the findings of modern science or of a stimulating understanding of the divine Word." The Holy Father is especially pleased at the cheap pocket edition of the New Testament, which Father Arndt has edited for popular use.

In the translation of the New Testament, Father Arndt has followed Allioli, except where the latter's translation seemed to be wanting in either accuracy or clearness. The foot-notes of Fr. Arndt are clear explanations of the text. We regret that more use has not been made of the Greek text. Brief references to the original would be of very great service to the right understanding of the Vulgate. The special introduction to each book of the New Testament is remarkably good. In very few words Father Arndt sums up the results of scientific study in regard to the author, time, place, language and purpose of each book. The paper, composition and presswork of the book are attractive. The clear and tasteful language of this translation, its brief and thoughtful notes make us wish we had such a revision of Challoner's Douai version. We shall later speak of Father Arndt's translation of the Old Testament.

WALTER DRUM, S.J.

Anatole France has issued a new edition of "Jeanne d'Arc," claiming that all the errors of the first have been corrected. But Andrew Lang is again on his trail. Mr. Lang asserts that the most glaring blunders, which a school boy could correct, are still in evidence, and that if all his mistakes and misstatements were eliminated there would be little left of the book, and the originality would be altogether lost.

Scribners' have issued in book form Francis Thompson's famous essay on Shelley. It was originally written at the suggestion of Cardinal Vaughan and published after the poet's death in the *Dublin Review*, by Wilfrid Meynell, his literary executor. His Catholicity and poetic genius are both as evident in his prose as in his verse. His appeal in behalf of "poesy divine" is addressed to Catholics:

"You are taking from its walls the panoply of Aquinas; take also from its walls the psalter of Alighieri. Unroll the precedents of the Church's past; recall to your mind that Francis of Assisi was among the precursors of Dante; that sworn to Poverty he fore-swore not Beauty, but discovered through the lamp Beauty the Light God; that he was even more a poet in his miracles than in his melody; that poetry clung round the cowls of his order."

Of Shelley's pantheistic "immortality," he says:

"What deepest depth of agony is it that finds consolation in this immortality; an immortality that thrusts you into death, the maw of Nature, that your dissolved elements may circulate through her veins?"

Reviews and Magazines.

In the *Contemporary Review*, Mr. Harold Spender reviews the "Budget Question in England," and arrives at the conclusion that the chancellor of the exchequer will have to raise £14,000,000 by new taxes in the next Budget. Mr. Spender theorizes on the matter and finally suggests a further graduation of the income tax on unearned incomes, a higher liquor license, a saving on the sinking fund, and a new land tax. He does not think an increased income tax will drive money out of the country—it will be difficult to find a country where it will fare better.

Under the pen-name "Michel," a German writer frankly admits that Germany is building against England and has never attempted to deny it. John Bull is a pirate and the son of a pirate: and in spite of all protestations international morality has no fixed standard: between nations as between individuals, homicide is sometimes justifiable. A strong fleet or no fleet was Germany's motto. A weak fleet would be a toothsome morsel for John Bull's breakfast, should England become aggressive.

The article on "Milton's God and Milton's Satan," by the Rev. Dr. Forsythe, argues that Satan is Milton's great hero, and that his God is an article of Genevan manufacture. In a general way the *rationale* of the article agrees with Dr. Palen's contrast of Milton and Dante in one of the last numbers of the *Messenger*.

"Romanus" takes the opportunity in writing on "The Foreign Policy of Italy" to indulge in one of his periodic outbursts against the Vatican. But for Vatican influences Italy and Austria might be fast friends. In the recent political events in the East, Germany and Austria acted as bullies at the expense of their junior in the Triplice: but when the present alliance expires Italy will be free to renew or not to renew the compact. Meanwhile she must increase her military and naval power so as to be in a position to defend her choice by force of arms. The general tone of the article is a bid for an alliance with England.

The *Cosmopolitan* for May contains an article, "Blasting at the Rock of Ages," which is even more striking than its title. The writer, Mr. Bolce, has made "an itinerary of classrooms" in all the leading universities from New York to California, Catholic institutions excepted. He has attended lectures, studied records and interviewed the faculties in regard to their moral and religious teaching, and the result is astonishing. "I have heard all the multiplex issues of morality and political economy—marriage, divorce, the home, re-

ligion, democracy—put through merciless processes of examination as if these things were fossils, equations or chimeras. *There is scholarly repudiation of all solemn authority. The decalogue is no more sacred than a syllabus.*" Hundreds of professors in universities of "light and leading" are represented as teaching some 200,000 students that there are no absolute evils, that morality is merely a convention, that a change of religion is like a change of hats, and notions of right and wrong are no more sacred than fashions in dress; that the Declaration of Independence is spectacular rhetoric, Marriage and Democracy are both failures.

The indictment is not vague. Place, person and pronouncement are carefully set down. "Formerly," says Prof. Patten, of Pennsylvania University, "the best citizen was the good Samaritan; now it is the man who paves, lights and polices the road to Jericho." Prof. Earp, of Syracuse University, a religious and co-educational institution, said in reference to the tablets of the law that "it is absurd to suppose that God turned stone-mason and chiseled commandments on a rock." Most astonishing doctrines are assigned to leading professors of Yale, Harvard, Cornell, Princeton, Chicago, etc. Prof. Arner has prepared a monograph for Columbia University to the effect that marriage between the nearest blood relations is not only not injurious but "a factor in fertility" and "the horror of incest is a myth."

Mr. Bolce does not charge the faculties of these universities with holding the views promulgated by individual professors; but the faculty cannot or will not interfere. Anyhow, they do not interfere until the outer world protests. "Students may absorb *ad libitum* what conventional society condemns as tainted ethics, unless the professor, seeking publicity or inexpert in dodging it, arouses the wrath of the community." And such professors are usually "men of force and genius, often magnetic, and have a following. Their classrooms are so crowded that seating-room is at a premium."

This article should be read by the Catholic parents, unfortunately too numerous, who subject their children to such influences.

In *The Nineteenth Century*, for April, the place of honor is given to an article on the naval situation in England, by Sir W. H. White, Director of Naval Construction at the time of the Naval Defense Act, 1889. The article is wonderfully sane and moderate in tone when contrasted with the violent language of the *Spectator* and the press in general. The writer blames Cabinet dissensions for the recent "scare." Germany is building at a rapid rate, but there was no secrecy about the

matter. Its program had been framed, and will be carried through. Germany is strictly within her rights in creating a powerful navy. But naval supremacy is essential to the existence of the British Empire.

After contrasting the building powers of Germany and England, and making allowances for delays in Germany owing to her limited power of producing armour-plate and gun-mountings as well as to the strength of the national labor party in obstructing government plans by strikes, etc., the writer goes on to deprecate the heroic method of laying down a great number of ships in order to convince Germany that competition is useless. Germany will not be deterred from carrying her program through: yet the duty of England's government is to see that her naval power remains undisputed. Present suspicion of Germany is unfortunate and unfounded. The countries may be rivals without being positively hostile. Moreover, apart altogether from dreadnoughts, it must be remembered that England has 40 pre-dreadnought battle-ships to Germany's 20; and 35 armored cruisers to Germany's 8.

In an article entitled "The Unionist Party and its Fiscal Sore," Lord Hugh Cecil makes a plea for toleration among Unionist Free Traders, and Fiscal Reformers. He fears the continuance of the feud will cost the Unionist party more than a few seats, and his main object is to secure the overthrow of the present Liberal regime. It is true that Mr. Balfour declares "Fiscal reform is, and must remain, the *first constructive* work of the Unionist Party," but Lord H. Cecil points out that the word "constructive" limits the meaning of the word "first," and that many defensive works take precedence over reform; among them he mentions the maintenance of the Union, of the House of Lords, of the Established Church, perhaps even of Religious Denominational Education as being of foremost importance in Mr. Balfour's program; and on these questions all Unionists, whether Free Traders or Fiscal Reformers are in accord. The article is, on the whole, a plea for his own continuance in parliamentary life.

In a graphic account of the "Great Earthquake," the Duke of Bronte tells how news of Messina's ruin came to a little hill-town twenty miles away (Messina non è piu, it was whispered in doubt and perplexity) and of what he saw when he visited Messina. He laments that political capital has been made out of the event. Although united Italy is an accomplished fact, there is no real union of hearts. Sicilians distrust Italian institutions, and those desiring the overthrow of the present government have fostered this feeling. It is everywhere whispered that the vast sums of money contributed by foreign nations will not go to relieve the suffering.

EDUCATION

The Catholic University of Louvain, Belgium, will celebrate its seventy-fifth anniversary this year. The days fixed for the program are the 9th, 10th and 11th of September. The celebration will open with a big procession and a grand concert in which the Durand choir and the Ysaye orchestra will play Cæsar Frank's "Beatitudes" and Turck's "Katherina." The committee for organizing the National Congress of Catholic Works has issued the following declaration: As its name indicates, the congress will preoccupy itself with nothing but the future of Belgian Catholic works and their progress. Its object is to draw up an inventory of the works, to put in common the fruit of the experience of all those who had a part in them, and thanks to the lesson this inquiry will make us learn, to give Catholic vitality a new impulse. The congress will exclude from its program all political discussions. It will treat of legislative questions only as they affect Catholic action or bear on the development of good works. Its studies will be occupied with the following sections: (1) Religious, moral and charitable works; (2) Economical and social works; (3) Works of school and after school; (4) Editing and distributing printed matter; (5) Scientific and artistic works; (6) Catholic works in the colony.

Archbishop Blenk, of New Orleans, blessed the cornerstone of a new college building at Grand Coteau, La., on April 12. Situated in the country made famous by "Evangeline," and in the midst of a Catholic population largely descendants of Acadian exiles, St. Charles' College has been a civilizing influence in Louisiana for seventy years. Many of her chief citizens, including the present Governor Sanders, are graduates of this college, which was burnt down and discontinued for some years. Rev. Henry Mahring, S.J., has planned a new building on a larger scale, capable of accommodating five hundred boarders, which will be ready for occupation in September. The preacher on the occasion, Very Rev. J. F. O'Connor, Provincial of the Jesuit province of New Orleans, said among other things of Christian education:

"The Christian is convinced that in this triple training of body, mind and heart a supernatural element must enter. God and Christ and the truths of Christ's revelation must inform and direct and permeate the whole work of education from the showing of the alphabet to the giving of the Doctor's cap. Otherwise the most wisely devised system can produce but defective, partial, even prejudicial results.

"Quarry the granite rock, and moor the vessel with a silken thread, then you may hope with such keen instruments as human knowledge and human reason to contend against those giants, the passions and the pride of man." St. Paul tells us to put on the armor of God, that we may successfully combat the rulers of darkness, who war against Christ. Some who would take in hand the work of education cry out in protest against such quotations from Paul of Tarsus. None of this for the schoolhouse and the college! Philosophy and science, art and morality are independent of faith, must not be hampered by creed and need no other guide than reason! But take away Christian faith from philosophy, Christian worship from art, Christian morality from the institutions of the civil state, and what remains? Nothing but revolting paganism. You will have teachers to promulgate the most abominable doctrines which, put in practice, would destroy all civilization. . . . But the interests of true science not less than those of the Church demand that the Christian idea should animate and quicken all teaching. No man can be the client of true science, who does not love justice and truth; but there is no justice and truth without the light of the knowledge of God."

At the closing session of the Pennsylvania legislature the Educational School Code Bill was passed, placing the public schools of the State directly in politics. Every district hereafter will elect the board of education and school directors except Philadelphia, where the board of education is to be appointed by the governor instead of by the judges. The latter city is also authorized to levy the same tax that is now by law imposed for school purposes, and to issue bonds, subject to popular approval, to the limit of 2 per cent. upon the assessed valuation of property. This will in effect extend the borrowing capacity of the city from 7 to 9 per cent, the board of education taking over the charge of the outstanding indebtedness incurred for the acquisition of school property. The Philadelphia *Public Ledger* admits that "the absence of anything like due consideration in either branch of the Legislature has discredited the final outcome." Turbulence and uproar attended the bill in its several legislative stages.

Does co-education promote matrimonial alliances? Separate schools for boys and girls have ever been the policy of the Catholic Church. Her proverbial foresight and knowledge of the needs of men is startling, when measured by recent statistics. The London *Teacher* has obtained information as to the marriage rate at the University of Manchester, England. Women to the number of 560 have obtained degrees,

only 64 of these have married. In this university, youths and maidens sit side by side, and almost bordering on the wonderful is the statement that only twelve of the 560 girls have wedded male graduates.

The University of Buda-Pesth was founded by Cardinal Pázmány in the seventeenth century. Some eight years ago the crucifixes in the Lehrsäle were removed and damaged by a body of anti-Christian students; they were quickly restored by the Catholics; but out of deference to the Liberals and Jews, who jeer at the Catholic students as the "Knights of the Cross," the Rector of the University (a Catholic priest) allowed them to be again removed. In consequence he was recalled by his Bishop. Every year on the anniversary of the insult, the Catholic students present a petition for the restoration of the cross, and this year the Rev. Dr. S. Szekely, the rector, promised to assist them in every way. Unfortunately, the majority of the Senate is Liberal in tendency, and both Jews and Calvinists are numerous at the University.

"State School System" is the title of a pamphlet, covering 362 pages, with an admirable index, recently published by Edward C. Elliott, professor of education in the University of Wisconsin. The book, being Bulletin No. 7, 1908, of the United States Bureau of Education, is a sequel to an earlier number (Bulletin 3, 1907) of the same Bureau. The second part is a digest of the legislation and judicial decisions relating to public education, October 1, 1906 to October 1, 1908. The first volume, second revised edition, gives the legislation and judicial decisions from October 1, 1904 to October 1, 1906, in 156 pages, in 753 numbers of legislative enactments and court decisions. The vast increase of legislative activity for education during the two subsequent years is surprising.

In the second volume before us the legislative enactments of each State of the Union are recounted under classified heads. A glance at this classification reveals at once how vast a field is covered by modern educational legislation. All these heads, arranged under capital letters, are subdivided into detailed subjects, marked by small letters. Thus the laws on education present a veritable array of orders, provisions, restrictions, above all, appropriations of public taxes which only in such condensed form will make a deep and lasting impression on the attentive reader. We expect naturally that administrative control and supervision, finance and buildings, teachers, their certificates and salaries, child labor, school attendance, school discipline and hygiene are made the subject of legislation and that different types of schools, especially trade or indus-

trial schools, are considered by our legislatures. But it is probably a surprise to the average reader to learn that so much legislation is concerned with compulsory attendance, the education of defectives, viz., deaf mutes, the blind, the crippled and deformed, the feeble-minded, the education of dependents and delinquents. Side by side with the enactments regarding the selection of subjects to be taught, we find many laws regarding free text books, free transportation of children, physical examination and medical inspection, fire drills, university extension and public lectures, the United States flag in schools. It is observed that the supervision on the part of the State of private and endowed institutions is being extended. The public school library has met with a great amount of favor in recent legislation. The attitude of the State towards higher educational institutions is clearly one of increased liberality (p. 260).

In the enormous list of 1,617 numbers which represent legislative enactments and court decisions, hardly any subject of educational interest has been overlooked. Moral and religious training, however, is not mentioned except as a judicial case, viz., the reading in the public schools of King James' Bible, which is not considered to be a sectarian book (Kentucky, 1905 and 1908; Decisions 1174 and 1175).

Of special interest are the educational laws approved in the State of New York for Elmira, Schenectady, Albany, Watervliet and the educational provisions in the new constitutions of Michigan and Oklahoma. The attempt made in Ohio to regulate the power of conferring degrees appears to be very crude and open to much criticism and arbitrary interpretation.

The famous case of wearing a religious garb (Lima, New York) is fully given in the appendix, as also the reasonable enactments against high school fraternities.

In the bibliography of recent educational legislation (pages 16 to 19) the contributions of the Catholic Educational Association, especially educational legislation with reference to Catholic interests treated in the Milwaukee Meeting (1907) of the Association, are not forgotten. This may be taken as evidence that the vast educational work, done by the Catholic church, is making an impression on the American public and suggests the question *whether the child is the ward of the state*.

Mr. William Nottingham, Regent of the University of the State of New York, said last fall in an address to which we shall refer on some other occasion what may be matter for very serious consideration: "*There are many indications that we are drifting toward the pernicious notion that the citizen is the ward of the state.*" (46th Annual Convention of the University of the State of New York, Education Department Bulletin No. 443. Albany, 1909, page 36.)

In our first number we reported the formation among the students in German Universities of societies for scientific, literary and charitable purposes. The members do not give up their efforts when leaving for their vacations. There are not less than fifty-six vacation societies for social work in connection with the Secretary for Social Student Work, who is appointed by the Catholic Volksverein. During their vacations these young men are trained for social activity by assisting in the teaching of workingmen's night schools, or by lectures to young tradesman, or by visiting social and charitable institutions.

SCIENCE

The Munich Academy of Sciences recently celebrated its one hundred and fiftieth anniversary. Prince Ludwig, the presumptive heir of the Crown was present. There is in Germany a widespread class of infidel university professors who advocate the isolation and gradual abolition of the theological faculties in the state universities. When answering to the toast of the president of the Academy, the Prince first stated that he was very little of a savant although he was an honorary member of the Academy. "The president spoke of *liberty and truth*"; he said, "surely, liberty is great, but liberty is to be understood in such a way that the views which others have of liberty are as much respected as one's own, and that the avenue to truth—and truth is always one, as there cannot be two kinds of truth—must be open to every one." The allusion contained in these words is obvious.

Professor Haeckel has assumed that sooner or later a connecting link between ape and man would undoubtedly be discovered, and Virchow held that the historical progenitor must be sought in the Malay Peninsula. Acting on these suppositions, Professor Dubois of Amsterdam visited the Dutch colonies in India in the year 1890 with the fixed determination of finding the pithecanthropus. Aided by a government subsidy, he began his investigations and in September found in the island of Java a skull, two teeth and a hip-bone. That the skull belongs to a member of the ape family is generally admitted; the teeth also appear to be those of an ape, while the hip-bone may be that of a man. Dubois regarded his task as finished; the "missing link" was discovered. Virchow's repeated assertions that there was no evidence to show that the bones belonged to the same animal were passed over unnoticed. With the assistance of the Royal Prussian Academy of Science in Berlin, Frau Selenka organized an expedition to proceed to India for the pur-

pose of seeking additional remains of the pithecanthropus, and Professor Volz, of Breslau, who investigated the volcanoes of Sumatra in 1904-06, was asked to proceed to Java to determine the geological condition of the ground in which Dubois had found his fossils. What was the result? Both Professor Volz and the Selenka expedition have shown clearly that Dubois' assertion is a mere fable. Prof. Volz has come to the conclusion that man was coeval with the so-called pithecanthropus, that both existed side by side. Consequently, Dubois' much-bruited zoological proof of the animal descent of man carries no more weight than an assertion that man is descended from the ape, because men and apes are found side by side. What Professor Volz has shown by his zoological investigations has been fully confirmed by the paleontological results of the Selenka expedition. The fossilized mussels discovered were submitted to the highest living authority, Professor Martin of Leyden, for examination. He pronounced the mussels to be in no way different from those existing to-day, thus proving with absolute certainty that the stratum in which the fossils were discovered is post-tertiary, consequently, the pithecanthropus was coeval with the first man. These investigations are the death-knell of Dubois' rash hypothesis.

Rather odd, isn't it, to think of Winnipeg, the geographical centre of North America, as a seaport? And yet the thing looks as if it would soon be an accomplished fact. In order to understand its possibility we must stand away from the customary view of central Canada's capital. Chief Engineer Armstrong reports, as the result of a survey begun last October, that a few locks in the Red River between the City of Winnipeg and the lake of that name, and a few more along the rapids of Nelson River would enable vessels to steam from Liverpool or London or any European port into the docks of Manitoba's capital. There is, of course, the adverse fact that Hudson's Bay is open only four months in the year. Moreover, it used to be thought that even during those four months the navigation of Hudson's Straits was not quite safe owing to flocs, icebergs and fogs. But against this difficulty is the well-known fact that for nearly two hundred years the vessels of the Hudson's Bay Company threaded the maze of those dreaded straits without the help of steam and with very few wrecks. At any rate, the experiment is worth trying, for the Hudson's Bay route would shorten the distance from the northern half of North America to Great Britain by at least a thousand miles.

ART

The Ten American Painters.

This society has been exhibiting at the Montross Gallery twenty-two canvases of great merit. To glance at them briefly, there is Robert Reid's "Yellow Flower," which attracts immediate attention. It is very light in tone and so delicate, fragile and transparent in the making that it is aptly named. The blossom-like girl is the key in this iridescent scheme of white, pale gold and effaced green. It is to be regretted that the flower itself has been treated so slightly; the best-intentioned observer could not recognize it. One inclines to honey-suckle, but it is sheer guess-work. Same objection to the pot of green stuff by the piano in Childe Hassam's "Music Room." We admire Mr. Hassam and know his roses—but rarely his trees and shrubs. Rather *pointilliste* in manner, his four canvases are effective, as usual. "Neptune's Hall, Appledore," has a vibration of strong color; cliffs in glaring sunshine, rocks under the green heights, and a swimmer in the swirl of violet-green sea. Willard Metcalfe's single exhibit, "The White Veil," is a landscape seen through a snow storm, and wonderfully real. You can approach or draw back without loss, the subdued tones grow clearer or more indistinct, but the scene remains; so, too, does the sense of monotony and dreariness, the sad atmosphere of the winter's day. We must call attention to the frame with its long, oozy, decorative lines. A frame is only a frame, but it may enhance or ruin a picture. This one suggests the very idea of the painted subject. Frank W. Benson has three open air views with figures. We liked best the "Summer Afternoon," with its group of girls sitting in the grass, the sun shining hotly down upon them and the vivid blue sea in the distance. T. W. Dewing's "Yellow Tulips," is quiet and refined and very suggestive in color. Without looking at the catalogue, we had surmised that the figure in green and its accessories stood for daffodils. Edmund Tarbell's "Girl Reading" (unfinished), is in clean, cold tints, keyed to grey, with a saving warmth of note in the flesh-rendering and chestnut hair. Joseph de Camp's "The Blue Cup," is full of freshness, healthy, virile coloring and breadth. The young woman stands, life-size, against a grayish wall with suggestions of rose, a beautiful clear tone, from which the plastic form detaches itself, intensely alive and full of power. She is holding up a piece of china in her two hands against the light, and the light suffuses and kindles the roseate face. There is an overflow of vitality in the

livingness and realism of this painting. Alden Weir exhibits a number of landscapes, mainly in blues and greens. "Spring" has a whitening of blossom that is very pretty. Two rather sketchy subjects, in big strokes and darkish tone, a boy's head and a still-life, are the contributions of William Chase.

The Hispanic Society in Retrospect. Sorolla and Zuloaga.

The Zuloaga exhibition is closing as we write. It has been very interesting and was in a way necessary to complete and contrast with the brilliant exhibition of Sorolla. Both painters are genuinely true to modern art and true at the same time to different aspects of Spanish tradition. Zuloaga elected to paint the shadow as Sorolla did the sun. Zuloaga found in the native art of his country the austerity, the gravity, the sobriety, one might almost say the stern gloom of his fancy. The student knows that they are there: especially among the earliest and greatest masters. But the further difference between these two modern painters is, to our mind, temperamental and hereditary. Zuloaga is a Basque, a northerner; they live in their mountains, apart, speaking an unintelligible tongue of their own, a sternly brave, fiercely proud people with an inclination to look backward upon the past history of Spain—an element of savagery in their aloofness. In Segovia, Zuloaga uses a deserted church for his studio. Sorolla lives and paints in the open air. He is a child of the vine-clad plain and the seashore. Among his people, fierceness and reserve are not unknown, but the sunshine is their habitual abode and cheerfulness and open courtesy prevail throughout their intercourse. One is constrained to say, without partiality for the happier art, that it is the healthiest and most helpful. Zuloaga has lived a good deal in Paris and knows certain aspects of the life which are not pleasant. Some of his women smile, but the smile combines with the crafty eyes to make a leer. In draughtsmanship he is very strong, and he sees with extraordinary force and vividness but also with something of the over-acute faculty of the caricaturist. This, too, he may have learned in the elder art of Spain. He is not the first to paint dwarfishness. But in his group of Gregorio the dwarf is not the only hideousness; the old peasant drawn so vigorously and the aged woman, lean and scrawny with the twisted wisps of hair, all are consistently and consummately ugly. In the "Village Bullfighters," one of the men is positively *déhanché*, but it is not error, it is over-accentuation of the line throwing out the hip. The "Pepillo" is exaggerated, too. One begins to think it

intentional; and perhaps it is—for the whole manner is thoroughly artificial. In this he does not follow the great art of Spain. As to color, dead tones prevail. One of his best combinations is that of solid deep green background, with black and a pale green in the garments, and grey and silver for relief. In the "Paulette danseuse," faded salmon, mauve, purple and withered blossoms on the ground looking like last year's discarded millinery. And what of the drabs and fawns, browns and slates, all smoky and discolored, and the skies that always loom and where storms are ever brewing? Is it not a pictorial echo of Maeterlinck and Ibsen? Occasionally these studies in duns are attractive and one can spell out real beauties in the unfamiliar method, but taking them as a whole, they are not a little depressing. In the "Vintagers returning at Evening," Zuloaga is true to one of the grand traditions of Spanish painting. It is sober and rich, robust and powerfully handled. Why must his brush pass to the repulsiveness of the seven "Sorceresses of San Millán"? Again, in the "Lucienne Bréval as Carmen," he is full of sympathy. By exception he paints her face in light (even though it is but a reflection) and he paints her bravely in reds and blacks with a genuine smile that has come from the heart. Sometimes Ignacio Zuloaga is a great artist. One cannot know without admiration for the man the immense difficulties he has overcome, the battle his following of art has been to him. Perhaps this has made the touch of bitterness and defiance, the undertone of cynicism in his work. But in last analysis, we may not permit ourselves to remember them. Before the great art of the world we must be able to forget there was an artist and the work alone shall speak. If it can stand this test, it is art indeed and will endure.

GABRIEL FRANCIS POWERS.

In 1890 the plan was conceived to erect on Dante's tomb in Ravenna a magnificent monument, and subscription lists were opened to raise the necessary funds. The most generous contributor, and among the first, was Pope Leo XIII, who gave 10,000 lire (\$2,000). But his example was not imitated. Money came in very slowly. A Dante Library was proposed instead of a monument. The organizers this time were polite enough to obtain the Pope's consent to this change. It was different when the library was solemnly dedicated on the anniversary of Dante's death. The Pope, the most liberal donor, was not even mentioned. A band of Irredentists assembled, and Nathan, the mayor of Rome, in a speech, ridiculed all that was sacred to the great poet's heart. (*Stimmen a. M. L.*)

SOCIOLOGY

A New Movement Among German-American Catholics.—Socialism is one of the gravest present dangers of the country. It speaks well, then, for the clear-sightedness of our German fellow-Catholics, that in the last meeting of their "Central Verein" in Cleveland they resolved to make the combating of Socialism the chief aim of their activity.

A sum of nearly \$2,000 was raised on the spot for this purpose. Their society organ, the *Central-Blatt* was changed into a monthly with the view to keep the members of the association informed on Socialistic tendencies as well as on means to better the condition of the masses. Only the first half of the paper is destined for "the old guard," i. e., written in German; the second half in English is for the young people "who are either unable or at least unwilling to read and speak German." Evidently the leading spirits in the new movement do not mean to allow the pettiness of racial narrowness to interfere with the project.

As a further step in the fight against Socialism a successful attempt has been made to establish Catholic workingmen's societies. The *Amerika* of St. Louis published an invitation signed by Monsignor Goller as spiritual director and a committee of eight laymen. A result of this invitation was the foundation of a workingmen's society under the title "Arbeiterwohl," which was soon followed by others. However, St. Louis is not the first city in which the mustard seed was planted. By the active co-operation of the *Buffalo Volksfreund* a similar society was founded several years ago in that city, and is to-day in a very flourishing condition.

A ceremony has just taken place in Brussels that cannot fail to have its interest for American Catholics, and particularly for those caring for the social uplifting of the poorer classes. It was the award of prizes in the contest in order and cleanliness, a work organized by a committee composed of loyal and generous Catholic workers, and carried on with the help of many others. H. R. H. Princess Albert, wife of the heir-apparent to the throne of Belgium, presided over the assembly, at which were distributed eight *prix d'honneur*, 30 first prizes, 48 seconds, and 67 thirds.

The report published for the year 1908 shows the extent of the work of these devoted Catholics; the commission working in Brussels alone visited during the year 2,868 homes, inspected 11,237 rooms, and consulted 25,000 persons. The effects of this will be at once seen,—a general betterment in the conditions of housing effected by the poor themselves, a great amelioration of health, and, indirectly, the

strengthening of the ties of family life among the poorer classes. The next meeting for a similar award will be in 1910, in Brussels during the World's Fair.

Closely related to this work is another, more general and widespread. It is the Association for the Betterment of Workmen's Dwellings. A merely superficial inspection of the alleys and *impasses* of any of the cities of Belgium will reveal the fact that there is still much misery prevailing. Hence, the origin of this association, which has for aim the reform of this state of affairs, and the affording of relief to the sufferers, particularly in regard to better hygienic conditions than now exist. It likewise has recently held its annual general assembly and published a report of what has been accomplished, and it is with satisfaction and pride that the Catholic reads that thousands of miseries have been succored. This particular society has a novel constitution. Though a work of charity, it is a regularly organized stock company. This was done to put it on a firm basis and to induce people to contribute, for already, in spite of a large sinking fund, and other special funds set aside for charity, it has declared a dividend of 4 per cent. Hence it is both a profitable investment and a work of mercy to the poor.

H. DEMAIRE, S.J.

"In all the churches of this and other dioceses, there are large bodies of men and women, mentally, morally and physically strong and energetic, who are seeking to do good. This is particularly noticeable in the beneficent work of the Society of St. Vincent de Paul. Suppose that these men and women in the Society of St. Vincent de Paul, and other members of the congregations, not especially identified with St. Vincent de Paul's Society, should place themselves at the disposal of the pastors of the respective parishes with a view to organizing the men and women of the tenement districts into co-operative organizations for the purification of their respective blocks; for the protection of their children from the scoundrels who corrupt their daughters and mislead their sons into dishonest ways; to protect the individual woman from the drunken, brutal or lazy husband; to protect the families from the extortions of the landlords and their disinclination to comply with the laws for the sanitation of the tenements; to control the corner liquor-seller who gets so large a proportion of the husband's earnings and make him more amenable to moral suasion and local public opinion; to act as volunteer nurses where poverty, sickness or distress demand such help, etc., new conditions would arise almost immediately. In

many of the congested districts, the blocks are so large that it will be perhaps difficult to get the tenants all together in one organization, but the object which the Church seeks to attain would be even more effectively accomplished, if the residents were organized in their respective tenements. Their interests are immediately under their eyes; they could supervise the character of the tenants that come in and guard against the other evils which are so destructive to the mental, moral and physical welfare of young and thoughtless boys and girls.

"Of course, this work would have to be delegated to the sympathetic men and women of superior intelligence in the respective parishes and in the Society of St. Vincent de Paul. The functions of these workers would be to supply the directing force, the initiative, the suggestion, the method of procedure and the moral 'bracing-up' of all these independent 'Block and House Organizations' when they would seem to weaken from any cause. Practically, these workers would be the lieutenants, adjutants or executives of the rector of each parish to whom they would report. As fast as a 'block' is organized the intelligent tenement men and women could be selected from that block to help organize other blocks on the endless chain principle." (Communicated.)

Mr. Eugene A. Philbin, former District Attorney of New York, has written the following letter to the Rev. William S. Hubbell, secretary of the Sabbath Society, in regard to the latter's recently expressed position on the subject of opening saloons on Sunday:

APRIL 9, 1909.

REVEREND WILLIAM S. HUBBELL,
31 Bible House, City.

MY DEAR DR. HUBBELL:

In relation to the proposed legislation allowing the saloons to be kept open during a part of the day on Sundays, I beg to say that I am opposed to such action, as from every point of view it would be a detriment and not a benefit. My understanding of the motives for such a change in the laws would cause them to be described briefly as follows:

First. To prevent grafting or blackmail on the part of the police by their levying a tax upon saloonkeepers for the privilege of violating the law. Second. To allow workingmen the opportunity to visit the saloons on Sunday. Third. To prevent violation of the law: (a) unlawful sales of liquor on Sunday; (b) the immoralities that are practised in so-called "Raines' Law" hotels.

As to the first, I do not believe that

the assertions that were recently made, that the police are hopelessly addicted to the habit of grafting, are well founded; but, on the contrary, my experience with the force justifies me in believing that it would be hard to find such a large body of men so practically honest as the police of this city; even if they were not so, the proposed law would not remedy the alleged evil, as everyone who is familiar with such things knows that the most profitable period during which the law is violated is from midnight on Saturday until say five o'clock on Sunday morning.

If this is true, it would be absurd to believe that the saloonkeepers would accept the proposed privilege with the promise that they would keep closed at all other hours. This is all on the assumption that the saloonkeepers insist that the law must be adapted to their business, regardless of consideration for the community, and to that end if they are deprived of the profits they now unlawfully obtain, they must be given some equivalent. It would be rather a discouraging thought to think that such an attitude was taken by any substantial proportion of our citizens, irrespective of what their avocation might be.

As to the second ground, I have never yet during all the various agitations that have been made regarding the opening of the saloon on Sunday been able to find any evidence that the workingmen desired to have the saloons open. The great labor organizations have never expressed themselves in favor of such a change in the laws, and in fact I think that such organizations are more conservative and have a greater regard for the preservation of the laws as they now stand than other classes among whom we frequently have theorists who are so blinded by their fads as to lose all idea of the practical effect of a realization of the same.

A different question would be presented if it involved simply the question of the workingman and his family enjoying the privileges of a real holiday on Sunday. No one would have any objection to anything that would tend to that, but it is unfair to assume that the self-respecting workingman finds that the right to spend his time on Sunday away from his family in a saloon is indispensable to his enjoyment of the day.

The third ground—the prevention of violation of the law—is already partly answered by what has been said above in relation to the opening of saloons on Sunday for only part of the day. So far as the Raines' Law hotels are concerned, it seems to be rather curiously overlooked that if these places are the source of profit, the greater part of the latter must be derived through the week,

and if that is so it cannot be expected that the deprivation of the sale of liquor on Sundays, which the hotels enjoy, as now constructed, would be sufficient inducement to cause them to abandon the profit made otherwise. There is another well defined principle which such contemplated legislation seriously violates and that is the proposal to change existing laws so as to prevent violations of the law. The absurdity of such a theory must be apparent even to the projectors of the innovation, if they will only give a moment's serious consideration to it. Our criminal courts now are crowded with business to an extraordinary extent, and in fact are unable to cope with the volume of business they are called upon to attend to. Adopting the same theory held by those who would reform the liquor law, would it not be better to amend the Penal Code so as to abolish some of the grounds for criminal charges, or modify the same, and thus avoid a large proportion of the violations of the law that now exist? In fact, if we were to abolish the Penal Code we should have a law-abiding community. If the same energy and efforts were directed toward a fair and reasonable enforcement of the existing laws, the evils complained of would soon disappear. The trouble, however, is that it is very much easier to procure new legislation than to enforce the existing laws.

What is needed is realization of duty and fearlessness and fairness in its performance.

Yours faithfully,

EUGENE A. PHILBIN.

Miss Georgina Pell Curtis, editor of "Some Roads to Rome," recently published by Herder of St. Louis, and the "American Catholic Who's Who," now in course of preparation, is a native of New York, though for the past ten years a resident of Chicago. Miss Curtis attended the Episcopal School of St. Mary, New York City, and after her graduation studied for five years in the Art Schools of the metropolis. In 1899 at the suggestion of the Rev. John J. Wynne, editor of AMERICA and associate editor of "The Catholic Encyclopedia," she began writing for the Catholic magazines, to which she has ever since been a contributor. Miss Curtis is a convert and a distant relative of George William Curtis, editor, so many years of the Harper Bros' publications. Material for "The American Catholic Who's Who," has been received from Americans living in England, France, Italy and the Austrian Tyrol, with whom she was in correspondence while engaged in editing "Some Roads to Rome in America." Miss Curtis has also in preparation an historical novel.

ECCLESIASTICAL NEWS

—Eight of the official family of the Archbishop of Boston have been elevated by the Holy Father to the rank of prelates of the Household. Very Rev. George J. Paterson, V.G., and Very Rev. Joseph G. Anderson, V.G., are appointed prothonotaries apostolic. The Revs. Denis J. O'Farrell, William P. McQuaid, John O'Brien, Jeremiah E. Millerick and Edward J. Moriarty are made domestic prelates, and the Rev. Michael J. Splaine, D.D., chancellor of the archdiocese, a private chamberlain. Mgr. Moriarty is at present in Rome with Archbishop O'Connell. Mgr. O'Brien is the editorial director of our ever welcome contemporary, the *Sacred Heart Review*, and this tribute to his work for the apostolate of the press has been splendidly deserved.

—Plans have been accepted for the new buildings at Newton of Boston College that outline fifteen structures in English Collegiate Gothic style. Work on the first of these is to begin this summer. A friend of the institution has sent it its first ornamental gift, the famous marble statue of St. Michael conquering Lucifer, which was executed in 1868 by M. le Chevalier Scipione Tadolini at the order of the late Gardner Brewer, Boston merchant and art lover. At its completion it was the sensation of all Rome. It cost \$20,000.

—Just as Bishop Ludden, of Syracuse, was about to start for Rome an attack of grip forced him to relinquish the trip, and he has sent Right Rev. Mgr. J. S. M. Lynch, who sailed on April 17, to represent him at the Holy See. Before the bishop was taken ill the priests of the diocese met to bid him a formal adieu and then presented him with a purse of \$12,000 and an address in which among other things they say:

"Never in the twenty-two years of your episcopacy have you called once on your priests to aid in any enterprise you may have undertaken. When there was question of a cathedral for the diocese you did not, as is customary the world over, tax the respective parishes of the diocese, but, in your own unostentatious way removed what was once considered a permanent barrier to the church's extension, and in its place built a magnificent sanctuary, thus making of an unfinished church one of the most complete and gorgeous temples to be found in the United States—all from your own private purse. And to this day no man has ever heard you refer to the expense."

—The Rt. Rev. Monsignor John P. Farrelly, spiritual director of the American College in Rome, has been appointed to the bishopric of Cleveland, Ohio, made vacant by the death of Bishop Horstman

almost a year ago. Mgr. Farrelly was born at Pine Bluff, Ark., about fifty years ago. The new bishop made his studies abroad and was ordained in Rome in 1882. After his ordination he was appointed secretary to Bishop Rademacher, and Chancellor of the Diocese of Nashville. His position as spiritual director in the American College and adviser to the Congregation of the Propaganda brought him in contact with the students in Rome who afterward returned to this country to take up parochial work. The Diocese of Cleveland has 427 priests and over 300 churches, with 66 stations and 42 chapels. It has a seminary with one hundred students preparing for the priesthood, and a Catholic population of 330,000.

—On his departure for his visit *ad limina*, New Orleans gave Archbishop Blenk an extraordinary ovation which the *Times-Democrat* says editorially, "was a proper tribute . . . to a man who has not only filled with honor the high ecclesiastical position he holds, but who has interested himself as a citizen in every work that could tend to the moral upbuilding of New Orleans and its people. No one has done more in the grand work in this direction in the last few years than Archbishop Blenk."

—During part of February and the whole month of March, the German press, especially in Bavaria and the surrounding districts, was flooded with notices of the "Tremel Case." The Liberal newspapers savagely attacked the Archbishop of Bamberg, Dr. von Abert, and even the Apostolic Nuncio, who were denounced as tyrannical destroyers of freedom, violators of the constitution, etc. In point of fact, the Nuncio took no step whatsoever in the matter, and the Archbishop was not only acting within his rights but in duty bound to repress the insubordination of a priest of his diocese. The case is this. Father Tremel, a parish priest, attended, in opposition to the command of his bishop, an assembly of the Liberal party, who are bitterly hostile to the Church. When called upon by his ordinary to express regret for his conduct, Father Tremel refused and was in consequence suspended. He then announced his determination to appeal to the protection of the State against his bishop,—an action, the penalty of which is, according to Canon Law, excommunication. The Liberals hailed him as a martyr for his opinions and raised a subscription to indemnify him for any losses he might incur. The Archbishop and many priests of the diocese exhorted Father Tremel not to push matters to an open breach. The priest relented and wrote a letter to his bishop, expressing regret for his action and submitting humbly to ecclesiastical authority.

—The Church Extension Society has issued a complete record of the official pro-

ceedings of the Catholic Missionary Congress held in Chicago, November last, as well as of the addresses delivered and the papers read on that occasion (printed by J. S. Hyland & Co., of Chicago). Although, owing to the ease with which our rapid-fire living obliterates momentous incidents, the congress itself is but a memory with most of us, yet the story of its proceedings cannot fail to be of unusual interest to Catholic readers.

Called at a most opportune time, the great gathering of ecclesiastics and laymen in Chicago meeting at the call of the Church Extension Society marked the beginning of a new era in the history of the Church in North America. By Pontifical Act that Church, hitherto a missionary field under the tutelage of Propaganda, had passed out of the jurisdiction of the Sacred Congregation and taken its stand among the fully organized and equipped hierarchical unities of the world. To give fitting opportunity to study the new duties and responsibilities devolving upon us in this change, the congress convened on Nov. 15th last—the first meeting of the kind. The splendid pomp and solemnity of its ceremonies, the extraordinarily large attendance of laymen, priests and bishops from all parts of the land, the enthusiasm and earnestness which marked each day's program and the evident care with which those who spoke in its many sessions had labored to secure accuracy of statement in their important papers—all marked the sense of importance the promoters of the notable gathering attached to its assembling.

Practically every question affecting the work of the Church in the promotion of that which Pius X has made the special aim of his Pontificate—"to restore all things in Christ" (*restaurare omnia in Christo*)—was at least touched upon, in some or other of the sessions, and the dominant note of the entire congress was that the time had come when America's Catholics must arouse themselves to the need of strenuous, unselfish effort in co-operating, clergy and people alike, to this magnificent purpose. Plain speaking characterized the deliberations of the assembly, and in this some have found the one element which gives fair room for criticism. Not that any Catholic objects to the throwing of light into the innermost ways of the Church, or grows restive under courteous reference to weaknesses and mistakes and faults; but Junius-like scoring of our pioneers without the saving grace of a kindly appreciation of the splendid way in which they have borne the heat and burden of the day does not appeal to most of us, and this tone, we regret to say, marks a few, happily a very few, of the utterances of the Congress. The editor has included in the volume extracts from some of the sermons delivered in the churches of Chicago on the

opening day of the Congress by the visiting delegates, bishops and priests. The extracts, in many cases, are so full of the spirit of apostolic enthusiasm that one regrets the lack of space which forbade reproducing the sermons in their entirety. The publisher has done his share of the work excellently, and the neatly bound and substantial volume will make an attractive addition to one's library.

—The Diocese of Münster, Westphalia, is making preparations for the eleventh centenary of the death of its first bishop and patron saint, Ludgerus, who died on March 26, in the year 809. The great feature of the celebration will be a pilgrimage from all parts of the diocese to Billerbeck, the place where the saint died. On March 26 a pontifical high Mass was sung in the chapel which marks the exact location of the room in which the saint breathed his last. But the pilgrimages and other solemnities will take place between June 20 and July 4.

—It is not too late to call attention to the appeal made by Cardinal Gibbons and Archbishops Ryan and Farley in behalf of the Negro and Indian Missions of the United States. With great sorrow they bring before the Catholics of the country the necessity of greater and more unselfish co-operation in a work of first importance to the Church in America. The collection taken up for the support of these missions during 1908 showed a notable falling off and in consequence the work of those who have the care of Negro and Indian Missions has been seriously crippled. Meantime, the Indian Mission Schools, for the present, may not be discontinued; the Bishops who have Indians in their dioceses declare that successful mission work among them is impossible without the schools. And the necessity of aggressive interest in work among our colored brethren should be apparent in a day when even the nation begins to have a suspicion that the solution of the "negro problem" rests with the Catholic Church. It is, therefore, not strange that the Most Reverend Prelates making the appeal declare "that the collection for 1909 must not produce less than the collections of former years—it must by all means be increased; and should be a notable testimony not only of the loyalty of bishop, priest and people to the call of the Sovereign Pontiff, but a proof positive of the zeal for souls which abounds in the hearts of the Catholics of America."

—Father Alexander Karl, Abbot of the famous Benedictine monastery of Melk, in upper Austria, who died recently in his eighty-fifth year, was a member of the Austrian Herrenhaus and of the Landtag of Upper Austria. His public services, for which he had received several decorations, were many and various.

—On the thirteenth of July, 1908, there took place, in Madrid, the exchange of ratifications of the Protocol agreed upon between the Holy See and Spain introducing certain modifications into the Concordat of 1851, in respect to the expenses of public worship. By one of the articles of this Protocol a mixed commission is to be named, one-half to be appointed by the Pope, and the other by the Government, but with the condition that the Archbishop of Toledo must be its President. It is said that the Government contemplates the suppression of nine dioceses, various capitular foundations and seminaries. The populations of the districts threatened have protested energetically. The loss of their episcopal sees means ruin to many districts. What the Treasury pays to the Spanish clergy is a minimum of indemnification for the spoliation perpetrated by the Liberals in 1851; while, in the Concordat of that year, the endowments of public worship and the clergy were assigned "without prejudice to the increase in them which may be made when circumstances permit" (Article 36). This increase has not come, but, on the contrary, diminutions and discounts, although at the same time the emoluments of other functionaries have been augmented. And now they are threatened with these suppressions.

—In Cologne a committee has been formed to make arrangements for the International Eucharistic Congress, which is to be celebrated in that city next summer. The occasion will no doubt be marked by one of the grandest celebrations in the history of the old city, and will afford an opportunity to display with pardonable pride the vast treasures of her relics and to impress a multitude of visitors with the magnificence of her churches. There was a peculiar charm accompanying the Eucharistic Congress in the capital of Protestant England. There will be another and still greater charm when the congress meets in a city from whose beautiful temples the Eucharistic God has never been banished.

—Three years ago the Catholic boatmen on the Rhine and its tributaries formed an association called "The St. Nicholas' Society of Seamen," which now numbers about 2500 members. Its object is to keep alive the Catholic spirit among its members and to bring about a regulation of the hours of labor and a better observance of Sunday. Another purpose of the society is to provide orphan asylums for the children of the rivermen, to have savings banks of their own and agencies where legal advice will be given to the members. Cardinal Fischer, of Cologne, is the protector of the society. Sunday observance is said to be in a better condition in Holland, where no

river-boat is allowed to leave on Saturday unless it puts into some port at least once on Sunday.

—It seems strange that the question of a Catholic university should exist in Austria, a Catholic country. But there is no closing one's eyes to facts. The question does exist and is pressing for an answer. One answer has been to win back the already existing universities to their Catholic character. The other is to found a distinctly Catholic university under the guidance of the Austrian hierarchy on the plan of the Catholic University of Louvain. To further this last plan an association was founded which has just completed the first quarter-century of its existence. The president of the association, Cardinal Katschthaler, Prince Bishop of Salzburg, has taken the occasion of the completion of these twenty-five years, to write an important letter to the Catholics of Austria. His Eminence impresses upon the Austrian Catholics that there would be no difficulty in the way of the realization of the project on the part of the Austrian government. The bishops of Austria have the right under the law to found institutions of higher learning if they choose. Neither would there be difficulty from the financial standpoint. Although one cannot expect government aid for the project, yet the example of Belgium, the United States, Canada and Spain shows that this difficulty can be easily overcome by the generosity of Catholics. The failure lies in the lack of common effort on the part of the Catholics of Austria. This is due in part to national contentions, which are of influence here as in so many other fields of endeavor. Against this national feeling, so calamitous for Austria, the university would be a powerful remedy, as it would be Catholic, not national.

—Bishop Frederick Linnoborn, C.S.C., who had been placed in charge of the diocese of Dacca, Bengal, India, is the latest American contributor to the missionary force in the East. He was formerly rector of Holy Cross Hall of the University of Notre Dame. In 1898 he was appointed Procurator General of the Congregation of the Holy Cross, with residence in Rome. Bishop Hurth, whom he succeeds, and who resigned because of ill health, was formerly president of St. Joseph's College, Cincinnati, Ohio. Many of the priests now laboring on the missions in the East Indian diocese were educated at Notre Dame University and ordained specially for work in the Bengal missions.

It will be news to many that Catholic priests in Prussia receive in very many places what is called a "salary" from the State. This money is in reality a compensation for the immense amount of Church property seized upon by the State in the beginning of the last century, and

it is only granted where certain other conditions obtain. These "salaries" have always been insignificant and considerably lower than those of Protestant clergymen of the same rank. A law has now been passed which provides for higher compensation. Unfortunately it will not benefit the assistant priests but only the parish priests and others of higher rank. The bishops whose advice in the matter was asked reluctantly yielded to this restriction. They resisted strongly another restriction suggested by Prussian policy in regard to Polish subjects, namely, that the three dioceses which are almost exclusively inhabited by Poles shall not derive any benefit from this law. As Cardinal Kopp protested in the Prussian House of Lords, they would have declared the whole law unsatisfactory and would have prevented its passage, had not the bishops of the three dioceses, with complete unselfishness, asked them to consent under protest, and not to permit by far the greater part of the Prussian clergy to be deprived of what is to be allowed them.

—The publication of all the articles in *Borinquen*, the new Porto Rican Catholic magazine, in both Spanish and English illustrates the conditions of the island to which Bishop Jones alludes in his official approbation:

"The two distinct forms of civilization, embracing peoples of diverse nations and tongues, with traditions and education very divergent, have met to be blended into a harmonious unit. *Borinquen*, as the exponent of Catholic principles and doctrine, will appeal with force even to those who are outside the household of the Faith or who have forsaken the priceless inheritance of their fathers."

Bourke Cockran's Chicago speech on "The Catholic Church, the Author and Defender of True Liberty," published in sonorous Spanish, should prove interesting to a people who are sometimes taught that Catholicity and democracy are incompatible.

The general report of baptisms and marriages in the diocese for 1908 is instructive. Of the 74 parishes, six sent in no statement, the remainder total 28,901 baptisms and 4,283 marriages.

The neighboring republic does not appear to enjoy the religious liberty of Porto Rico. The Archbishop of San Domingo, wishing to erect a mausoleum to his predecessor, received the following note from the government:

"Since the churches are the property of the State, the permission of Congress is necessary for the erection of a monument as well as for anything else done within its precincts not having an exclusively religious character."

The Archbishop protests that the State

never had or even claimed such a right, but it is not stated whether the protest was made practical. The following extract from Bishop Jones' reply to his Grace of San Domingo is instructive.

"We are surprised to know that the State should interfere in a matter so plainly within the province of ecclesiastical authority. Only a few months ago the Spanish colony in San Juan asked our permission to deposit the remains of Juan Ponce de Leon in our cathedral with the view of erecting in time a fitting monument to the first governor of Porto Rico. The transfer was accomplished without any thought of asking our government for permission."

OBITUARY

Doctor Joseph Maria Peruter died recently in Arco, South Tyrol. He was Director of the Royal Imperial Central-Institute for Meteorology and Geodynamics, in Vienna, and Professor of Geophysics in the University of that city. Peruter was born in 1848 in Neumarkt in the South Tyrol, and after his gymnasium studies, entered the Society of Jesus, in which he remained for thirteen years. Recognizing that he had no vocation to the priesthood, he left the Society, after a bitter internal struggle, in 1877, with the full consent and approval of his superiors. He decided to study natural sciences and became one of the greatest authorities on meteorology.

His writings were numerous and distinguished for clearness and thoroughness. He had interested himself especially in the optics of the atmosphere, but his great work on this subject was unfortunately not completed. He reorganized and enlarged the meteorological institute in Vienna, adding a department for the study of earthquakes. After a lengthy struggle with the government he succeeded in having the weather reports of all the crown lands of Austria spread by telegraph over the whole country, to the decided benefit of agriculture and commerce. He had formed great plans for the foundation of a Catholic Academy of Sciences and for an international institute of Catholic scientists. In him both the Church and the scientific world in Austria have suffered a loss not easily to be repaired.

The State of California has lost a noble son in John Edmond McElroy of Oakland, who died there on March 24 of pneumonia. He was born in Oakland, where he continually resided, except the four years he spent at Santa Clara College, whence he graduated with marked honor in 1892. Immediately after he entered the Law-School in San Francisco, from which he graduated three years later, and at once began the practice of law in his native city. His great abilities, his charming address and open

manner joined to unflinching fidelity to Christian principles, rendered him soon the best known and the most popular of the younger attorneys of Oakland. He was elected in 1903 to the office of City Attorney, a position which he held to the end of his life. His funeral was honored by an immense concourse of people, and the *Oakland Tribune* says that "it is no exaggeration to say that everybody attended the funeral," thus expressing what otherwise does not seem to be expressible.

Father Beauchene, the missionary, died recently at the Pasteur Institute, Paris, of sleeping sickness, contracted in Africa. He was walking across the Luxembourg Gardens when he suddenly collapsed and was conveyed to the Pasteur Institute. All the remedies applied proved unavailing. The *Catholic Times* of London declares that the number of deaths due to this disease is alarmingly on the increase. Whole villages are swept away in Uganda and the reports from the German West Africa Colony of Togo describe its ravages there as equally destructive. Leading medical men from Great Britain and Germany who have made investigations on the spot have so far been baffled.

One of the most famous and most prolific composers of Spain, Don Ruperto Chapi, died at Madrid on the 25th of March. He was born on the 27th of March, 1851, the son of a poor barber of Villena, Alicante. At the age of seven he had finished his solfeggio, and at nine he composed pieces which the town band of Villen performed. He wrote his first work for the theatre when he was seventeen: a *sarzuella* in one act, entitled "La Estrella del Bosque," which has not been published.

He arrived in Madrid in September, 1867, and entered the Conservatorio in the classes of Pianoforte and Harmony. His works are considerable and varied—orchestral, chamber music, pianoforte pieces, melodies for voice and pianoforte, religious music, military band music, *sarzuellas*, operas, and other productions. Death surprised him just when his admirers were preparing an enthusiastic tribute of homage upon the triumph of his last opera. His funeral was an imposing display of popular mourning such as Madrid has seldom witnessed.

General M. C. Butler, noted as a soldier, statesman and lawyer, died at Columbia, S. C., April 14, having received all the rites of the Catholic Church. He had been baptized by Father Fleming, of Columbia, February 26, and confirmed by Bishop Northrup on March 8, his seventy-third birthday. He will receive a more extended notice in the next issue of AMERICA.

LETTERS TO THE EDITOR.

Expressions Concerning America.

"I think your idea is good. What I purpose doing with your AMERICA is this: Every Sunday at Vespers, read from the magazine any article or articles I think may be interesting to the people. This will be instructive food for the people who cannot or will not subscribe, and will help to advertise it to those who may have an inclination to buy. Sometimes I may do it at late Mass. You know that a wise man is he who knows he has no brains of his own, but at least knows enough to use the brains God has given to others. Don't give us any milk and water with more water than milk—give us articles with *solid* reasonings appealing not only to the heart but to the intellect of our practical people. I am an old war horse, having living thirty-two years among people of every shade of thought.

"I hail with delight your AMERICA as I am fully aware that under your supervision one will have something worth reading."

Yours very sincerely,

(REV.) E. J. FLYNN.

*Sacred Heart Rectory,
Mt. Vernon, N. Y.*

I am greatly rejoiced that the weekly AMERICA is to be undertaken by yourself and colleagues. I think it will do a great good, as I observe that its scope will be wide, and, as it will appear weekly it will be much fresher in its news, and I think, is bound to be more effective in its work than the best of monthly publications could ever hope to be. I trust you will have the highest success in its promotion, and I am pleased to have the opportunity of becoming a charter subscriber. . . .

Yours very sincerely,

RICHARD M. REILLY.

. . . While regretting to lose the old we are all anxious to welcome the new. Success seems inevitable. Everything is ripe for it. With best wishes,

ANDREW MAGUIRE.

561 W. 12th Street, Chicago, Ill.

. . . Allow me to congratulate you on the new magazine of which you are one of the editors. I wish you every success in the world. . . .

Very truly yours,

RICHARD H. CLARKE, JR.

49-51 Chambers Street, New York.

. . . You have my best wishes in your laudable enterprise. May your efforts meet with the material success the good cause in which you and your associates are enlisted deserves. As far the literary success no just fears are entertained, for the men at

the head of the movement make such success an assured fact. I shall await in pleasurable anticipation the initial number of AMERICA.

Very respectfully,
L. CAILLOUET.

Thibodaux, La.

. . . I hope AMERICA will be a great success and a great help for Catholic information. We are anxiously awaiting its first issue.

Yours, etc.,
SISTER M. STANISLAUS.

Sacred Heart Academy,
Lancaster, Pa.

. . . I shall appreciate very deeply being a charter subscriber to your new Review, and feel sure it will meet with the great and lasting success your effort so richly deserves. I have for many years enjoyed *The Messenger*. With every good wish for your success.

Very sincerely yours,
(Miss) ZELIA BARRY.

385 S. Ervay St., Dallas, Texas.

. . . Do hope you will succeed beyond fondest expectations. The Fathers here are enthusiastic.

Very cordially,
J. J. BROWN, S.J.

College of the Sacred Heart,
Alcott Station, Denver, Col.

. . . I have always enjoyed reading the *Messenger*; but I like the change you have made, and I sincerely hope that AMERICA will be eminently successful.

Respectfully yours,
P. W. DONAHOE.

Pittsburg, Pa.

. . . Having read the announcement in a St. Louis German newspaper of the new weekly, "AMERICA, a Catholic Review of the Week," I cannot but expect that it will meet with the approval of all. . . .

Very respectfully,

REV. ISIDORE FOSSELMAN, O.F.M.
155 Market St., Memphis, Tenn.

. . . We are very happy to contribute to so good a cause and be among the charter subscribers of the new Review. . . .

THE CARMELITE SISTERS.

Carmel, Baltimore, Md.

. . . It gives me great pleasure to become a subscriber to your new periodical AMERICA which comes to fill a long-felt want among the more educated Catholics and inquiring non-Catholics.

Very respectfully and sincerely,
MRS. ROBERT D. BENSON.

Box 312, Summit, N. J.

. . . Wishing AMERICA the success I am sure the Editors will make it deserving of, I remain,

Yours very truly,
A. E. McELDERRY.

Guelph, Canada.

. . . I need hardly assure you of the interest I take in your new weekly and its success. I am looking forward with pleasure to its reception every week, as I know it will fill a want long felt by Catholics, who desire accurate information as to general news affecting their interests. . . .

Yours faithfully,
W. P. O'CONNOR.

Our "Cosmopolitanness."

. . . I desire to say I am heartily glad to learn you are about to publish a weekly along the lines you mention in your circular. In my humble opinion it will be a Godspeed for clergy and laity. Your well-known accuracy and thoroughness along with your cosmopolitanness will make your review a leader from the start. I for one thank Our Lord for having inspired the project and given you the means to carry it into execution.

Respectfully indeed,
D. LEHANE.

Missionaries of the Sacred Heart,
Watertown, N. Y.

. . . I will be glad to welcome the new publication AMERICA, while I am sure I will miss my old friend *The Messenger*. Wishing you every success, I am,

Yours truly,
ISABEL S. O'CONNOR.

1 East Battery, Charleston, S. C.

. . . I am delighted to become a charter subscriber of AMERICA, and enclose check. . . . I need hardly tell you how greatly interested we all are in the new enterprise, and how heartily we wish it success. We shall await the coming of the first number with impatience, and you will have no more appreciative readers than our family.

Most sincerely yours,
MARY RICHARDS.

Black Horse Terrace,
Winchester, Va.

. . . We greatly need such a Catholic weekly review. Wishing you every success, I am,

Very respectfully,
HANNAH M. SAUSE.

481 Fourth St., Brooklyn, N. Y.

. . . I have had more pleasure, knowledge and information from *The Messenger* than the credit and would like to send my

new subscription entire to put such a good review into a large field of usefulness. Allow me to thank you and your associates for the great pleasure I have derived from *The Messenger*, and wish the new Weekly Review every success and God speed.

Very truly yours,
TERESA R. O'DONOHUE.

5 E. 69th St., New York City.

. . . I am satisfied that this new undertaking of which you are to be the head will be of incalculable benefit to the Catholics in this country. I shall take great pleasure in doing everything in my power to be of service to you at any and all times. Believe me, dear Father,

Very sincerely yours,
WILLIAM H. BUCKLEY.

39 State St., Albany, N. Y.

Until the Daily Comes.

DEAR SIR:

I have an idea that you would like to know what a Benedictine Father of Mt. Angel, Oregon, says about the *Messenger*. On the first page of No. 7, *St. Joseph's Blatt*, the Rev. Father says: "Why, in the United States fourteen million Catholics and not a single Catholic daily paper. Millions and millions are spent for new Cathedrals and can we not spare half a million to get up and sustain a daily Catholic press. Happily there is at present a light dawning from the Jesuit quarters in New York, that this most just desire of a Catholic population may in a near future be realized. The Jesuits are going to publish the *Messenger* weekly, and we have not the least doubt that their work will be a success, and it is our intimate desire that sooner or later this weekly will become a daily, the *first English Catholic Gazette*."

From yours sincerely,

JOHN POST, S.J.

De Smet, Idaho.

How America May Serve.

. . . The value of your new weekly, it seemed to me, could be brought directly home to the great lay backbone of American Catholic manhood, by telling them how AMERICA will serve them in making the important part of their fortnightly meetings both interesting and profitable Catholicly. Through your various agencies and by direct circular to the "Lecturers" and others of the K. of C. this plan could be unfolded in detail with good effect. For there would be a pretty general awakening amongst us as to the need of a practical and intelligent participation in matters Catholic, thank God! and at the same time a happy realization of the possibilities of the Social Session in this connection. . . .

Sincerely,
E. J. G.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

Vol. I. (Price 10 Cents)

MAY 1, 1909

No. 3

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CHRONICLE

The Tariff.—The tariff problem continues to be of all-absorbing interest. The people, apparently thoroughly aroused to the situation, are asking, "unless there be an honest, downward revision which will decrease the cost of living, why any revision at all?" And the members of Congress, Republicans and Democrats alike, are daily growing worried over the situation. The anticipated harmony of action on the part of Republican Senators seems not to be realized, the western "progressive" members of that body showing an inclination to plan another solution to the problem than that advocated by the old-line protectionists. Mr. Bailey, of Texas, the eloquent exponent of Democratic principles, took up his fight for an income tax early in the week and his opening speech was listened to by a large and brilliant audience. He began his speech by a declaration of his motive for favoring an income tax as a source of needed revenue rather than a protection tax: "If your law ended when it gave your fellow-citizens an advantage over the citizens of another country, I would be one of its most ardent supporters. But it does not end there, because its inevitable effect is to give a few of our fellow-citizens an advantage over the others of our countrymen."

The Maximum and Minimum Rate.—Chairman Aldrich of the Senate Finance Committee, has perfected a substitute for the maximum and minimum clause of the House Bill, which he is ready to submit to the full Senate and which he claims does away with certain objectionable

features of the clause accepted by the House. Briefly described it provides as follows: Duties will be collected at the rates named in the Senate bill and 25 per cent. additional from countries which assess against goods from this country by rates which are unequal and unreciprocal. The established rates will continue until March 31, 1910, and thereafter unless the President by proclamation puts into effect the additional rate of 25 per cent. increase. This will be done only upon the President's receiving satisfactory evidence that a foreign country is discriminating against the United States.

The Situation in Egypt.—Wilfrid Scawen Blunt, traveler, politician and poet, throws a side light on the Egyptian situation in *The Manchester Guardian*, April 16. He explains that Lord Cromer's retirement from Egypt in 1907 was by no means for reasons of health; the fact being that short of the deposition of the Khedive he could not carry on his rule in Egypt. The Khedive had united with the Nationalists, and the continuance of British rule was endangered. So Lord Cromer threw up the sponge. Sir Eldon Gorst, who succeeded him, was chosen for his friendship with the Khedive, and the revolution at Constantinople in which England posed as the friend and protector of Islam, helped to diminish religious antagonism to British rule in Egypt. The Khedive, whose quarrel with Lord Cromer was a personal one, is once more reconciled to his rôle. The National party has become more purely political where before it was Pan-Islamic. By so much it has lost strength, though in the end it will profit. In the long run events in Turkey will prove unfavorable to foreign rule in Egypt.

Woman Suffrage.—The *New York Sun* recently instructed its correspondents in various states in which woman suffrage is exercised completely or in part to gather information regarding its actual exercise. Briefly the information sent in may be thus summarized: Full franchise rights are conceded to women in four states, Idaho, Colorado, Utah and Wyoming; partial voting privilege belongs to them in twenty-eight other states; the general testimony declares that women suffrage where conceded is helpful in conserving and promoting the best interests of the public schools; the system is pronounced a failure in Colorado; and in other states granting full suffrage opinions differ regarding its success; a moderate degree of independence appears to be exercised by women who use the privilege; Louisiana's tax-paying women have done excellent work in promoting legislation looking to the general health of the community. The investigation made by the *Sun's* correspondents appears to have been fair and impartial; the questions suggested in the outline of their instructions were certainly broad enough to cover the ground of thorough inquiry, and the results of their inquisition vouch for the fairly generous attention given by the correspondents to the task imposed. It appears that in Denver, and in Colorado generally, women are rather a help than a hindrance to the reign of unclean politics; it is rare indeed that woman suffrage has made the political atmosphere cleaner or purer. Rare, too, are the instances showing that better men have been nominated for office as the result of woman voting. The general opinion seems to be that women speedily tire of voting, and rich women and club-women are chiefly those who use the opportunity.

Pius X and Historical Research.—Few governments allow such an unlimited use of their archives as Leo XIII did of the treasures of the Vatican. When he died there was some apprehension lest these great privileges granted to scholars of all branches of science might be restricted by his successor. Nothing of the kind was done. Pius X even transferred a collection of important documents which were kept in the Lateran Palace to the Vatican archives last year and added to the latter also the acts of the Consistorial archives. On March 27, Ludwig von Pastor, the author of the famous "History of the Popes After the Close of the Middle Ages," had an audience with the Pope, who showed the greatest interest in the progress of the work. The Holy Father expressed his satisfaction at hearing that the fifth volume was already in print. This volume completes the first half of the entire publication. "You are still hale and hearty," said the Pope, "and there is no doubt that you will be able to finish your great task, though even this first half is monumental. By your History of the Popes you are doing an inestimable service to the Church, which can only be benefited by the fearless setting forth of the full truth. Every priest ought to

have and read your work. I hope the Italian translation of the new volume will soon be ready."

The Old Catholics.—The "Old Catholics" came into existence on their refusal to accept papal infallibility as defined by the Vatican Council in 1870. They chose this name because they maintained that by this dogma the character of the whole Church had been changed, and that they were the only Catholics left who still clung to the old Faith. The soul of the opposition was Professor Döllinger of Munich, though he did not favor the establishment of a separate hierarchy. With the hearty encouragement and material support of the civil power in some states, especially Prussia, Joseph Hubert Reinkens was made their bishop for Germany. Several more bishops were appointed. But outside of Germany the Old Catholics in Switzerland, France and America are known by various titles, as will appear from the following tables. They soon dispensed with such dogmas as the Immaculate Conception, indulgences, confession, as well as infallibility.

During the first decade of their existence one might with propriety speak of the progress and increase of the Old Catholics; one can no longer do so to-day. The "Los-von-Rom" movement in Austria imparted to it an increase of vigor which was only temporary. In the year 1907 Old Catholicism embraced the following "Churches": (1) The Catholic Episcopate of the Old Catholics of Germany; (2) The Christian Catholic National Episcopate of Switzerland; (3) The Old Catholics of Austria; (4) The Church of the Old-Episcopal Clergy (in Holland); (5) The Gallic Catholic Church (in France); (6) The National Catholic Church of America. Although the conference held in Utrecht, 24 Sept., 1889, succeeded in uniting these various groups, they preserved severally their own peculiar characteristics. The Austrians are the most radical, and next to them the Swiss, who were named "the stokers" at the first Congress of Old Catholics held in Cologne in 1870. At the same Congress, the Germans were dubbed the "guards," and the Dutch "the brakesmen." The Dutch, however, were little inclined to remain "brakesmen," as in 1890 the Bishop of Deventer, in Rotterdam, allowed on the occasion of confirmation the celebration of Mass in the vernacular, and in 1903 the parish priest of Haag solemnized the marriage of his colleague of Keulenburg.

The following figures fairly represent the number of Old Catholics to-day. Germany: clergy, including bishops, 64, adherents, about 30,000; Switzerland: 55, and 35,000; Austria: 21, and 22,505; Holland: 31, and 8,573; France: 1, and 291; North America: 21, and 40,000; total, 193, and about 136,000. The great falling off in numbers may be seen by comparing these figures with those of twenty-five years ago, when Germany and Switzerland alone could boast of 130,000 adherents. The Old Catholics, in spite of their name, cut themselves off from the old

tree of the Church. State protection, pride and self-will have kept some semblance of life in the branch, but it can hardly be the Church which Christ appointed to "teach all nations."

Catholic Press in Hungary.—Notwithstanding the fact that some 60 per cent. of the population of Hungary is Catholic, Catholics have, until recent years, evinced a perfectly inconceivable apathy, and Jewish organs could attack Christianity with impunity. However, the Catholic Press Association is now beginning to make its influence felt, and the daily organ of the Catholic Democratic Party, "Alkotmány," is gradually establishing itself on a firmer and broader basis. Thanks to the efforts of the Press Association, the progress made by the Catholic political paper, the "Uj Lap," has been unusually rapid; the circulation of this paper, which costs 2 heller (half a cent), was 19,000 at the end of December, 1908; in two months it had risen to 60,000 and is likely to reach 100,000 in the near future. The Hungarian newspapers, exclusive of magazines, etc., have a yearly circulation of 152,000,000, and of this huge total but 2,000,000 copies are issued from the Catholic press. The greatest obstacle to success is the indifference of so many Catholics, who have not yet realized with sufficient clearness the increasing danger arising from the muzzling of Catholicism in the press. Every year they contribute thousands of crowns for every imaginable good object, but in a matter which affects their religion more vitally than any other, they refrain from taking the necessary action.

M. Briand Shows his Hand.—When M. Briand wished Catholics to accept the Separation Law, he presented it to them as a liberal and straightforward law that guaranteed to Catholics all the funds of the Church. Many Catholics believed him, although he was an enemy. In his new book he tells his secret motive and confesses his trickery. He had secret designs which he could not reveal and hoped to bring about the spoliation of the Church with the assistance of the Catholics themselves. He is proud of his trick, and calls it strategy. His confession is a singular homage to the foresight of those who detected the snare and were not caught. The foresight and firmness of Pius X frustrated the infamous scheme of Briand and his Bloc. The law was condemned, and the odium of persecution with all its brutality has fallen upon the lawmaker.

Tenure of French Church Property.—A question entirely overlooked in the Church Separation legislation in France has of late come into a prominence quite out of proportion with its importance. Should the curés or pastors of the churches insure against loss by fire the edifices which they hold merely as "occupants?" One sees how a seemingly innocent question of detail reopens the whole difficulty of the position of the French clergy in reference to the property taken over by the State.

The curé, say many, has no property right whatever in the Church fabric, and an insurance policy, therefore, will be of advantage neither to him nor to his people. In case of loss by fire the damages paid according to policy would revert to the owner, the State or the civil community, and there would exist no obligation binding the owner to use the sum recovered in the rebuilding or restoring of the church edifice. *De jure* the sum may be put into the owner's coffers to be later turned to any use whatever, and *de facto*, in the present condition of antagonism on the part of the authorities no one will deem it likely that much thought will be given to the Church's needs. No binding contract making certain the turning over of the monies to the Church authorities can be made, since the curé's rights in the property are nil and the powers that be will surely not make legal the writing into the policy by the insurance company of conditions making specifically favorable arrangements for church or clergy.

Archbishop Amette is not thus pessimistic in judgment. Nay, his stand in favor of the opposite view led many to suspect that the Paris Archbishop was not in full accord with the Holy See in this and other points of view pertaining to the Separation laws. However, so many forceful reasons were urged in favor of the "insurance" that Rome after long consideration of the question has definitely put itself on record as agreeing with the Archbishop.

The Roman authorities say among other things that insurance in the name of the priest "occupant" appears to be required as a measure of self-protection. Precisely because of the difficulties of the French priests' tenure of Church property as "occupants" it might occur to the enemy to hold them personally responsible for all losses by fire occurring through their occupancy. And in order that the benefit accruing from the policy may certainly fall to the Church there is suggested that the curé in each case have introduced into his policy a condition nullifying the same unless the damages paid in case of loss through fire be utilized for the specific purpose of church rebuilding or restoration. By virtue of this provision, these latter argue, the civil authorities will be obliged either to carry out the terms of the contract and to rebuild the church or to relinquish all claims to the insurance.

Evidently Archbishop Amette considers his view the legally tenable one and he has consequently issued instructions to the pastors within his jurisdiction to insure in their own names the churches of which they are the "occupants." Optimistic persons naturally draw all manner of conclusions from his action, even seeing in it a possible basis for future understanding between Church and State in the vexed question of property rights. Whether their judgment be good time will tell; at all events the Archbishop's action must lead to important developments in the Church's position in France in regard to the legal tenure of Church property.

To Reform Liberia.—Three commissioners sailed from here on April 24 to investigate conditions in Liberia, the African republic, where philanthropy dreamed that some amends might be made for the evils and injustices of the old slave system of the United States. The idea of such a colony in Africa was first broached in 1774, and the American Colonization Society, which had for its object the sending there of colored persons of African descent was organized in 1811. This society sent its first colony in 1820. British commercial aggression forced the colony thus established under American auspices to declare itself an independent republic in 1848. It now consists of colored emigrants from the United States and their descendants, who make up the ruling class, and uncivilized native tribes. The record of the republic has not been free from discord and maladministration, and the present investigation is the first attempt to reform its affairs, but we are concerned here only with the connection Catholics have had with its progress and of which not many are now aware. Charles Carroll was one of the first presidents of the Colonization Society and actively aided a branch of its work inaugurated in Maryland. At the Second Provincial Council of Baltimore in 1834, the Fathers drew the attention of the Holy See to the sad spiritual condition of the Catholic negroes from Maryland who had gone to Liberia, and Propaganda asked the Bishops of New York and Philadelphia to send missionaries there. Accordingly, the Rev. John Kelly, a brother of Eugene Kelly the New York banker; the Rev. Edward Barron, afterwards bishop, and a catechist, Dennis Pindar, sailed from Baltimore on December 21, 1841, for Mesurado. The climate of Liberia is fatal to white men. Pindar died on January 1, 1844, but not before he had nursed the two priests through a severe attack of fever. Father Barron was made Vicar-Apostolic and Titular Bishop of Constantine. He went to Rome and, in 1843, returned with several priests and brothers of the Sacred Heart of Mary Congregation to take care of the mission. His strength and that of Father Kelly also became exhausted, and he resigned and both returned to the United States in 1845. Father Kelly when carried on board the ship was supposed to be dying. The voyage revived him, however, and he later became the first pastor of Jersey City, where he died in 1866. Bishop Barron died of yellow fever at Savannah, September 12, 1854. The American Catholic mission to Liberia thus failed, but it has since been continued by the Holy Ghost Fathers.

Canada.—The Paris *Univers* of April 13 prints a long and interesting letter from Vice-Admiral de Cuverville, Senator for Finistère, a militant and pious Catholic, on the extraordinary growth of French influence in Canada and the northern States just south of the boundary. What interests us most at this moment is his view of the commercial treaty between France and Canada, signed in Paris, September 19, 1907, but not ratified by

the French Senate until the beginning of April of this year. He says: "A regrettable mistake as to the relations between Switzerland and Canada, which, contrary to what our negotiators thought, gives to the Swiss a right to be treated as the most favored nation—this mistake, I say, coupled with the reduction in duties on agricultural machines and the alarm caused by the possible admission of Canadian cattle to our markets, has led many of my colleagues to withhold their vote in favor of the agreement. As the lateness of the hour at which the debate closed prevented my taking the floor, I here summarize the motives which determined me to ratify this treaty in spite of its defects."

After a bird's eye view of the present situation in Canada, Vice-Admiral de Cuverville concludes: "After following very closely the debate which has just taken place in the Senate I hold that the fears expressed of the harm that may be done to our agriculture and manufactures by Canadian imports are exaggerated. To my mind that harm cannot be compared to the advantages presented by close commercial relations with French Canadians. It is France's interest to help on, with all its might, the development of these relations, and to prepare, by means of select emigrants, the possibility of establishing French centres in the Canadian Northwest."

Last Monday in the Ottawa House of Commons, Mr. Fielding, Minister of Finance, made the following statement:

"The treaty of 1907 was approved in due course by the Parliament of Canada and also by the Chamber of Deputies of France, but when it reached the French Senate there was considerable delay, owing to the strong opposition among the French Senators who claimed that the treaty was too favorable to Canada. After considerable delay and negotiations a supplementary treaty was entered into, which has been laid before this House. That, as well as the original treaty, has been approved by the French Senate, but it requires yet to be approved by the Chamber of Deputies.

"We have delayed bringing forward a resolution to confirm the supplementary treaty, because we desire to await the action of the French Chamber of Deputies. That body has adjourned for several weeks, but I anticipate that at an early date the treaty will receive its approval, and, at the same time, steps will be taken to present to this Parliament a measure for the approval of the new treaty."

On receiving the first number of our new review, an enthusiastic correspondent writes: "Movebo candelabrum tuum. While statesmen are boasting of 'putting out the lights of heaven' in the old world, the metropolis of America—soon perhaps the metropolis of the world—is seizing the torch of faith and preparing to hold it up with a firm hand, not to a few passing ships, but to a whole continent clamoring for light. What a grand work!"

QUESTIONS OF THE DAY

L'Enfant and the Capital

In accordance with the Act of Congress, passed during the last session, the body of Major Pierre Charles L'Enfant has been removed from the grave in Maryland in which it had rested for years, and after lying in state in the Rotunda of the Capitol, has been reinterred in the National Cemetery at Arlington.

Curiously enough the whole section of the country in which Washington, D. C., is located, was owned in 1663 by a man named Pope, who called it Rome. Following its choice, July 16, 1790, as the site of the future city, a Catholic, Daniel Carroll, brother of Archbishop John Carroll, was one of the three commissioners named by Congress to locate its boundaries. Part of his farm was taken and on it the Capitol was built. A Catholic, Major L'Enfant, planned the city; another, James Hoban, designed and built the White House and superintended the erection of the Capitol, and then Messrs. Cornelius McDermott Roe, Patrick McDermott Roe and John Delahunty contracted on the original brick and stone work on both buildings, while John Kearney did the plastering on the Capitol, and Patrick Whalen dug the canal necessary to drain it.

When the site of the proposed Federal city was definitely fixed, Washington turned to L'Enfant, who was then residing in Philadelphia, to lay it out. He was born in France in August, 1755, and came to this country in 1777 as a volunteer with Lafayette. Appointed captain of engineers February 18, 1778, and brevet major May 2, 1783, he did valiant service during the Revolutionary War. The changes that remodeled the old City Hall, in Wall street, New York, for the meeting-place of the first Congress were made under his direction, and later he also arranged the Federal House of Assembly in Philadelphia. During the spring and summer of 1791 he brooded over the plan of the new city. On April 4 he wrote to Thomas Jefferson requesting that maps and data should be procured for him concerning London, Madrid, Paris, Amsterdam, Naples, Venice and Florence, not that he wanted to imitate their details, but that he might have a variety of ideas. "I shall endeavor to delineate in a new and original way," he said, "the plan, the contrivance of which the President has left me without any restriction whatever." When he announced his plan it was the fashion to decry it as extravagant, but it has been vindicated by time. The Capital city owes much of its beauty and the fascination of its broad streets, great squares and wide straight avenues to the energy of this far-sighted man building for the future in an age of narrow views and small conceptions.

With Washington, and Andrew Elliott as field surveyor, he went over the ground and then drew his plan.

The original is still preserved among the government archives at Washington. On it are these marginal notes:

PLAN

*of the City, intended for the
Permanent Seat of the
Government of the United States
Projected agreeable to the direction
of the President of the United States
in pursuance of an ACT of Congress passed the
sixteenth day of July, MDCCXC
"establishing the Permanent Seat
on the bank of the Potommac."*

By PETER CHARLES L'ENFANT.

L'Enfant had a quick temper and an overbearing disposition. When his plan was finished the commissioners demanded it from him so that it could be published. He refused to give it up on the ground that if it were published speculators would buy up the best locations and spoil the attractive vistas he had designed. For this refusal Washington dismissed him on March 1, 1792, and appointed Andrew Elliott in his place. The latter drew a plan in imitation of L'Enfant's and the work went on. The testy old Frenchman never gave up the original of his plan, and it was only after his death that the Government secured it. Thomas Jefferson wrote to Congress urging that an appropriation of \$2,500 or \$3,000 should be given L'Enfant for his services and the commissioners offered him 500 guineas and a building lot near the President's house, but he scorned both. He then went to Philadelphia, where he designed some buildings, but soon retired to private life. President Madison appointed him professor of engineering at the military academy at West Point, but he refused the place. In the War of 1812 he set to work to construct Fort Washington on the Potomac, but he soon quarreled with his superior officers and left the service.

He then went to live with an old friend, William Dudley Digges, of Chellum Castle, near Bladensburg, Maryland, and there spent the rest of his days. He haunted the doors of Congress with applications for recompense for his work that were never heeded. Tradition tells how his tall, thin form, clad in a faded blue military coat, with a napless bell-crowned hat, and swinging a silver-headed hickory cane, was for years a familiar object in the streets of the city he had planned. Poor and forgotten, he died at the Digges place on June 4, 1823.

Daniel Carroll, David Stuart and Thomas Johnson, the commissioners to lay out the new city and provide the government buildings, offered, on March 14, 1792, a premium for the best designs for the Capitol and the "President's Palace." For the latter the plans of James Hoban were accepted, and in them he followed the lines of the Duke of Leinster's house near Dublin. Hoban was born in 1758 at Tullamore, near Callan, County Kilkenny, Ireland, and came to Charleston, S. C., about 1782. He remained there for some time practising his

profession of architect, and designed the State House at Columbia, in 1786. This building was burned by Sherman's army in February, 1865. When the public notice was issued calling for plans for the new Federal city, Hoban left South Carolina and, through his friend, Colonel Laurens, was introduced by Washington to the commissioners. His plan for the President's house was accepted at once, but he did not compete for the Capitol, in the construction of which, according to the plans of Dr. William Thornton, a native of the Island of Tortola, West Indies, however, he was made superintendent, on September 23, 1793, at a salary of 300 guineas a year.

"This morning we went with Mr. Hoban to the site of the Palace, that he might lay out the foundations," wrote the commissioners to Washington, July 19, 1792, "the plan being much less than Major L'Enfant's design, will not fill up the diverging points marked by the stakes."

Washington in his answer says: "I think you have engaged Mr. Hoban upon advantageous terms, and hope if his industry and honesty are of a piece with his specimens he has given of his abilities, he will prove a useful man and a considerable acquisition." Hoban, according to the direction of the commissioners, September 23, 1793, took "on himself the general superintendency of the Capitol and that the work thereof be conducted agreeable to the orders and directions which may be given from time to time."

During his residence of forty years at Washington he was almost continuously employed in superintending work for the government. In January, 1799, he was married to Susannah Sewell, by whom he had ten children. He was captain of the Washington artillery, and when the city was incorporated in 1802 he was elected a member of the City Council, an office he held until his death, which took place December 8, 1831. He was buried in St. Patrick's churchyard, of which parish he was one of the founders and generous supporters. A local historian describes him as "a quick tempered though generous man, and his professional life at the capital was stormy despite his success. He took a large view of his own authority, had a high regard for his own opinion, and, despite official poverty and parsimony, obtained emoluments fitted to his standing as an architect and the dignity of the work entrusted to his supervision. His designs and proportions for the executive mansion were deemed too princely for a young republic by President Washington, but in the end the architect prevailed over the statesman." In May, 1863, the remains of James Hoban and others of his family were removed from St. Patrick's churchyard and reinterred in Mount Olivet Cemetery, Washington.

Of his children, his son James, who died January 19, 1846, was an eloquent lawyer and served as a United States Attorney. This son married Margaret Neale and had four children—one of them, Henry, became a Jesuit.

Daniel Carroll owned a large patrimonial estate called

Carrollsbury, which included the present Capitol Hill. His house, Duddington Manor, was the first residence built after the city was laid out. When he wanted to build it in the middle of New Jersey avenue near the Capitol grounds, L'Enfant protested that this would close the avenue and destroy the symmetry of the city; but Carroll paid no attention to this objection and went on with the building.

L'Enfant then tore down the walls. Carroll complained to Washington, who ordered that the house should be rebuilt, but the site was changed to North Carolina avenue. In its early days it was the scene of profuse hospitality and social splendor. Carroll's land, however, failed to appreciate in value as he expected, the building of the city turning to the westward. When he died in 1849 he was poor and a bankrupt.

THOMAS F. MEEHAN.

Church Organization in Turkey

The late Sultan startled the world by giving to his subjects a representative constitution. Will this important change of policy bring about any amelioration in the condition of the Christians in his empire? We do not know. It might be interesting, however, to learn from a well informed missionary what position the Christians hold at present in the Sultan's dominions.

Turkey is the home of a multiplicity of Christian Churches and Rites—Greeks, Armenians, Maronites, all are found within its confines. Some of these are rent by internal schisms. Many are, as Uniats, united with the Catholic Church. Each of these churches, as far as it is recognized by the Turkish government, forms a body politic by itself; each is, as it were, a state within a state. Politically outcasts, they are almost entirely free in the management of their interior affairs. The system has great advantages but is also fraught with dangers, which result from the preponderance of lay influence. A church that allows free scope to lay activity and lay enterprise, but under the guidance and control of the successors of the Apostles, will always flourish. Active Christian life will wane and disappear in proportion as this relation is hampered, though perhaps a semblance of Christianity remains.

At the head of each of the several Christian bodies stands the patriarch, whose authority is supreme in matters both spiritual and temporal. The bishops are his representatives in the provinces, the parish priests in the cities and villages. These have judicial power in all lawsuits of Christian against Christian. Until very recently they were also the tax collectors for the Sultan's government. At present they gather the church taxes for the patriarch only. The community in each particular place or city elects three representative bodies for local government. The first is the Council of the Ancients, the members of which are elected for two years. Roughly speaking, they perform the functions of our

city representatives. The second is the School-Ephory. It has the administration of the school funds, appoints the inspectors and teachers and pays their salaries. The schools, as a rule, have sufficient funds; instruction is free and the poor children even receive books and stationery. There is, finally, the Church-Ephory, somewhat like our board of trustees. Its charge is the maintenance of the church building and the Divine service, and the distribution of alms among the poor. The Church-Ephories are presided over by the parish priests. Among the schismatics, unfortunately, the parish priests are seldom well educated. Hence it is that they wield very little influence in the Church-Ephory. In spiritual matters they content themselves with saying Mass and singing the liturgical prayers. They busy themselves very little about the instruction of the children, and if preaching takes place at all, it is done by laymen.

In the civil life of the community the parish priest's position is not unimportant. It is considered his special duty to protect his flock, the individual as well as the whole, against the aggressiveness of the Turkish officials. For the good of his people, it is necessary that he should possess, not only knowledge and piety, but influence and diplomacy in dealing with the government. These avaricious Oriental pastors have many sources of revenue and are well paid. The same charge is constantly being made against all the members of the three representative bodies. Fraud and graft are of daily occurrence and are the usual causes of the endless dissensions within Oriental municipalities. The National Assembly, presided over by the bishop, is convoked to decide matters of extraordinary importance, every man who is of age having the right to vote; members of the Ephories are elected, accounts of the officials examined, measures taken against common dangers, etc.

Not infrequently factions are formed, the outvoted minority setting up a party of its own, the usual consequence of the interference of lay power in spiritual matters. The Uniat priest, by reason of his greater scientific and religious training and the affection felt for him by his people, has usually practical control of the school, and is often as wise an adviser in temporal matters as in spiritual. The wealth and happier condition of the Catholic communities are frequently attributed to his ability, and rouse the envy of the schismatics. The many wranglings in the schismatic communities, more especially the avarice and overreaching policy of the clergy, have caused the transition of entire villages to the Catholic Church. A considerable number of Orientals, now Catholics, have been won in this way. The City of Peramos would now be entirely Catholic had not the Turkish authorities, prompted by the Greek schismatics, refused to acknowledge the new Catholic community.

These details apply to all Christian bodies alike, but thanks to the better training of the Uniat clergy, the objectionable features of the system are to a large extent offset by the esteem that is accorded the priests.

The Real Luther*

I.

Every observant reader of history must be aware that no period has undergone more noticeable readjustment and a more marked change of perspective, nor has any historical character been the subject of a more radical reappraisal, than the German Reformation and its concrete embodiment, Luther. To "study the Reformation is to study Luther," is an old axiom of history laid down by Professor Baumgarten many years ago, and by its universal adoption fully admitted. No student can any longer avail himself of the legendary texture, which of old clothed the Reformer's personality and interpreted the guiding principles of his conduct in the light of the historical deposit handed down by early historians in both the Catholic and the Protestant camps. He might as well endeavor to relieve his physical ailments by availing himself of the skill of an old-time surgeon, or satisfy his astronomical doubts by having recourse to the pseudo-science of the astrologist. A great deal of this change must be ascribed to the inborn objectivity of Protestant historians, who have made the German nationality not only synonymous with broad scholarship, minute research, plodding patience, but also with audacious independence and inflexible, even if pedantic, obstinacy.

Without in the least disparaging these praiseworthy efforts, at times involving no little mortification, it will be admitted, that the main impetus, the impellent initiative, was given, however, by two Catholic historians, in two epoch-making works, which bid fair to attain the dignity and authority of historical classics. We refer to Döllinger's "Die Reformation" and Janssen's "Geschichte des deutschen Volkes." True, before these there had been desultory efforts to unravel the vexed Reformation period, usually revealing themselves in an ocean of passionate declamation, stacks of inflammatory pamphlets and a deafening din of pulpit thunder. But the results were only a deepening of the prevailing confusion, mere picket line skirmishes and a needless expenditure of lung power.

The first notable upheaval caused by Döllinger's work in 1846 needs no further comment than that the work is still indispensable in every historical collection. The unwearied research, penetrative vision and passionless arraignment of the Reformation, made the three volumes a masterpiece that still remains unanswered. In the spring of 1879 Janssen gave us the second volume of his great history dealing with the German Reformation period. It struck the German reading and thinking public with staggering amazement. Patient in research, cautious in inference, guarded in statement, with a match-

**Luther und Lutherthum, Zweiter Band, bearbeitet von ALBERT MARIA WEISS. O. P. Kirchheim & Co., Mainz, 1909.*

less architectonic skill, he laid prostrate the whole squadron of myth and legend, fable and fiction, which for years had bolstered up Luther as a religious reformer. For the first time, with incomparable scientific deftness and delicacy, but remorseless analysis, the *man* Luther is taken from the twilight of the gods, from the incense-laden altar of hero worship, and is brought to the tribunal of calm, critical, inflexible historical scrutiny. How Luther fared is but too well known. A glance at the first edition (1883) of Köstlin's authoritative "Life of Luther," and the fifth edition, published by Kawerau after the author's death in 1903, conveys a volume of thoughtful reflection.

Need we wonder that the modest but dauntless historian was fairly smothered in a deluge of pamphlets replying to what a leading critical review calls his "crushing examination of the Luther myth?" Need we wonder that the Protestant historiographers of Germany banded together in a *Verein für Reformationsgeschichte*, whose object was, to draw again on the review quoted above, "a society for the suppression of Janssen and the perpetuation of the Luther myth?" Need we be surprised that Professor Waitz, Protestant historian and publicist, in view of the author's stupendous accomplishments, declared in print that "Janssen is the first of living German historians"? This, be it remembered, in the lifetime of Leopold von Ranke.

But both these upheavals dwindle into comparative unimportance when we recall the consternation, not to say polemical hysteria, created by the publication of Denifle's "Luther und Lutherthum" in 1904, followed in quick succession by a second edition. Hitherto controversy raged about the personality and the work of the Reformer. Now it was to probe deeper, to the very core of his inner life. Was Luther trustworthy in his autobiographic and doctrinal utterances? Was he qualified by an accurate knowledge of Scholasticism and unbiased equipoise of judgment to quote the ecclesiastical authorities with the apodictic cocksureness he invariably assumes? Does he even show a bowing acquaintance with truth and fairness, when he, in speech or writing, represents the theological thought or historical data of the Church he was endeavoring to destroy? Denifle has the hardihood to stand forth and give a defiant "No." And he will prove it, and, judging from the panic created, he seems to be doing so.

It was while scouring the libraries at Munich, Leipzig, Eichstätt, Bamberg, Salzburg, Vienna, Innsbruck, Florence, Monte Cassino, Assisi, Venice, Padua, Oxford, Cambridge, above all the *Bibliotheca Palatina* in the Vatican, with a view to securing material for a contemplated work on the decline of the secular and regular clergy in the Middle Ages, that the conclusion forced itself on him, that precisely this material would be most effective in bringing Luther and Lutheranism to the bar of modern critico-historical writers. H. G. GANSS.

(To be concluded.)

Shakespeare and Blessed Jeanne D'Arc

It must be a matter of keen regret at the present time to all men of English speech that the name of the world's greatest dramatist should be associated with a most degrading presentment of the character of the world's most famous heroine. We say the *name* of the world's greatest dramatist, because for more than a century past it has been recognized that the Shakespearian authorship of the first part of "King Henry VI" is a matter of great uncertainty. At the present time, despite the opinion of a few individual critics like Charles Knight and Dr. H. N. Hudson, it is plain that almost all scholars incline strongly to the conclusion that Shakespeare's personal share in the composition of this play was an exceedingly slender one. Thus Mr. Israel Gollancz, one of the most capable of modern authorities, says: "The opening lines in the play are sufficient to render it well-nigh certain that the 'I Henry VI' is not wholly Shakespeare's, and there can be little doubt that the hand of the great master is only occasionally perceptible therein . . . we may be sure that at no time in his career could he have been guilty of the crude and vulgar presentment of Joan of Arc in the latter part of the play."*

Similarly, Professor A. W. Ward, the editor of the most important work on English literature which has appeared in modern times—I refer to the Cambridge "History of English Literature"—holds equally decided opinions. "But even," he says, "as a mere adaptation, 'I Henry VI' exhibits divergences too extraordinary from Shakespeare's usual method of treating a historical subject and too marked a want of discretion and sobriety in the free introduction of all manner of idle tales—above all in the revolting rapidity of the development of the Pucelle story—to allow of its being accepted as Shakespeare's."† But whoever the author of the play may have been, the character of the Maid is detestable, and one is glad to be able to add that as an acting drama it has found so little sympathy among the patrons of the stage, that from the time of Shakespeare's death, or at any rate from 1642, down to the close of the nineteenth century, it is only known to have been performed on a single occasion.* Even then it remains somewhat uncertain whether the drama represented was the Shakespearian "I King Henry VI" or Crowne's perversion of that play. In our own time it has been acted in England on two occasions only, both of these at Stratford-on-Avon, first in 1899, and then again in 1906. In the latter case the whole trilogy of "Henry VI" was gone through on successive nights.

*Gollancz in the "Larger Temple Shakespeare," Vol. XI, 1899, "Henry VI," part 1, preface.

†A. W. Ward. "History of Dramatic Literature," London, Vol. II, p. 73. This opinion Mr. Ward has reiterated in his introduction to "Henry VI" in the University Press "Shakespeare."

*This was at Covent Garden Theatre in 1738. See Genest, "History of the Stage," Vol. III, p. 556.

As the first part of "King Henry VI" is almost as little read as acted, it may perhaps be advisable before going further to recall the part which is therein assigned to "Joan la Pucelle, commonly called Joan of Arc." In the first act, during the Dauphin's sore need, while the siege of Orleans is being resolutely pushed on by the English, Jeanne is introduced to him as

"A holy maid which by a vision sent to her
from heaven
Ordained, is to raise this tedious siege
And drive the English out the bounds of France."

Charles the Dauphin, after testing the Pucelle and being worsted by her in a fencing bout, falls under the spell of her beauty and address. She is made a leader of the French army and wins a great victory. In Act III, in violent contradiction to the facts of history, she, by her eloquent pleading of the needs of France, succeeds in inducing the Duke of Burgundy to forsake his alliance with the English. All through the earlier part of the play, the Pucelle, though taunted by her opponents as morally depraved, and in league with the fiends of hell, does not clearly reveal herself. The spectator might still believe her innocent and even divinely inspired. It is only the fifth act that crudely and violently tears the mask away and shows us Joan vainly invoking the diabolical agencies that have so far favored her designs. Upon a reverse of the French arms, she summons the fiends, who come at her call; whereupon she says:

"This speedy and quick appearance argues proof
Of your accustomed diligence to me.
Now ye familiar spirits, that are culled
Out of the powerful regions under earth
Help me this once that France may get the field.

* * * * *

[*They hang their heads.*

No hope to have redress? my body shall
Pay recompense, if you will grant my suit.

[*They shake their heads.*

Cannot my body nor blood-sacrifice
Entreat you to your wonted furtherance?
Then take my soul, my body, soul and all
Before that England give the French the foil."

After this Joan is taken prisoner in a single-handed encounter with the Duke of York, who taunts her with being the mistress of Charles the Dauphin. Finally, the lowest depth of all, when a shepherd comes to visit her in captivity and claims her as his daughter, she denies and mocks him.

"*York.* Bring forth that sorceress condemned to burn.
Enter *La Pucelle*, guarded, and a *Shepherd*."

Shepherd. Ah, Joan! this kills thy father's heart outright.

Have I sought every country far and near,
And now, it is my chance to find thee out,
Must I behold thy timeless cruel death?
Ah Joan! sweet daughter Joan! I'll die with
thee.

Pucelle. Decrepit miser! base ignoble wretch!
I am descended of a gentler blood;
Thou art no father nor no friend of mine."

What follows is in some sense even more base. The father thrice repulsed ends by cursing his daughter.

"Dost thou deny thy father, cursed drab?
O, burn her, burn her! hanging is too good."

Then Joan, when the order is given to carry her off to execution, first attempts to daunt her captors by pleading high lineage, a heavenly mission and unspotted purity, concluding her speech with the bold threat:

"Joan of Arc hath been
A virgin from her tender infancy
Chaste and immaculate in very thought,
Whose maiden blood, thus rigorously effused
Will cry for vengeance at the gate of heaven."

But when this fails the Pucelle hesitates not to put forward the wildest, vilest of all pretexts for a respite:

"I am with child, ye bloody homicides,
Murder not then the fruit within my womb
Although ye hale me to a violent death."

Though we have the gravest reason for doubting whether the creator of "Hamlet" and "King Lear" had himself any hand in this abominable calumny, it will be convenient to speak as if the play were really Shakespeare's. And first I may venture to say that atrocious as this libel must appear, it would have been almost impossible for Shakespeare, writing in London in 1591 or thereabouts, to conceive of the character of Joan of Arc with anything like justice. At that date there was practically no book in the English language which was content to narrate the facts of the Maid's career without gross distortion and abuse. Her English contemporaries, strange to say, tell us practically nothing about her. Neither would it be reasonable to expect that a dramatist before composing his play should give himself to historical research and should hunt up manuscript State papers. Even so, if we may judge from the two or three surviving specimens of official documents emanating from the English commanders—for example, the justification of Jeanne's execution despatched to foreign princes in the name of Henry VI, and the letter on the reverses of the English army in France sent to Henry VI by Bedford in 1433—calumny and prejudice reigned supreme in all that had to do with the Maid. The former missive speaks of her "pestilent errors," her "falsehood, subtleties and unnatural cruelties," and describes her as a "superstitious sorceress and a diabolical blasphemer of God"; in the latter despatch Bedford refers to Jeanne as "a disciple and limb of the fiend, called the Pucelle, that used false enchantments and sorcery." But for the ordinary playwright, the examination of the first hand sources of history was, of course, out of the question. He had almost of necessity to depend upon the account of past events current in the chronicles most read and most esteemed amongst his own contemporaries. Shakespeare had Holinshed, the second and amplified edition of

which appeared in 1587, and Hall (1547), but these he could only have controlled by such meagre illumination as was obtainable from the more Catholicly minded annalists of pre-Reformation days, Caxton, Fabyan, Rastell, and if we may stretch a point, Polydore Vergil. How little these were likely to contribute towards a juster view of the Maid may be estimated by the fact that honest William Caxton, the father of English typography, who set up his press within the precincts of the great Abbey of Westminster, is the earliest known authority for the atrocious incident which adds a final crown of shame to the calumnies of the Elizabethan play. HERBERT THURSTON, S.J.
(*To be concluded.*)

Matthew Calbraith Butler

The passing away of Matthew Calbraith Butler, soldier, senator, patriot, attracted slight notice north of the Dixie line. Though for four decades the leader of South Carolina in war and peace, he had never been wont to pose before the populace or cater to the passions of the hour; he was not in sympathy with the tone and tactics of her late leaders, and for some years had withdrawn from public life; but he left behind him a record of character, ability and achievement that should be a prized possession of state and nation when the present-day idols are forgotten.

A major-general of the Confederacy and of the Union, he helped to heal the wounds and bridge the chasms of war. A binding link between the Old South and the New, he allowed no bitter memories to rankle, devoting his energies to developing the resources of his people and shaping their activities to new requirements. While adapting himself to the conditions of the New South, he retained the best traditions of the Old.

His own family traditions are the most glorious in American history. His ancestors for four generations have been navy and army officers, generals, judges, governors, senators and legislators. He was named after his uncle, Commodore M. C. Perry, who opened the Japanese ports to the world and whose father and brother were both distinguished captains of the navy. His Butler ancestry gave generals to every war of the Union. His first American progenitor, Capt. James Butler, who came from Ireland in 1745, belonged to the Ormond Butlers of Tipperary, a family distinguished in Church and State for seven centuries and well represented to-day by Gen. Sir William Butler, C.B. and Very Rev. T. W. Butler, S.J. Capt. Butler died fighting for American independence, but he left four sons to continue the fight, Generals Pierce, Richard, James and William Butler. Of them Lafayette said: "If I want a thing well done I order a Butler to do it." Pierce's son, Gen. William Butler, fought at New Orleans, served several terms in Congress, became Major-General and for a time Commander-in-chief in the Mexican war, and in 1861 attended the Peace Congress to save the Union, to which he always remained faithful.

But his young grandson, Matthew Calbraith Butler, was not bound to the Union by ties of service. A graduate of the University of South Carolina, he practised law with his uncle, Senator Butler, and at twenty-three was elected to the State legislature, while his father, Dr. William Butler, represented his district in Congress. When the Civil War broke out young Butler was elected captain of the Edgefield Hussars in Hampton's Brigade. His gallantry and military judgment secured him advancement, and at twenty-eight he was a major-general. A daring cavalry leader, he was always a Christian gentleman. He would take the sick soldiers to his quarters and personally attend to their wants. The cannon-ball that carried off his leg at Brandy Station, mortally wounded Capt. Farley who was riding near him. Officers ran to Butler's aid, but he said: "Go at once to Farley, he needs you more than I." Farley was also of heroic mould. "Gentlemen," he said, "I shall be dead in an hour. Good-by. Go at once to Butler." As soon as his wound permitted, Gen. Butler was back in the saddle and served to the end of the war.

The citizens of Pennsylvania bore witness to his humanity and honor during Lee's invasion, and on his election to the United States Senate, in 1876, wrote him many congratulatory letters. To one of these he replied: "I am glad that you remember the pleasant side of the martial picture. Why should we not all do so, and forget the passions, heart burnings and wounds of our fearful strife? The country, north and south, requires a more natural, kindly feeling . . . If you come to South Carolina I shall be happy to have you make a raid on Edgefield and make me prisoner in my own house. Then we shall be even."

Returning penniless from the war he took up the practice of his profession and soon became the first lawyer of South Carolina, "brilliant, logical, eloquent, learned and conclusive." He devoted his talents chiefly to saving his people from reconstruction spoilsmen; and when with the aid of Gen. Wade Hampton he had ousted them from the state, he was able to declare in the United States Senate: "My only weapon was a law-book."

In fighting the battle of the whites he felt he was serving the best interests of the negroes for whom he had always the kindest feelings. Replying to Senator Frye, he said: "The South is 'solid' for good and honest government, and there is not a man among us, who is a man, that feels enmity towards the colored people. The Senator has pathetically said that they stayed at home while we were at the front, and protected our wives and children. So they did; and may my right arm be paralyzed if I have cherished a sentiment of hostility against those kind-hearted people who guarded all that were dear to me! . . . I wish I could take the Senator from Maine and all these Senators to my home and farm, and let them ask the one hundred and thirty-six colored people there if I ever did them wrong."

Senator Butler was judged by some the most eloquent,

by all the most striking and handsome figure in the Senate. While he defended the interests of his state with force and dignity, his honorable character and personal magnetism won respect and friendship from all parties. His sense of honor was not Quixotic or un-Christian. His denunciation of duelling as "border ruffianism," and his contemptuous rejection of a challenge, put an end to the practice in the South.

Retiring from the Senate, 1891, after eighteen years' service, he practised law in Washington, D. C., and on the declaration of war with Spain offered his services to the nation. President McKinley appointed him major-general, the rank he had held in the Confederacy, and later named him Commissioner to Cuba to arrange the terms of peace. He was not much impressed by the Cuban soldiers, but conceived a great admiration for the Spaniards. "They were gentlemen," he told the writer later, "and their treatment of the South-American native was in marked contrast to ours. We exterminated the Indian or permitted him to perish; they preserved, Christianized and civilized him. I can only attribute the difference to one element: the spiritual influence of the Catholic Church."

Always a religious man, he was, as Gladstone says of O'Connell, "interested like all strong minds in theological discussion," and it was no surprise to his friends when the news went out that he had become a Catholic. In 1904 Gen. Butler requested his friend, the late James R. Randall, to introduce him to the Jesuit Fathers in Augusta, Ga., and he then announced his intention of entering the Church. But, as there was no resident priest at his home in Edgefield, S.C., it was not till inflammation of his old wounds necessitated his entering the Columbia Hospital last February that an opportunity presented itself. He sent at once for a Catholic priest and Rev. B. H. Fleming promptly responded, attending him assiduously during the seven weeks that remained. Father Fleming has kindly furnished an interesting account of his last days, the fitting ending of a noble life.

"I baptized Gen. Butler, February 26, 1909, his seventy-third birthday," he says. "He was confirmed by Bishop Northrop of Charleston, S. C., March 8th, Col. U. R. Brooks, his aide-de-camp in the war, being sponsor at both ceremonies. In the course of instructions I asked the General what influence had led him to change his faith in his last years. He answered: 'I have been studying the Catholic Church and her doctrines for eighteen years; I have watched her closer than you think. I have been witness to her great work in the betterment of the world, but what made the greatest impression on me, among her many good works, was the Little Sisters of the Poor. I had occasion to visit their Home in Washington, D. C., on a Committee from the Senate concerning an appropriation they had asked from the District of Columbia of \$20,000 for a new building. I was shown everything from cellar to roof, and I was amazed. I saw clean linens on bed and table, food prepared by loving hands, an air of peace and happiness on the faces of the Sisters and the helpless, homeless inmates. 'How do you manage to feed all these people?'

I asked the Mother. 'God feeds them, Senator,' she said. 'We beg every mouthful we eat here. Every day our wagon calls at markets, hotels, restaurants and private houses, and asks for the crumbs. Into our baskets fall the offerings that seem as tears of repentance from sinners. Jew and Gentile, Protestant ministers, Catholic priests, drunken men, newsboys—all give at times their tribute to the poor.'

'I inquired about the food of the Sisters and found that it was just the same as the inmates.' 'Good-by, Mother,' I said; 'you'll get your money.' I got them the \$20,000 and regretted it was not \$40,000. From that moment I made up my mind to study the teachings and history of the Catholic Church, so here I am. I believe all the Church believes; you may make the preliminaries short.'

"After he had been baptized and confirmed, he turned to Col. U. R. Brooks, his old scout and camp-fire friend. 'Ulick,' he said, 'for the first time in my life I am not afraid to die.' He passed away April 14th, clasping the Crucifix, the symbol of redemption."

M. KENNY, S.J.

Chinese Students in Japan

Ten years ago there were only two Chinese students in Japan: four years later there were 500: two years ago there were 15,000 in Tokio alone, and to-day there are not 5,000 in the whole Japanese Empire. How are we to account for this migration and exodus? It seems clear that China was at one time convinced that Japan had a secret of advancement which China ought to discover. But the absorbing attraction which American and European methods and ideals of education have lately had for the Chinese mind has left the leaders of Chinese thought less confident than formerly as to the advisability of attempting to become "modern" by the aid of Japan.

This Chinese reaction against Japanese education finds an echo in certain movements now going on in the educational institutions of the Chinese Empire. Among these the recent extensive dismissal of Japanese teachers from Chinese schools must be regarded as significant. The same principle is being carried out in the naval and military colleges of China. The example of Germany in offering teachers without charge to Chinese schools for the purpose of increasing her prestige in that country has impressed the Japanese mind as significant; and while Japan feels that she is not financially able to compete with this charity, she is not quite sure whether she can afford not to be represented by some worthy institution of learning in Pekin. It is coming to be pretty well understood in Japan, as in the more intelligent centres of Europe and America, that the Chinese are a people much more impressed and influenced by proficiency in the arts of peace and progress than by any prowess of war or diplomacy.

AMERICA ought to have strong support from both priests and laymen. I cordially recommend it to all readers in my diocese.

JAMES MCGOLRICK, Bishop of Duluth.

CORRESPONDENCE

Some Anglican Difficulties

LONDON, APRIL 17, 1909.

Canon Hensley Henson, the Anglican rector of St. Margaret's, Westminster, and a Canon of the Abbey, has gone to America to fulfil engagements at Yale and elsewhere. I note this because he has just been the hero of an incident which may have very important consequences in the Church of England. Canon Hensley Henson seemed at one time in his career to be drawing near the Catholic Church, but he stopped, and then, as often happens, there came a reaction towards a Protestantism of the Broad Church type. He has shown a stronger and stronger feeling against the "sacerdotalism" and High Church views of the Ritualist party, and he is an advocate of close co-operation, if not union, between the Church of England and the Dissenters. A fortnight ago he was invited to deliver an address or a sermon at a Nonconformist Institution in Birmingham. The Anglican rector of the parish protested, and appealed to the Anglican Bishop of Birmingham, Dr. Gore, who forbade Canon Henson to preach. The Canon disregarded the prohibition and wrote to Dr. Gore telling him that he meant no personal disrespect, but had acted on principle, as the "law of the Church" which he violated belonged to the period when there was no toleration for Dissenters. The Bishop wrote in reply that he would have to take further legal action, but agreed to defer it till after the Canon's return from America. The correspondence between Bishop and Canon is rather curious. One suspects that the Bishop's hand has been forced by the incumbent of the parish into which Canon Henson intruded, for Dr. Gore writes that the whole thing is "a bore."

The Canon seems to revel in provoking a crisis. He is an effective speaker and writer, and he loses no opportunity of pressing on the attention of his Ritualist colleagues of the Establishment the essential Protestantism of the Church of England and the clear break with the past at the Reformation, as he did, for instance, in the speech at the last Church Congress where he pointed out that "revival was not the same thing as continuity." As a consequence of this attitude there he leans towards union with other Protestant sects who disclaim episcopal orders and the whole pseudo-Catholic system of the Anglicans; and the importance of Canon Hensley Henson raising the question in a practical form at Birmingham arises from the fact that there is a growing movement in the same direction in the English Established Church. Canon Beeching has been preaching a Lenten sermon in Exeter Cathedral, and telling his audience that the time has come to consider whether "exaggerated theories" of the episcopate are not an obstacle to union with other Protestant bodies. It is not long since Dr. Percival, the state Bishop of Hereford, from his cathedral pulpit declared that the Church of England had "no sacerdotal system," and protested against the attempt to introduce into it "the erroneous and misleading doctrine of a sacrificing priesthood." Another Bishop of the Establishment, Dr. Diggle of Carlisle, has been declaring that the ministers of the Anglican Church are primarily "preachers of the Word," and pointing out that while in Pre-Reformation times in England a chalice and paten were placed in the hands of the ordained, the Church of England gives her newly ordained

minister not a sacrificial vessel, but a copy of the Bible. Those who hold such views are inclined to see in a more or less close co-operation with the Nonconformists a means of strengthening their assertion of the Protestant character of the Establishment. The Birmingham incident has already produced a result in this direction. To-day, Sir George Kekewich, Liberal M.P. for Exeter, and a "Churchman of moderate views," introduces a Bill in the House of Commons "to amend the ecclesiastical law with respect to inter-communion between the Church of England and other Christian Churches." It is a short Bill and proposes to enact—

"That it shall be lawful for any clergyman in holy orders of the Church of England (not suspended or deprived by order of an ecclesiastical court) to preach or minister in any chapel of any other Christian denomination, or in any building, with the assent of the minister, or owners or trustees thereof, as the case may be; and for any minister of any other Christian denomination to preach or minister in any cathedral or collegiate or parish church or chapel of the Church of England, with the assent of the dean, incumbent, or clergyman, or other person in charge thereof, as the case may be."

The Bill does more than authorize an "exchange of pulpits." It would legalize the administration of the "Lord's Supper" by a clergyman of the Church of England in a Wesleyan chapel. Sir George explained last evening to an interviewer that it would even extend its privileges "to Roman Catholics," who, however, are only interested in it as outsiders. What we Catholics feel is a hope that the incident will open the eyes of some men of good will in the Anglican Church to the realities of their position. For this trafficking with the Dissenters must bring a strain to bear on the allegiance of the more earnest Ritualists. It may well be that out of this movement for union with Nonconformist sects will come the next great shock that will drive many earnest Anglicans into the True Church.

In any case there is a time of much agitation beginning for the English Church "as by law established." The question of the revision of the Prayer Book, officially raised by the report of the Committee of Convocation, has let loose already a storm of debate. The old-fashioned Protestant party is furious at the idea that the "Mass vestments" of the Ritualists may be legalized. Sincere High Churchmen are anxious over proposed concessions to Rationalist Broad Church views, such as the alterations suggested in the recitation of the Athanasian Creed. Some of the utterances on the question of revision reveal the fact that there are clergymen of the Establishment who believe very little, and would be best pleased with elastic formularies.

A. H. A.

Socialism in England

I spoke in a recent letter of the remarkable decrease of the Socialist vote at the Croydon election. I hear there has been an equally remarkable decrease of late in the circulation of the Socialist press. The Independent Labor Party has been holding its annual conference at Edinburgh during the Easter holidays. The chairman announced that the Parliamentary fund of the party was exhausted; there was nothing in the treasury. He asked for a collection of £11,000 to enable the party to put forward its candidates at the next General Election, which may come very soon. The decision of the courts that Trades Union funds cannot be applied to political purposes has evidently been a severe blow to Socialism in

England. The proceedings of the Congress also revealed a serious amount of dissension in the ranks of the party. On Tuesday the extremists defeated a resolution of the official leaders condemning the action of one of the stormy petrels of the party, Victor Grayson, M.P. He was elected for the Colne Valley division two years ago, and described his success as "a victory for Revolutionary Socialism." He is a young man of twenty-seven. At fourteen he ran away to sea, and after working as an engineer's apprentice for six years went to study at Liverpool and Manchester Universities with the idea of becoming a Unitarian preacher. This project he abandoned "because it is useless to expect any true religion in a social system like the present," and he took to politics. He is a wild talker, who delights in ridiculing Parliamentary methods, and indulges in hints of violence, which, however, he sometimes tries to explain away when challenged. He has been the hero of more than one disorderly scene in the House of Commons, and during the last session was suspended by the Speaker. The vote of the Labor party congress in his favor is a sign of weakness rather than strength. When it was carried, Keir Hardie, Philip Snowden and the other leaders at once resigned, and after a stormy scene their resignations were accepted. This means that the party in Parliament loses the guidance of experienced men with some sense of responsibility, and that wild talkers who "play to the gallery" are coming to the front. This will tend to detach from the Socialist ranks and from the Socialist vote at elections, the considerable body of well meaning people who confuse Socialism with Social Reform and imagine that such Reform, and not some vague scheme of Revolutionary change, is the object for which the Socialist Labor Party is working. Socialism will be on the down grade for some time to come in England. A. H. A.

The University of Paris

PARIS, APRIL 8, 1909.

The University of Paris for the year 1906-07 had 16,609 matriculated students, of whom 3,021 were foreigners. There were 7,182 in the law school and 3,320 in the school of medicine. Last year (1907-08) there were 16,935 matriculated students, of whom 1,773 were women. The enrolment in law and medicine was about the same as for the year before. The figures for the present year (1908-09) are not yet made up, but the total will exceed 17,500.

These figures far surpass those of any other university. In fact no other school of learning on the earth has half as many students as this great mother of the universities. For example, the largest of the German universities is at Berlin, where there are on an average about 7,000 students. In 1906-07 they reported 876 foreign students, the greatest number they have ever had there. In America our largest universities enroll scarcely a third of the number in Paris. Oxford has hardly one-sixth and Cambridge about one-tenth as many.

But from another point of view America makes a better showing. There are on an average, according to some figures furnished by the embassy, between a thousand and eleven hundred American students in the Latin Quarter. This means students from the United States and includes students of art and architecture and special students in all the thousand-and-one things which are to be learned in Paris, outside of and in addition to what is taught at the university.

Besides the actual enrolment at the University of Paris as above, there are always several thousand unmatricu-

lated students in more or less regular attendance upon one or other of the courses at the university; so that 20,000 is not an extravagant figure for the number of students actually taught from year to year on the Mont Ste-Geneviève. Furthermore, this multitude of learners comes not only from France and from America, but from almost all the other countries in the world. Large numbers come every year from Germany, England, Scotland, Ireland, Servia, Bulgaria, Roumania, Switzerland, China, Japan, Russia, Brazil, Bolivia, Austria, Turkey, Persia, Belgium and Spain.

Taking account of the numbers in the various technical, art and industrial schools which are independent of the university, as for example, Le Collège de France, l'Ecole Polytechnique, l'Ecole des Mines, l'Ecole Centrale, l'Ecole des Arts et Métiers, l'Ecole des Hautes Études, l'Ecole des Sciences Politiques, le Conservatoire de Musique, the school of Living Oriental languages, etc., there are in Paris every year on an average something closely approaching 50,000 students of one sort or another, not including the students in the various lycées and colleges. Thus Paris maintains her cosmopolitan lead in education as much as in art and architecture or in science and literature. She is first in human learning as much as she is first in women's gowns and bonnets. She sets the hill of the university over against the Rue de la Paix.

CHARLES F. BEACH.

May-Day Forebodings

PARIS, APRIL 9.

The situation in France just now looks serious. It is the opinion in government circles that the first of May will witness a wholesale strike not only among the working classes, but in the civil service. There may be some exaggeration in this fear, and it is well to remember that the government would be glad to win favor just now by preventing disorders not even contemplated.

In 1906, when M. Clemenceau was Minister of the Interior, a similar game was played with great success. Nevertheless the popular movement is gradually growing too strong for the Government to handle even with the dubious aid of the military. The strike leaders have learned the effect of crippling industry and communications, and their watchword is Passive Resistance or "strike without violence," so that the military may have no occasion to interfere.

On Sunday last, at a meeting 10,000 strong, an alliance was entered into between the workmen in private employ and those engaged in the service of the State, by which a committee of twelve, six workmen and six civil servants, was given complete control of all striking arrangements. At that same meeting, not only the Cabinet, but the senators, and parliament itself, including even the Socialist deputies, were hissed at and jeered as the "Quinze Mille" [i. e., Deputies receiving 15,000 francs, \$3,000 a year. Ed. AM.]. M. Pataud, secretary of the Electricians' Union, was loudly cheered when he declared that if the Deputies made laws for the Civil Servants, the Civil Servants might make laws for the Deputies, including a law obliging them to assist at the sessions of the Chamber and to do something while there, and another forbidding them to receive bribes or to sell their votes. Besides the parliamentary party, the Freemasons came in for opprobrium. It is the general belief among the working classes that the Freemasons are responsible for the system of "spying", which has been so prevalent of late, especially among those engaged in Government employment.

It is fairly certain that the present ministry will fall in the near future. There is little probability of any "rapprochement" between the labor organizations and the parliamentary groups. If the Revolution of 1789-1795 freed France from Jacobine individualism, the coming Revolution brings us face to face with the rule of autonomous corporations in which professional interests weigh more than political considerations. Catholics need not be alarmed. Catholic workmen from one end of France to the other have been organized in associations by Count Albert de Mun, and to them all parties look for safety. Already the Revolution is at the doors, and the only question now is how will the government meet it. Should the demands of the workmen for legal recognition of their associations and unions as civil personalities with proportionate parliamentary representation be granted, there will be peace; but, on the other hand, war if it refuses. It is said that sooner than yield, M. Clemenceau will call in Prince Victor Napoleon and set up a Bonaparte dictatorship. This is probably an exaggeration; but the fact is the country is in a bad way, and sadly needs a ruler.

JOSEPH DENAIS.

Servia After the Crisis

BELGRADE, APRIL 10.

Servia is trying to find herself after the turmoil in which she had well nigh lost her compass. Still too sore and indignant at the defection of her primarily devoted ally, Russia, and the acquiescence therein of her sympathizers, France and England, she does not yet realize that she has been saved from an abyss. Her people are slow to be persuaded that their five divisions would indeed have been left to cope alone with Austria-Hungary's eighteen, although it was on this certitude their government acted. It required nerve and fortitude on the part of the responsible ministers to face the country and say: We will not move a finger to deliver Bosnia for we have been misled in our calculations and must bow to the will of Europe. We have done our best, but our efforts have been unsuccessful, since the same Powers who permitted the occupation of two Serb lands are now prepared to ratify their annexation rather than risk bloodshed. If we resist they will abandon us to the mercy of the covetous neighbor who, after seizing Bosnia, has amassed overwhelming forces on all our frontiers."

Common sense does not always appeal to the multitude, and there were clamors of "cowardice," "incompetence," and foolish whispers of "betrayal of the nation." But no solid support could be found for an organized attack on the Coalition Cabinet composed of the leaders of every political section in the land. Gen. Jivkovitch himself, the popular, bellicose war minister, had signed his name to the peace formula submitted by the foreign representatives. It is being borne in on the most determined fire-eaters that Servia is lucky to have escaped with a whole skin, and crumbs of consolation are now sought for and dwelt upon.

The issue at stake was, after all, less that of Servia's racial rights than the supremacy disputed between Eastern and Western as opposed to Middle Europe. Servia's case has been transferred to more potent hands, and how keenly Austria realizes this fact may be seen from her immediate laying down of two first-class battleships. Serb patriots may be pardoned for registering the news with a certain malicious satisfaction. "First result of truckling to the mailed fist!"

The semi-official *Sameuprava*, published in Belgrade,

remarks that Servia adhered persistently to the European aspect of the Bosnian question while her opponent's attitude was distinctly anti-European. And it adds that Servia comes out of the conflict with a "moral capital." "Our cause was just and our ardent espousal of it has increased our prestige. Not to speak of the sympathy aroused in far America and farther Japan—a sympathy most precious to all far-seeing statesmen—the country has had an experience productive of good consequences. A spirit of solidarity replaces the party broils which absorbed our best intellects; a strong race-sentiment attracted notice in those quarters we were most desirous of convincing, and to which we can henceforth appeal, sure of close attention; our courageous attempt at defense of our separated brethren's freedom cements the bond which unites them to us in the future as in the past. Servia's voice will not be ignored in the next scheme of alteration of the Balkan map."

There are other tangible advantages due to the six months' scare that kept Europe in an atmosphere of unrest. Servia's army equipments, which had been neglected, are completed and renovated to the great satisfaction of those who believe that once an army exists it should be clothed, fed and trained. Constant drilling of the troops has rendered them confident, because efficient. It is idle to scoff at the numerical inferiority of a small state, for in a continental war Servia's contingent would be highly important. She can, as a last resort, put 350,000 men in the field, and her regular standing army is 32,000 men. No mean quantum surely, for a population of two and a half millions to bring to the aid of a combatant in the throes of a desperate encounter with a rival! Servia is, thanks again to the scare, now well supplied with guns, from the famous Creusot foundry in France; and important reforms have been carried out in her army administration. The spurt given to all state departments led to the realization of long-delayed improvements and to much useful initiative. Unity of purpose, swiftness of organization, renewed activity in humanitarian enterprise—these are some of the benefits which make the spectre of war appear to many a blessing in disguise.

Nor has Servia reason to repent the bold stand she took up and which she did not relinquish at the bidding of a single foe, however formidable. Champion of the sacredness of a plighted word, she has proposed the question of how far international treaties are guarantees of European equilibrium, of the world's chance of peace. She has laid bare the iniquity of Austria's arbitrary spoliation, and its menace to the civilized states of Europe. As Servia's protest against the incorporation of Bosnia and Herzegovina with the Dual-Empire was listened to with more favor by the Powers, Austria set more seriously about the business of mobilizing. There was never the slightest indication of a desire to submit the case to an international council. What Austria had seized she meant to keep at the cost of involving Europe in a general war, for Germany's battalions were at her disposal. To the honor of Servia it must be said that she alone did not quail, and was ready to take the plunge were any assistance forthcoming. Eastern and Western politicians may well ask themselves whether the abandonment of Servia at such a juncture has not paved the way for Teuton extension from the Baltic to the Ægean, and thence to the Persian Gulf.

A distinguished Balkan scientist, one of Europe's first ethnographers, told me that after studying the trend of recent events he had come to the conclusion that Briton and Latin would grievously feel the counter-blow of the Southern Slav defeat.

From an eminent politician, who has taken an active part in solving the Austro-Serb crisis, I heard, on the other hand, that resentment at Russia's backsliding would soon give way in serious Serb minds to appreciation of what Russia had done and wished to do. He hoped that some form of union with the Great Slav Mother would be advocated for the Balkan States, after the model of the Imperial German Federation. The hopelessness of a single-handed struggle against Teuton preponderance is made evident by Servia's failure to assert her rights; and even those patriots who hitherto rejected the idea of Russian protectorship as a lesion of Servian independence, must now see that it is a choice between eventual absorption by a strong and hostile element, or affiliation with a kindred people capable and willing to safeguard nationality and creed. It would be less derogatory to free Servia, said my informant, to accept openly a position equivalent to Bavaria's than to continue in real but unavowed vassaldom to Austria who stifles her economic development. Servia's military expenditure, which takes a large proportion of her national income, would not be decreased, but it would at least not be futile, since the Serb army would form an important asset in the great military force of Russia.

These and other projects are now likely to be discussed, and important steps will doubtless be taken in the near future to consolidate both Servia's and Bulgaria's status. That a conflict is impending, in which they will be forced to take part, cannot be dissimulated; and England's reliance on her Dreadnoughts is not so overweening that she will sneer at the proffered help of the brave little Kingdom of Servia.

BEN HURST.

Educational Progress in China

An Anglo-American University is being planned for China with the support of the Rev. Lord William Cecil, son of the late Lord Salisbury, the Universities of Oxford and Cambridge and the Eton Grammar School. Such a university would be a centre of religious influence and would propagate the Christian point of view. It would also take the place of several smaller establishments, train native teachers and help to raise the low standard that prevails in Chinese life and thought. The professors would be drawn from Oxford, Cambridge and the United States, and examinations and degrees would be similar to those at home. If the scheme matures, it will much benefit the country. The financial question, \$15,000 being annually required, and the attitude of the Chinese Government towards such an institution, are the greatest obstacles to the work.

The German Government is to establish a high school for Chinese at Kiaschow, Shantung Province, at a cost of \$150,000 and a yearly expenditure of \$25,000. The Chinese Government has promised an annual subsidy of 40,000 taels (the tael is equal to \$1.56 gold); it will also provide suitable teachers for the native language, and will admit scholars, who have been successful in the examinations, to government posts. The school will open in autumn next. Six German teachers are already on the way out.

Dr. Burton and Dr. Chamberlain, both of Chicago University, have reached Shanghai, investigating education in China. Their purpose is to study educational needs in schools, examine what is being done by the Government, missionaries and individuals, and take back their report. They will remain in China four months. The Chicago

University, it is expected, will then bring educational salvation to millions.

The \$11,000,000 of the Boxer indemnity, which the government of the United States gave back to China, will be devoted to educational purposes. The Ministry of Education will send one hundred students annually to the United States for four years, and after that half this number will go annually.

The Prince Regent has instructed the Ministry of Education to put into force throughout the empire the law of compulsory education which went into operation with February of the present year. This is intended as a necessary step for the coming Constitution. Great difficulty is, however, experienced in raising the necessary funds and securing competent teachers.

An Imperial decree has been issued ordering all vice-roys and governors to prepare for local government in cities, towns and villages. This, like the compulsory education law, is a measure in connection with Constitutional Government, and must necessarily precede it. The scheme will be carried out under official control, and to allay all popular prejudice the decree states that similar autonomy existed already as far back as under the Chow and Han dynasties, or 3,000 years B. C.

The Pan-Anglican Congress is sending to China and Japan, for educational purposes, the sum of \$150,000 each. Besides the university in China, a theological college is to be built in Tokio.

The International Meteorological Society at its last meeting resolved to adopt a system of storm-signals similar to that already in use on the China coast, and due to the Zikawei Observatory conducted by Jesuit priests. A commission composed of six members will meet in June next in London, England. The Rev. A. Froc, S.J., Director of the Zikawei Observatory, has been requested to take part in the proceedings. Missionaries are thus in all parts of the globe not only messengers of the Gospel but also the pioneers of civilization and progress.

The International Opium Commission, proposed by the United States and accepted by the other Powers, was inaugurated at Shanghai on February 1st. The Viceroy of Nanking presided at the opening. The aim of the Commission is first, to devise means to restrict the use of the drug; second, to ascertain the best means of suppressing the traffic; third, to offer definite suggestions to China for the gradual suppression of opium cultivation, traffic and use; fourth, to examine what China has done so far in regard to the production, commerce and use of the drug. The result of the meeting is rather doubtful, as financial considerations weigh heavy in the balance and it is suspected that China wants the monopoly for herself.

The *Manchester Guardian* warns the French Government that anarchy works rapidly in France once it is started. It considers the contempt of the French working classes towards the whole parliamentary system as the gravest aspect of the present situation. The laboring population is sick of what it conceives to be the farce of government by deputies, and the fraud and favoritism it believes to be rampant among the delegates of the constituencies. The question of the government's action in the matter of the postal strike has precipitated the coming crisis.

AMERICA

THE CATHOLIC REVIEW OF THE WEEK

SATURDAY, MAY 1, 1909.

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St. Mary's Vacant Rectorship

OFFICIAL.

April 28, 1909.

TO THE REVEREND CLERGY OF THE ARCHDIOCESE OF
NEW YORK:

The irremovable rectorship of the parish of St. Mary, Grand street, Manhattan, having become vacant on April 19, 1909, by the death of the Rev. Nicholas J. Hughes, a concursus to fill this vacant charge will be held in accordance with the prescriptions of the Council of Trent and the Third Council of Baltimore, on Thursday, May 13, 1909, at 10 A. M., in Cathedral College, 462 Madison avenue, New York City. Those only are eligible who have exercised the sacred ministry in this diocese for ten years, and have passed three years in successful parochial administration. The names of all candidates must be sent to the Chancellor, 23 East Fifty-first street, New York City, on or before Monday, May 10, 1909.

† JOHN,

Archbishop of New York.

P. J. HAYES. *Chancellor.*

Federal Children's Bureau

The bill to establish a federal children's bureau, introduced during the last Congress and so strongly urged by the delegates to the Conference of Charities which met last January, remained part of the unfinished business at the close of Congress, March 4. Evidently its friends do not mean to allow it to be forgotten. Representative Parsons of New York and Senator Flint of California have re-introduced the bill and mean to push its consideration in the special session if the tariff debate permit.

A prominent social worker thus tersely states the reason for such a bureau: "There is a definite goal towards which all those who stand back of the federal children's bureau are making. They have in mind that the child is a member of a family; the clue they wish to hold to in the labyrinth of effort is ascertained fact; the definite goal is the overcoming of the stubborn, many-sided destroyer of child-life. They claim that the col-

lecting of facts, the holding of them, the disseminating of them, is a national task. The government should hold the clues."

No one will deny that in the task of protecting the child until it reaches the years of discretion, we shall be helpfully aided by the clues offered by a central collaborating bureau such as a federal bureau would be. Through its assistance the truth might become known concerning the condition of helpless and fatherless and illiterate children in our land; crimes against children might be the subject of accurate statistics; child labor might be carefully investigated; information might be afforded regarding juvenile courts and efficient truancy service. Thus fortified to take effective action, thus guarded against unintelligent attacks upon side issues, there may be made a concerted advance on the disintegrating forces which threaten family life.

In all this, however, it will be well for us to hold in mind the point forcibly accentuated in the sessions of the Charities Conference by the Catholic delegates. Whatever is to be done along the line of governmental control or direction should be done with a distinct understanding that the religious training of the child must not be put aside as a secondary matter and that the conditions of his religious life must be respected always.

This point safeguarded, Catholics can and should recognize the beneficial trend of the proposed legislation and aid its enactment in every way.

The English School Question

Sympathizing with Dr. Clifford in his refusal to pay rates for denominational education in England, *The Outlook*, for May, places him among the modern martyrs, and contrasts the sweet reasonable methods of the passive resister with the noisy harangues of the suffragette. On the supposition that Dr. Clifford's scruples are conscientious and not merely political, he is deserving of sympathy, but not at all of imitation. To refuse to pay rates on conscientious grounds is to deadlock administration, and to encourage that attitude is to preach rebellion. To agitate for repeal of a law is one thing, to refuse to obey it quite another. Of the two the noisy suffragette is the more loyal citizen. But the question at issue is not Dr. Clifford's martyrdom, but Dr. Clifford's want of logic. For the past seven years he has been writing and haranguing, at times, very noisily and violently, on the iniquity of using public money to teach denominational religion in the schools in England, and he has just now been reasserting his views in a letter thereon to the English press. He is not in favor of driving religion out of the schools, but he will have none of undenominationalism. "I am as strongly opposed to undenominational teaching as I am to Romanism." "I have not yet met with one who could tell what undenominationalism is, or define the fundamental Christianity 'common' to all the churches. Certainly there is not a common Anglicanism, and each Baptist may de-

termine for himself what is the common faith of the Baptist Church" [Dr. Clifford is himself a Baptist minister]. After such a confession of faith it would be logical to hear him advocate secularism pure and simple, but no, he has a plan for keeping the Bible, not as mere literature, but by using portions of it suited to the capacity of the children, such use to be literary, historical, ethical and spiritual, but never in any way theological or ecclesiastical. Supposing, *per impossibile*, the portions suited to the capacity of the children could be chosen and agreed upon, how is the teacher to draw the line between the ethical and the theological, the spiritual and the ecclesiastical, when not even Dr. Clifford can define fundamental Christianity? And would not Catholics be equally justified in refusing rates for the upkeep of schools where such a travesty of religious teaching was given? Not that Catholics would do so, for they have over and over again declared that they would simply withdraw Catholic schools from all government aid, and maintain them on voluntary subscriptions, thus securing the right to teach the religion they believe in.

In England, Dr. Clifford on the Education question holds much the same position as Mrs. Carrie Nation on Temperance with us: and doubtless when he is ready he too will retire to his farm or house now safely held in his wife's name in order to avoid paying his education taxes, and the gain for Education will be great.

Toleration in Catholic Lorraine

Answer is made in a recent number of *Germania*, the strong Catholic organ of the German Empire, to the outcry that is widely heard of late regarding clerical intolerance in the Catholic "Reichsland," Lorraine. A certain Pfarrer Sell, representative of the Protestant Alliance in Lorraine has been airing fancied grievances suffered from the Catholic majority in that province, and basing upon them a plea for energetic action against the intolerance of the Catholics.

The reply of *Germania* is quite to the point. "Is it 'Intolerance,'" the editor asks, "that has permitted the Protestant Church in Lorraine to draw from the tax revenues of the Reichsland since 1875 no less than 2,869,000 marks in excess of the sum rightly coming to it on a basis of percentage of population, whilst the Catholic Church on a like basis, has received 5,924,000 marks less than its proper share? Is it 'Intolerance' that allows the Protestant clergy on an average double the salary per caput allowed to their confreres of the Catholic clergy? Is it 'Intolerance' that grants to the ministers of the Evangelical churches in Metz a perquisite of 1,200 marks for household expenses, whilst the Catholic priests of the same city receive the sum of 480 marks? Is it 'Intolerance' which permits the standing burden of a collection in all the Catholic churches of Metz every Sunday, the proceeds of which are handed over to the civic charity officials to be used for the bene-

fit of Catholic and Evangelical poor alike, whilst no such collection is asked for in the Evangelical churches?"

A long series of similar "evidences of intolerance" are rehearsed and the final word is added. "Certainly the Protestants in Catholic Lorraine are far better off than are the Catholics in Protestant Saxony or Mecklenburg, in which provinces Catholics are not permitted to erect church edifices at their own expense, whilst their clergy may not celebrate solemn Church functions without permission in each case from the Evangelical ministers." Special little notes of this nature it is well for Catholics to retain in memory. The liberty we enjoy in our own land is not universal, nor is the old cry of "Catholic Intolerance" quite unknown in the world to-day.

An American Church

Several interviews given by Ambassador White in Paris were printed here last week in which he explained why he refused to attend the wedding ceremony of his daughter Muriel and Count Scherr-Thoss at St. Joseph's Church, Avenue Hoche. If he has been reported correctly the burden of his complaint was that being the American ambassador he thought there ought to have been a similar ceremony in "The American," that is the Episcopalian Chapel. For this the ecclesiastical authorities refused consent, so he staid away. It might be asked since when has the Episcopalian become "The American Church?" If any church in Paris may properly be called an American church it is the little edifice in the Avenue Hoche so long and so zealously served by the Passionist Fathers, in which the marriage actually took place. It is not so many years ago since an attempt was made by the anti-clerical government officials to steal this structure by the imposition of a tax that amounted to confiscation. Mrs. John W. Mackey, it will be remembered, generously came to the rescue and bought it with good American money. In its American aspect, therefore, Ambassador White should have been pleased that the ceremony was witnessed there and that we are not, in Paris or elsewhere, limited to any church, in accordance with a fundamental principle of the American Constitution that the State shall make no law regarding the establishment of religion or to restrict the free exercise thereof. Needless to say, the Ambassador's statement that there was precedent for permitting a double, that is, a Protestant as well as a Catholic ceremony in Paris, is without foundation. A special cable advice from our Paris correspondent, obtained from the Archbishop, denies that any such double ceremony had ever been permitted. No ecclesiastical authority is competent to grant such permission. To constitute a precedent it is not enough that some irresponsible curé may have failed to insist on the single ceremony as a condition on which the dispensation for a mixed marriage is granted. Much less is it a precedent, at least for a man of Mr. White's standing to

follow when the prelate granting, or the priest obtaining the dispensation, is deceived by the parties contracting the marriage as happened in a flagrant instance in France a few years ago.

Unitarianism

The claim of some American Unitarians that a recent election has stimulated their growth, and their consequent aggressiveness, make a study of their tenets and history opportune. This is excellently done by Rev. G. S. Hitchcock, in the *Irish Theological Quarterly*. Though the name was adopted in Transylvania in 1600, and Socinians also denied the Divinity of Christ, the first Unitarian place of worship was opened in London, 1774, by Theophilus Lindsey, a seceder from the Anglican Establishment. He and his followers were "worshippers of the Father only." Dr. Martineau, the cleverest exponent of Unitarianism, states their object: "To take the Eternal Son of God from heaven, and isolate the Father as the One Infinite Mind." Worship is ascribed to God alone. Broad churchmen and ministers of various sects often preach Unitarianism under the guise of "primitive Christianity," but Unitarians are more honest: "In the primitive churches there were beliefs in the Messiahship . . . which are no part of our religion." In fact it is difficult to find anything that can be called religion or belief in their professions. It is all negation. They tried for a while to conciliate Protestants by giving a positive form to their negations: "We believe in the Fatherhood of God, the brotherhood of man, the leadership of Jesus, salvation by character, the progress of mankind onward and upward forever." Even here Our Lord's religion had no dogma; it is merely "love to God and man." But soon they boldly denied every dogma specifically, the Trinity, Divinity of Christ, the inspiration of the Bible—at least in the Christian sense. "Incarnation and Revelation are not partial but universal truths"; that is we are all divine and all inspired. In our visions of the better and sorrow for the worse lies "the Common Essence of man and God." Dr. Martineau calls this "the religion of the Spirit," the badge adopted by some of the late Modernists; in both instances it is Pantheism pure and simple however disguised by counterfeit symbols. But the Unitarians have thrown off all disguise. Gannett, a Unitarian light, declares: "The great affirmation of religion is that God and man are in essence one. . . . All this I know, is pantheistic." God is incarnate not only in Garrison and Emerson, but in all of us. If the prophets were inspired, so was Shakespeare and Whitman, and so are you. This was boldly proclaimed in press and pulpit at the recent Unitarian Conference in New Orleans, and all believers in dogma were declared unscientific and superstitious.

"We are Unitarians," writes Dr. Crooker, "because we trace the revelation of truth and the incarnation of divinity through the evolution of humanity. . . .

Every dogma that denies the immanence of God in all souls seems a profanation."

"In 1865 American Unitarians took the lead in a pantheistic direction, showing," says J. F. Smith (*Encyc. Brit.*) "greater sympathy with recent scientific speculation and less fear of pantheistic theories than English Unitarians." But the intellectual Unitarians, English or American, have no such fear now; they are frankly pagan. They declare there is no logical alternative except Catholicism. "If you would trace a divine legacy," says Martineau, "from the age of the Cæsars, would you set out to meet it in the Protestant tracks which soon lose themselves in the forests of Germany or the Alps of Switzerland; or on the great Roman road of history which runs through all the centuries and sets you down in Greece or Asia Minor at the very door of the churches to which the Apostles wrote?"

Though there are only 986 Unitarian Congregations altogether, confined chiefly to the United States, Britain and Hungary, they have a wide and active literary propaganda, and those who are in mental agreement with them far outnumber the formal members and are continually on the increase. Thousands of nominal Protestants are Unitarian at heart. The New Orleans Conference claimed that in the last analysis Unitarianism was true Protestantism. They certainly seem to have exhausted the protest; one cannot see how it could be carried further. Starting out "to isolate God," they have distributed Him through all His creatures till there is no Divine Personality left. They may still speak of "God," "religion," "salvation," in a figurative or special sense, but in any real or Christian sense, Unitarianism to-day has no place for God, religion or salvation. It sees nothing beyond the grave; and all who will not brook the supernatural are steadily moving in the same direction. The battle is between Religion and Paganism, and "the real leaders in the struggle are Unitarianism and the Catholic Church."

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A laudation of I. M. Synge is going around the secular press and there is an intimation that we are to have more of it. He belonged to a small set of literary "log-rollers" who posed as the only true artists in Ireland, and professing to represent the spiritual element of the Irish character of which they were ignorant, have imported Ibsen and Hegel to help them out. Mr. Synge became notorious for writing a play that was hissed off the Irish stage and broke up the National Theatre in Dublin. The hero of the play is an Irish peasant who murdered his father; the people are represented as lauding the act, protecting the murderer and making merry over the corpse. The play lacks literary merit, being a medley of incongruities dressed out in Ibsenized brogue. Now that the author is no more, the matter might be allowed to rest, had not the ill-advised propaganda of his friends tended to provoke a repetition of the scenes which the play originally excited.

LITERATURE

Along the Rivas of France and Italy, written and illustrated by GORDON HOME (London: I. M. Dent & Co.; New York, The Macmillan Co. 1908.)

This is a charming book. As the author travels along the Rivas of France and Italy, he shows he is an accurate, painstaking observer, an earnest student and investigator who knows how to turn the material of his researches into a very readable book. The work is beautifully illustrated from drawings by the author himself, and an accurate and very detailed map of the whole Riviera is appended. Though not a Catholic, the author deals in reverential manner with churches, sanctuaries, Madonnas, etc., in that land, once deeply Catholic. He seems to have a little grudge against the authority of the Pope, and twice lets it appear incidentally. Thus on page 134, he talks of "Papal chagrin at the progress of peaceful Italy." We do not know what special opportunities he may have had of observing such chagrin, but if over-taxation and an increasing emigration are signs of the 'progress of peaceful Italy,' we may pardon the Pope's chagrin. Again on page 175 and 176 he tells us how the splendid buildings that were once a Dominican Convent have been turned into military barracks, and then, playfully, asks, "What does the Vatican think?" If he really wants to know we can assure him that the Vatican prays for its persecutors, and forgives them, "for they know not what they do." On the other hand it is a pleasure to notice the author's touching tribute to Pius VII on page 228.

Records of the American Catholic Historical Society of Philadelphia. Vol. XIX, December, 1908, No. 4.

The Philadelphia Catholic Historical Society continues its good work of publishing letters found in diocesan archives. In this issue there are two instalments of important letters addressed to Bishop Carroll during the trying period which followed the American Revolution when the Church in the newly organized States was doing her utmost to meet the difficulties of a situation without a parallel in ecclesiastical history. The suppression of the Society of Jesus throughout the world had imperiled the brightest prospects of the missionaries of the Order who were laboring zealously in Pennsylvania and Maryland. Troubles were brewing in Philadelphia and pioneer priests were struggling with the immigrants in Kentucky. The letters of Father Farmer and of Father David,

afterwards Bishop of Bardstown, Ky., and especially those of Father Badin throw an interesting light on a dark period. Father Devitt's biographical notes in the text are illuminating and add zest to the reading. The information to be gleaned from these letters may not substantially increase our knowledge of the Church given us by Shea and others, but there can be no questioning the usefulness of having in print the correspondence of those pioneers, the story of whose lives is the story of the infancy of the Catholic Church in the United States.

Child of Destiny. WILLIAM J. FISCHER, M.D. Toronto: William Briggs. Price \$1.25.

A clean-cut, sane and healthy piece of fiction. Dr. Fischer, whose genius is many-sided—he is a poet, physician, novelist, short story writer and an excellent biographer—seems at his best in fiction, and the book now before us will give him an assured standing among the rapidly increasing literary coterie of the land of the maple leaf.

It has been stated by one of the large Canadian daily papers that the doctor writes with fervid haste, rushing from one production to another. We happen to know with regard to "Child of Destiny," that precisely the opposite is the case. This volume was written four years ago, then carefully re-written, and published serially. It was then carefully revised by the author before it was given to the printer. All this does not indicate undue haste.

The plot is studied and intricate enough to hold the reader, whose pleasure is enhanced, in many instances, by quite artistic delineations of character. There is enough tragedy to thrill, and the note of mild comedy is not wanting. The chief merit of the book lies in the wholesomeness of it all, such as makes for the cultivation of higher and better taste among those who read fiction only.

It would not be fair to the reader to give an outline of the story. We hope Dr. Fischer's pen will not lie idle. There is large room for just such novels as his. It is well produced, and one of the three fine illustrations is by Count Cattipani.

La concezione del Purgatorio Dantesco. Giovanni Busnelli, S.J. Rome: -906.

The arrangement which Dante gives to his Purgatory is not that which is commonly attributed to it by ascetic writers. He places it side by side with Earthly Paradise, which he supposes to exist in some island in the midst of a vast encompassing sea. As he was a theologian, he knew that while faith teaches nothing definite about arrangements in purgatory, we are, however, to believe

that souls expiate past transgressions by suffering there and also that there exists a purgatorial fire. Dante was careful to maintain this in his Purgatory. He was not the first to make purgatory and paradise contiguous: before him there had been "The Vision of the Monk Albericus," the ancient MS. poem "Christ's Vengeance," the legend of "St. Patrick's Well," "Daedalus' Vision," "Seth's Journey to the Earthly Paradise," and other small medieval productions. It was not, however, from such scanty materials that Dante drew his sublime conception.

The Bible, of which he was a great student, as commented on by the Fathers and Christian Scholars, was his inspiration. Among the commentators of Holy Scripture there are two from whom he may be said to have derived his whole conception of purgatory. They are the Abbot Rupertus, so famous in the Middle Ages, as to give rise to the proverb, *experto crede Roberto*, and Cardinal Hugh of San Caro, a contemporary of St. Thomas Aquinas, and, like him, a Dominican. The general plan and main outline is chiefly from Rupertus. But the topography of Purgatory is wholly the poet's invention. Again the conception of Purgatory, as drawn from these sources and supplemented by his own fertile genius, serves as a symbol to convey a theology which is at once dogmatic, moral and ascetical. Even in this the poet borrows from these two great commentators of Scripture, and in them finds many of his types. Once we succeed in mastering the poet's conception of Purgatory the allegory is easily seized and, as Dante himself says, we see that the veil that shrouds the truth is thin. Our author in his little brochure shows this admirably. Father Busnelli is a great authority on Dante. As soon as his work on the first part of the "Divina Commedia" appeared, it gave him a very conspicuous place among Dante's best interpreters. The present work, which is a study in historical criticism, conducted on improved modern methods, gives us a new key to the interpretation of Dante's Purgatory. As a writer in the *Civiltà Cattolica*, Father Busnelli is well known, and the editor of AMERICA is to be congratulated on having him as a collaborator.

Helen Ayr; A Story of the Square Deal. FRANCIS SIDNEY HAYWARD, A.M., LL.B. New York: The Cochrane Publishing Co.

This "story of the square deal," as the author calls it in the sub-title, depicts, at times in the phraseology of high-wrought fiction and romance, conditions and phases of modern society very well known to the average reader

in these days of huge monopolies and trusts. "Helen Ayr" is an allegory; the conception of the work is original, the execution, on the whole, successful, and the purpose generous and manly.

The heroine is held in duress by a set of ruthless, hard-hearted barons, de Vectur, d'Olei, d'Aurum, de Pruna, de Caro, de Fer and others, till the Chief Herald of Templand—read President of the United States—throws the balance of power in her favor and she is rescued by the two champions, Mons Altus and Paganus—the plain people of the town and country. Helen is, of course, Columbia, and Mr. Hayward did not need to supply a key to the "robber barons."

There is a sincere ring of indignation and scorn against the misuse of power, and the oppression of the masses. If the picture of the barons is melodramatic, here and there, the author has at least given earnest thought to the economic questions of the day; he views the sombre side, yet with the buoyancy of youth hopes for better things. There is a trifle of the amateur's touch about the writing, a little bookish dilettanteism that spoils the effect, and some padding; but in spite of these defects, Mr. Hayward has literary talent, has faith in God, and in justice and goodness. Let him step into the arena next time with visor up, leave pretty sword-play aside and strike home.

J. C. R.

A discovery that will be welcomed by all who wish to learn typewriting and which, it is claimed, makes the learning of all typewriting easy, and eliminates drudgery and strain on the nerves is called "The Diagram System of Learning Typewriting." No one hitherto dreamed of learning typewriting without the aid of a typewriter and from a book. This book proves that there is a twofold training in learning typewriting: one of which belongs to the mind and the other to the fingers. By far the hardest part of learning and gaining speed on the typewriter is the training of the mind, and this the "Diagram System" claims to do without the machine. When the mind is trained the fingers follow with ease and pleasure. This book enables the student to study speed and accuracy at home without a machine. It has been introduced in many schools and the pupils of those schools are said to excel in accuracy and speed pupils taught by other methods. It is published by the Diagram Publishers, Chicago, Ill.

Among the recent publications of the Professors of the Catholic University of Washington, we may mention "The Making and Unmaking of a Dullard," by Dr. Thomas E. Shields; "La vie de Saint

Patrice," a Breton mystery play in three acts, edited and translated into modern French by Dr. Joseph Runn, and an adaptation of the Gospels for Sunday School use, entitled the "Divine Story," by Rev. Cornelius T. Holland, of Providence, R. I., a licentiate of the University.

Mgr. Touchet proves convincingly in *Le Correspondant* that the supposed abjuration of Blessed Jeanne d'Arc was no abjuration whatsoever. It consisted of six lines about the length of an Our Father, and was afterwards destroyed. The written records prove (1), that this writing was reduced to French; (2) that it commenced by the words, "I, Jeanne"; (3) that she agreed to submit herself to the conscience of her judges; (4) that she promised not to carry arms or wear man's dress; (5) that she submitted to the decision, judgment and orders of the Church. In return, she was to be allowed to hear Mass, receive Holy Communion and be transferred to a church prison where women alone would attend her. These promises she made willingly, for they contained no denial of her Voices or her mission. The fact that Cauchon substituted another document containing such denial, the only thing he desired, would alone prove that it was absent in the first. Moreover, Jeanne had a horror of being burned, and that was the only alternative. She preferred "seven times death by the axe and rest in consecrated ground." She said, indeed, she had rather sign than be burned and this feeling seemed afterwards a sin to her tender conscience, but she also said thrice to Cauchon, when he declared that her submission to "the Church" was equivalent to abjuration: "I have not understood my submission in the sense you have given it." Mgr. Touchet's article is the last word on the subject. We commend its perusal to certain writers who accepted the "recantation" story too easily.

The second edition of Karl Domanig's trilogy, "The Tyrolese War of Liberation," presents a much improved text and the make-up is a credit to the publisher. It is adorned with pictures of the three heroes of liberty, Speckbacher, Straub and Andreas Hofer. The book is a most beautiful and appropriate gift which the Muse of poetry places upon the altar of the Tyrolese Fatherland as a memorial of 1909, the year of its glory and disaster. The poet has successfully represented the great characteristics of the Tyrolese race in the personalities of the heroes. The indignation one generally feels at the sight of outraged right and justice forms, as it were, the background, and brings out in

bolder relief the ideals which lay deep in the nation's mind and called for action. The characters of the foreign conquerors either form a powerful contrast or intensify the light which is shed upon the heroes. To gain a true insight into the soul of that liberty-loving people and the cause and nature of their achievement one must read Domanig's book.

Several interesting papers on Joan of Arc have appeared during the past few months in the newspapers and magazines of the country. A notable one was written for the Sunday edition of the *Brooklyn Eagle*. Another, which shows scholarship and research forms a prominent feature of the Sunday's *Springfield Republican*. It gives the story of the process of Joan's beatification, discusses the merits of the several tribunals before which the Cause of the Maid was tried, and does all this with so much fairness and accuracy that the reader is filled with amazement to find an article that would grace the pages of any standard Catholic periodical side by side with the frivolous outpourings about the paint and powder people of the stage.

The December number of *Stranik*, a religious magazine of St. Petersburg, contains an article called "The Struggle Against Immorality," the opening paragraphs of which fit equally well the conditions of Western Europe and America.

"The nineteenth century," it says, "was the century of steam and electricity, but the twentieth century bids fair to be the century of pornography, as a German novelist remarks, and it must be confessed that this sad prophecy has much likelihood of being fulfilled. It is a pity that in the whole civilized world the lowest instincts of mankind show themselves with unprecedented strength and audacity. The rebellion against morality advances everywhere with terrifying strides. The aspirations of the soul, literature, art, whatsoever serves ideal ends, are now turned into the service of these instincts. In literature pornographic productions are spread in greater quantities than the editions of other works. Magazines often create their subscribers by pornographic romances and scandalous engravings. Newspapers are filled with abominable advertisements, while every scandal in the law courts is rehearsed to its utmost limits. After literature comes art. Here again the pornographic dogs enjoy their choicest morsels in the theatre. Cinematographs lend the theatres active support. Pictures and statues of seductive import are placed in the show windows of stores, often amid holy pictures,

and serve as an allurement to the purchaser. Pornographic revelations of the latest scandals are scattered everywhere in millions of copies. Hundreds of business firms flourish, thanks to the manufacture and trade in such wares. Of course this sort of immorality always existed, but never has it attained such proportions and systematic organization in Christian society, and never has it flourished with such insolent frankness."

REVIEWS AND MAGAZINES.

The plague of divorce, which "to our shame and cost is most virulent and widespread in the United States" is the topic of Cardinal Gibbons' paper in the *May Century*. It is a brief study of the newest phase of this all-important topic of the social life about us, "the alarming diagnosis whereby we are told that divorce is a necessity—nay, is not an unmixed evil."

Needless to say the Cardinal touches the sore spot which makes the present-day civilization in the States as full almost of venomous contagion to the moral life of the nation as ever was that of Pagan Rome. And Rome's story of divorce was a startlingly wicked one. But he touches it with the kindly tenderness of the surgeon who seeks to remove the evil that would destroy. As a Catholic Churchman he gives the reason of the faith that is in him and holds the indissolubility of the marriage tie to be an absolute bar to divorce with right to marry during the life of the divorced party.

The Cardinal, however, writes for those who are not of his own faith as well, and upon these he urges as the one cure of the cancerous growth of the divorce evil among us an increase of the faith, and fear of God, and religion that held sway in the days when divorce was almost unknown among men.

"Uniform legislative restriction," he says, "severity on the part of the judges, social ostracism, each might help, and, I believe, would help a little; but unless people restrain themselves, because of the all-seeing eye of God, or, better still, because of their hope of reward from Him, we shall never obtain a generally successful cure for the divorce evil."

The "New Basis of Work for the Blind" is an intensely interesting paper in this number of the *Century*. It sketches the new movement in charity work of our day, especially in its attitude towards the blind. Blindness is a pitiable misfortune, but the enthusiasm with which those thus afflicted are responding to the promise held out in the

new methods of their training, and the joy and courage with which, when trained, they turn to assume new responsibilities must be realized before one can fancy the full horror of the old-time incubus laid upon them "who walked in the dark."

The writer reviews two phases of the work done in the modern methods. First there is the training of those born blind. And the school at Overbrook, Pennsylvania, has been selected as typical of this phase, because, as the author tells us, "with its perfect equipment and ideal management it represents the greatest achievement thus far in fitting the blind school child to overcome his handicap and to take his position as a useful citizen in the world."

But since it is true that three-quarters of the entire number of blind persons lose their sight after the school age, the in a way greater problem of what to do to aid this number faces modern society. The author discusses the splendid work of the New York Association for the Blind as a striking manner of efficient solution.

This sketch, illustrates how, when proper direction is taken for this class, singularly remarkable and happy results follow in lifting its members out of the plane of permanent poverty and dependence upon private charity into a condition of moral seriousness, self-respect and vital hope which belong to real and possible efficiency. The author has given us a readable paper full of human interest.

Harper's Monthly Magazine for May offers its readers its wonted full measure of poesy, fact and fiction. Carefully "layered in" the measure one comes upon the Monthly's usual popular science paper, May's offering being a rather technical and intricate article—though the author may not have intended it to be such—"On the Chemical Interpretation of Life." In the stimulating effects of the new science of radio-activity, of which Professor Duncan, the author, speaks, he has probably seen clear his title to push aside as worthless the analysis of the old philosopher, and instead of the ancient query, what is it in things evidently living that constitutes life, he asks where is life.

To answer his question the Professor proceeds to chemically dissolve the living thing to discover where there is in it anything which is esoteric to matter, anything that may prove the presence of an unknowable and vital force other than chemistry.

Dressing out the details of his reply in the new terms of progressive modern

chemistry, Mr. Duncan makes answer to his question in the old-fashioned manner of the materialists. Forgetting, or voluntarily overlooking, the truism of the old philosophy that matter as such, forceless and inert as it is, does not and cannot exist, he forgets, too, that the specifically different principles of activity in the original causes, chemical and physical energy, play about the living and non-living being alike, and naturally there will be something suggesting likeness or similarity in the effects they produce in the one and the other. But no mere chance likeness of effect in petty detail will permit us to see in these forces a sufficient reason to hold the fullness of vital activity to be only a further evolution of chemical or physical energy over that exhibited in non-living bodies. There are functions of the living organism—those of self-nutrition, self-augmentation and self-production—in which chemical activity does its part, but directed and used by a higher principle, in the absence of which chemical force will never achieve a like effect in matter. This force the old philosophy terms the vital principle or form. Professor Duncan finds no trace of it in the process of laboratory analysis. Happily there are many still among us who do not require the evidence of laboratory processes to recognize the reasonableness of the demand for adequate principles to explain evident facts. And surely there is reasonableness in the insistence upon a vital force dominating and directing and using chemical activities in the development of the living body, since where no such force exists no mere chemical activity can produce the functions we accept as essentially vital.

The Irish Theological Quarterly for April (Dublin: M. H. Gill & Son) is well up to its exceptionally high standard. There are two useful articles on certain practical aspects of commutative justice. Fr. Slater, S.J., treats of the just price in general; Dr. Barry deals with the mutual obligations of contractors and public institutions. We have seldom seen so clear and convincing a presentation as Dr. McRory's "Theories of Our Lord's Resurrection." It is certainly a paper that should be issued in pamphlet form and should be widely distributed. Dr. Esposito, an Italian, and Canon Gougoud, a Frenchman, are engaged in friendly rivalry as to which can produce the largest number of Irish Medieval Latin writers. The list seems inexhaustible. The literary criticisms form, perhaps, the most valuable department of the *Quarterly*. Father Hitchcock's "Unitarianism" is noticed elsewhere.

EDUCATION

At the invitation of Louvain University, the Liberal University of Ghent has unanimously decided to be represented at the celebrations in May. Liege, likewise Liberal, has followed suit after a debate of some days. This action of the Liberals has been appreciated by the Catholic Press, and contrasts favorably with that of the University of Paris, and of the Belgian Royal Academy of Sciences, which refused to attend the celebrations. Final arrangements have been made, by several literary societies of Belgium, for a grand literary festival to be held in conjunction with the jubilee. Its aim is to honor Belgian Catholic writers and especially those of the movement of 1880. Emile Verhaeren, one of these, will give readings from his poems, in illustration of a lecture, which will be one of the features.

The first of the festivities in connection with the twenty-fifth anniversary of the coming of the Catholic party into power (in 1848), took place at Ghent on April 18. A week later at Marche, on April 24-25, a grand meeting of the Federation of Catholic Societies, was held at which the chief figure was M. Beernaert, the veteran Catholic statesman. It was at Marche, just twenty-five years ago, he made the famous speech which is regarded as creating the campaign that ended with victory for the Catholic party. It might be well to recall here that on March 12, the Pope, addressing the Belgian pilgrims, remarked that if the party have done so much and so well, they owe it in great measure to the university and the influence it has had for three-fourths of a century on the activity and thought of the country. Indeed were it not for the university the destiny of Belgium might have been quite other than it has been.

An occurrence of the highest importance for the future of Catholic education in Belgium is the constitution of a general committee to superintend Catholic primary schools there. Hitherto primary schools have not received at the hands of Catholics all the attention they deserve. Lately, however, under the active and intelligent lead of Cardinal Mercier, Archbishop of Mechlin, a strong movement has been set on foot for the union of all the Catholic forces. Last month a meeting was held at Mechlin, presided over by Mgr. Mercier, of representative ecclesiastics and laymen, of the seven dioceses of Belgium. The scheme proposed by his eminence for the foundation of a "Ligue scolaire catholique" was enthusiastically approved and the following measures

adopted: There is to be a Central Committee, presided over by M. F. Belpaire (Antwerp), composed of ecclesiastical delegates of the bishops and of one or two laymen appointed by the bishops in each diocese, who will meet at least once a month at Mechlin.

The sevenfold aim of the "Ligue scolaire catholique" is clearly defined: (1) as much as possible to provide accommodations for all the Catholic children in a Catholic school; (2) The legal section will make it its object to control the observance of the existing school legislation, to examine if any changes might be desirable, to give legal advice for the foundation of schools; (3) Technical section: construction and furnishing of schools; museum for teachers. (4) Pedagogical Section: scientific progress of free schools, training colleges. (5) Financial section: collecting and administering of the common funds. (6) Teachers' section: higher salaries for masters; pensions. (7) Section of the Press: Defence of Catholic interests in newspapers and reviews. (8) Section for post-graduates. Finally a section of ladies will take in hand all that concerns charitable help to poor children; clothing, meals, Christmas trees, etc., and also catechism. The foundation of this new league has been enthusiastically welcomed by all Catholics throughout the country and it may be expected to become a powerful army for the coming struggle. Canon Temmerman (Heverle) and Messrs. V. Brifant (Brussels), G. della Faille de Leverghem (Antwerp) and P. Verhaegen (Ghent) have been appointed secretaries. Under the Central Committee, each diocese will have its Provincial Committee, which must include at least five laymen. Each parish is to make an inquiry on the present state of education within its limits.

The *Electrical World*, of April 15, feels moved to protest against "the already too low existing standards" of education in this country. The occasion that gives rise to this protest is a bill "now under discussion in the ancient Commonwealth of Massachusetts which, if carried through, will do more to demoralize genuine education than anything yet seriously proposed. In brief the plan is as follows: Any town or city which is willing to lend space in its school buildings is to have established in it, through the medium of tutors and peripatetic professors borrowed from other institutions, a full-fledged 'college' with the power of granting degrees of learning. It is figured that by this device the goods can be delivered at the cost of about \$134 for the four years' course. By this means, too, the students have

the opportunity of living at home and of securing work, if necessary, while pursuing their studies, and the 'aristocratic ideals' of the ordinary college designed for the 'privileged few' would be eliminated. It is only fair to state that the remarkable institutions with its so-called 'distribution centers' is to have a genuine endowment, and has the support of a certain number of 'educators,' mostly of the kind rampant in the public schools."

Three hundred women school teachers making a pilgrimage from Vienna to Rome were received in audience by Pope Pius on April 12 and enjoyed the privilege of listening to his fatherly commendation of their efforts in the religious training of those in their care. "Your visit," the Holy Father said to them, "is at once a consolation to me and a proof of the religious zeal with which you fulfill the all-important duty of your vocation. That vocation is truly an apostolic one. You can, in a certain measure, make of your children what you will. When you train them to piety, and to generous practice of their religion and to obedience, you have the assurance that your little ones, now innocent and good, will later come to be excellent Christian women and mothers. I thank you from my heart for the good results you are achieving and will continue to achieve."

ART

Early in August at statue to Father Marquette, S.J., the pioneer and explorer of the Upper Lake region, will be placed on Macinac Island, Mich., by the heirs of the late Hon. Peter White. Marquette, Mich. The fund for this memorial was started thirty years ago, but up to last year only \$2,600 had been subscribed. Then Mr. White said he would pay whatever more was necessary for a bronze figure and granite pedestal. He died suddenly before the plan could be carried out, but his heirs will see that all its details are perfected and the dedication take place as he wished.

A point on the banks of the Potomac River, in the newly improved park at Washington, has been selected for the site of the statue of John Paul Jones, for which Congress has appropriated \$50,000. Charles H. Niehaus has been awarded the contract for designing and erecting the statue. No action seems to have been taken by the Government commissioners as yet in regard to the objection made by the representatives of the Irish-American societies to the nude figures and other inappropriate details of the design made by Andrew O'Connor for the memorial to Commodore John Barry.

SCIENCE

Our sun is known to be surrounded, first by the four so-called terrestrial planets, Mercury, Venus, Earth and Mars; next by a ring of many hundreds of smaller bodies, asteroids or planetoids, and lastly by the four major planets, Jupiter, Saturn, Uranus and Neptune, not to mention the innumerable comets and meteors that meander through the planetary orbits in every conceivable direction. As the outermost planet, Neptune, whose distance from the sun is thirty times the earth's distance, and whose year is 164 times as long as ours, was discovered in 1846 by the perturbations it produced upon its nearest neighbor, Uranus, it has been the ambition of the astronomers ever since to discover a planet beyond Neptune, by the perturbations that Neptune itself experiences. As these Neptunian perturbations are, however, very small and may probably be fully accounted for by the attractions of known bodies, no such new planet has ever been found.

Professor Forbes, of England, has lately attacked the problem from another point of view. It is a well-known fact to those who compute the orbits of comets, that these bodies may have their orbits considerably and even essentially modified when they pass close to the larger planets. Comets that used to roam in hyperbolic orbits, coming from one part of space and receding to another, with a velocity that the sun itself could not control, were forced to move in elliptical orbits by the attraction of a large planet, and from transient visitors were made permanent members of our solar system; that is, as astronomers express themselves, they were captured by a planet. Successive approaches of the comet to the planet imposed further modifications upon its orbit, until at last this orbit became a very elongated ellipse whose major axis, or in this case the farthest excursion of the comet away from the sun, became very nearly equal to the planet's distance from this luminary, and its time of revolution equal to about half that of the planet. Some planets are credited with quite a number of such comets, which are then said to belong to the family of that planet. Thus, for example, Halley's comet, which is expected to return and to become visible in a few months, belongs to the family of Neptune, its period, ranging on account of perturbations from seventy-four to seventy-eight years, being about half of the 164 years that it takes Neptune to move about the sun.

In carefully examining the list of cometary orbits Professor Forbes found six of them which have such tolerably equal major axis that they seem to him to constitute a family and to point to the

existence of a large planet about 100 times as far from the sun as we are, its time of revolution being about 1,000 years. He has even ventured to compute its approximate orbit, and maintains that its inclinations to the ecliptic is fifty-three degrees, the maximum inclination of our existing large planet being known to be only seven degrees.

Professor Forbes's theory has been adversely criticized by competent authorities, and his planet has not yet been found. If it does exist, it must be excessively faint and its motion so slow that in a whole year of our reckoning it would appear to move over a space only about two-thirds the diameter of the moon. It is therefore practically a fixed star, and its discovery will necessitate the laborious comparisons of photographic plates. If it is found near the stars and proves to be at the distance indicated by Professor Forbes, his name will take rank with those of Leverrier and Adams, the discoverers of Neptune. If not, his able and ingenious theory will be relegated to the scrap heap of beautiful but unconfirmed hypotheses. At all events the prize is a glorious one, and well worth the labor.

A short notice in the January *Observatory* states that, according to the *Harvard College Circular*, No. 144, Professor W. H. Pickering places another hypothetical planet beyond Neptune, and that this planet is entirely different from Prof. Forbes'. A search is being made for it photographically with the 24-inch Bruce telescope at the Harvard station at Arquipa, Peru, South America, as well as with the 12-inch doublet at Cambridge, Mass. The method used by Prof. Pickering in locating the new planet is not given in the *Observatory*.

WILLIAM F. RIGGE, S.J.

Creighton University Observatory, Omaha, Nebr., April 22, 1909.

In Berlin, on April 22, the Bundesrath voted to accept the new patent-right agreement entered into between Germany and the United States. According to this agreement a patent-right may be granted on condition that the article patented be manufactured in the land granting the patent. After the manner of a "favored nation clause," however, there is added the permission to the authorities of both lands to grant the patent when the article it covers is manufactured in the other country and imported for sale. The agreement had already been approved in the United States Senate.

Reports to hand mark the colossal nature of the work undertaken by the United States in its building of the Panama Canal. During January the sum expended on the work amounted to \$3,-

250,000. Up to February 1 of this year brings the total of the moneys paid out in the Panama Zone since the United States officials took over the work to the vast sum of \$93,915,000, expended under the principal heads of governmental expense, sanitation and payment for actual labor in the digging of the canal.

SOCIOLOGY

Several very interesting topics were considered at the recent annual meeting of the American Academy of Political and Social Science, held in Philadelphia. At the session devoted to the discussion of the obstacles to race progress in the United States, the Very Rev. Dr. Thomas J. Shahan, rector of the Catholic University, presided, and in his opening address placed the alcohol habit in the front place in the list of obstacles. Another was the incessant toil of the husband, wife and other members of the household, while the disregard of the family ties was held up as a very dangerous factor in the destruction of the influence of the fireside.

"With the bane of alcoholism is the awful drug habit and their terrible current of crime, insanity and disease and all their progeny," he said, "but not only do we find these evils in the homes of the poor, but in high society, and the leering face of barbarism peers at us in the very midst of the achievements of this age." Dr. Shahan was of a very optimistic disposition, despite the dangers and perils he so vividly depicted, and said that while greed was at the bottom of all the social trouble of the world, Americans were an unselfish people, and he felt certain that they would settle these problems in a novel way, and in settling them for the United States would settle them for the whole world; for he believed that the Almighty designed the Western Hemisphere as His great workshop for the solution of those things which vex the race. When that time comes, he said he felt assured, the individual and the family would again be entities in the great social fabric.

Employment of very young boys as messengers by the great telegraph companies and the custom of sending them with messages into all sorts of evil places was declared by Mrs. Florence Kelly as infamous and a crime against the home and society.

Mrs. Kelly is secretary of the National Consumers' League, of New York City, and her indictment of the telegraph companies was framed in an address in a discussion of "The Fatal Invasion of Family Life and Industry."

"I speak from exact information when I say that these boys are sent into disreputable houses late at night," continued Mrs. Kelly, and so great are the temptations that it is a marvel if any boy remains

honest three months after he enters the service of any of these companies. Late at night they go about the city when they should be under their home roof. All sorts of temptations to lure them into the vilest of sins beset them."

Mrs. Joseph J. O'Donoghue presiding, the seventh annual conference of the Association of Catholic Charities met at the Catholic Club on April 27. Reports read on Day Nurseries, Hospital Visiting, Girls' Clubs, Settlements and kindred work all indicated substantial progress in these directions of philanthropic effort. In all the reports there was a plea for more workers in the cause and more earnest interest in what is being done by these organizations. The necessity of more sympathetic co-operation on the part of the Catholic laity to counteract the aggressive non-Catholic and proselyting influences at work in Protestant or so-called non-sectarian settlements and nurseries among the Catholic population was emphasized. The Rev. Dr. White, director of the Brooklyn charities, in a brief address said that Catholic women, especially those coming from our convent schools and colleges, should now take an intelligent interest in these sociological problems so as to get at the causes of economic ills and be able to offer arguments for their relief that would be based on facts and not on sentimental beliefs. He held that one of the chief things to be aimed at was the encouragement of perseverance among the members of the various charitable organizations to make their work effective. Right Rev. Mgr. Lavelle, V.G., who represented Archbishop Farley, unavoidably absent, urged the care of the great foreign element that has come from Southern and Eastern Europe. The needs of the large district in the lower east side of New York was specially brought to the attention of the meeting. Henry W. De Forest and Right Rev. Mgr. D. J. McMahon also spoke.

The principal issue occupying the religious stage in Belgium is the crusade against race suicide, and especially against the preaching thereof. The impulse was given by the Lenten pastoral of Cardinal Mercier on the "duties of married life." Though to a lesser degree than in France, the evil of depopulation is working in Belgium also. True the population is increasing in absolute numbers (1899, 6,744,535; 1909, about 7,500,000), but it must not be forgotten that there have been many immigrants and besides a diminution of mortality due to superior life-saving devices in medicine and surgery. Then, too, the birth-rate has decreased, even

with the increase in the number of inhabitants. A glance at the statistics proves this, viz.; 1901, 200,077 births; 1903, 192,301; 1905, 187,435; 1908, 184,400.

That is, in 1881 Belgium had a birth rate of 31 per 1,000, while to-day it is but 25 per 1,000. The cardinal, therefore, was well warranted in sounding a cry of alarm. His eminence says, though a Walloon himself, that the evil is more widespread in the Walloon part of the country than in the Flemish. This is no doubt due to the fact that pamphlets, etc., coming from France and advocating the Neo-Malthusian doctrine, find ready circulation where French is read, and none where it is not.

His eminence insists on the sacredness of the marriage-tie, and the responsibility before God of those who regard it merely as a means to satisfy their instincts and passions; the two arguments that with many children they are poor, and cannot give them a good education or leave a substantial heritage, he triumphantly refutes. The duties of conscience are above worldly considerations, and besides, it is the large families who are the best. As P. Leroy-Beaulieu has said: "On the social ladder those who are descending are shod in patent leather, and those who are climbing, in sabots." His eminence ends with the words of the Gospel: "Seek first the Kingdom of God and His justice, and all these things shall be added to you."

The pastoral has given rise to much activity; printed instructions are being sent to all the priests, and lectures are being given or to be given, on the subject, one of them being by Father Vermeersch, in Easter Week.

The editor of *Survey*, as the organ of the Charity Organization of the City of New York is to be named in future, in an interesting leader on the perversion of social institutions, presents some prudent guiding principles well worthy of study in our day when social work has become the fad of many.

"Prisons should not make criminals," he says; "the police system should not create hostility towards the representatives of law and order; charity should not make paupers; industry should not make workers unemployable; the school should not make its pupils inefficient; churches should not create an indifference to religion; missions organized to aid the starving should not make bread lines; recreation should not devitalize; politics should not undermine good citizenship; retail trade should not result in the exploitation of consumers; child saving agencies should not exhibit an excessive mortality; state labor departments should not neglect to make an intelligible report in regard to the factory

conditions subject to their supervision; a federal investigation of the labor of women and children should not be unable to make reports of progress from time to time, like the bulletins of the Census Bureau, and thus be compelled to present its results in bulk long afterwards, when the facts upon which it reports are no longer of interest or of value."

In no line of civic activity is there greater need of "reasonable service" than in that looking to the betterment of social conditions among us.

PERSONAL

The Right Rev. Joseph G. Anderson, V.G., pastor of St. Paul's Church, Dorchester, has been appointed auxiliary to the Archbishop of Boston. The new bishop was born in Boston, Sept. 30, 1865, made his classical studies in Boston College and his theological course in Brighton Seminary, where he was ordained priest in May, 1892. He has been Supervisor of the Catholic Charities of Boston for some time, and has done much progressive work in his supervision of the philanthropic efforts of the diocese. Boston now has two auxiliary bishops.

The new Belgian Vicar Apostolic of Higher Congo, Mgr. Huis was born at Bruges on July 9, 1871; he became a Doctor of Divinity in Rome in 1875, and was ordained at the end of the same year. Two years later he left for the African mission of the White Fathers, where he resided till 1907; he was then sent back to Belgium to recover his health. He was consecrated at Antwerp during Easter week and embarked for his diocese on April 23 with M. Kenkin, minister of the Congo Colony.

The board of directors of the Maryland School for the Blind have elected Mr. Michael Jenkins, of Baltimore, president to succeed the late John T. Morris. Mr. Jenkins has been a director of the School for the Blind since 1885, and has always taken an active interest in the work. He is also treasurer of the Catholic University of America.

Mrs. Frances Tiernan, the Laetare medalist of this year, is a native of Salisbury, North Carolina, not New Carolina, as "The Catholic Who's Who" for 1909, with the Englishman's nice regard for American places and American matters generally, naively declares. Her parents were Col. Charles Frederic Fisher and Elizabeth Ruth Caldwell. She is a convert to the Faith, having been received into the Church in 1870. Since that time her pen has been very active as is attested by her long list of works of fiction, her translations and her numerous and exquisite contributions to *The Ave Maria* and *Catholic World*.

ECCLESIASTICAL NEWS

—The usual annual meeting of the Archbishops of the United States was held at the Catholic University on Thursday, April 22. There were present Cardinal Gibbons, and the Most Reverend Archbishops John M. Farley, of New York; Patrick William Riordan, of San Francisco; Patrick John Ryan, of Philadelphia. John Ireland, of St. Paul; John Joseph Glennon, of St. Louis, and Henry Moeller, of Cincinnati.

—One of the principal questions discussed in this annual conference was that of the suppression of the female-slave traffic, and it was resolved to urge the clergy throughout the land to lend every possible assistance to the civil authorities to make effective the energetic action these latter have undertaken to put an end to the shameful business. Other topics considered were the recent legislation regarding matrimony and the advisability of the lengthening of the course of theological study for candidates for the priesthood. Cardinal Gibbons, as usual, presided at the conference.

—The Executive Board of the Bureau of Catholic Indian Missions met at the Catholic University on April 23. His Eminence, Cardinal Gibbons, presided. There were also present Archbishops Ryan and Farley. Reverend William H. Ketcham, Director of the Bureau, was present and presented his annual report for 1908, just published.

—The Commission for the Catholic Missions Among the Colored People met at the Catholic University on Saturday, April 24. There were present the chairman, His Eminence Cardinal Gibbons, Archbishop Farley, Bishops Byrne of Nashville, Keiley of Savannah, Allen of Mobile, and the Reverend John E. Burke of Saint Benedict's Church, New York.

—Rev. Nicholas A. Weber, S.M., S.T.L., a young professor at the Marist College, near the Catholic University, Washington, passed his examination for the doctorate in theology on Thursday, April 29. Father Weber offered to the faculty of theology a printed dissertation of about two hundred and fifty pages, entitled a "History of Simony in the Early Church from the beginning to the death of Charlemagne." Besides an examination on this subject he also defended seventy-five theses from all departments of Catholic theology.

Satisfactory progress is reported in the plans of the Knights of Columbus to create in the Catholic University an Endowment fund of five hundred thousand dollars. With this generous sum it is intended to create fifty scholarships of ten thousand dollars each. The Ancient

Order of Hibernians are also active in the establishment of a large number of scholarships at the University for the studying of the Gaelic language and literature, and the Catholic Knights of America contemplate the endowment of a chair.

The spring meeting of the board of trustees took place at the Catholic University April 23. There were present the Chancellor, Cardinal Gibbons, and Archbishops Riordan, Ireland, Farley, Glennon, Moeller and Ryan, also Bishops Maes, Harkins and Foley. Monsignor Lavelle, Messrs. Michael Jenkins of Baltimore, Richard C. Kerens, of St. Louis, Walter George Smith, of Philadelphia, Charles J. Bonaparte, of Baltimore, and the Very Reverend Pro-Rector, Dr. Thomas J. Shahan. Among the most important decisions of the Board was the transfer of the general library of the University from its present quarters under the house chapel of Divinity Hall to the western half of the first floor of McMahon Hall. The University Library numbers at present some 60,000 volumes. By this change of quarters space will be found for more than 130,000 volumes, besides much better ventilation and light, as the former quarters were becoming overcrowded.

—A notable gathering of college presidents, educators and distinguished visitors, assisted on April 22, at the house of higher studies for the Jesuit Order at Woodstock, Md., at what is known as a "Public Act," when the treatises "De Verbo Incarnato" and "De Beata Virgine Maria" were defended by Father Herbert J. Parker, S.J., of Philadelphia. The subject matter was divided into fifty comprehensive theses, and each objector was allowed free scope for about half an hour. Among those taking part in the discussion were The Very Rev. M. A. Waldron, O.P., professor of moral theology and history in the Dominican House of Studies, Washington; the Rev. A. Vieban, S.S., professor of dogmatic theology, St. Mary's Seminary, Baltimore; the Rev. George Sauvage, C.S.C., professor of dogma and canon law, Holy Cross College, Washington, and the Rev. D. Giacobbi, S.J., associate editor of AMERICA.

The fifty theses covering the field of philosophy were entrusted to Mr. John P. Meagher, S.J., of Washington, and the objections were made by the Rev. E. A. Pace, Ph.D., S.T.D., the Catholic University of America; the Rev. F. X. McSweeney, S.T.D., professor of moral theology and history, Mount St. Mary's Seminary, Emmitsburg, Md.; the Rev. F. P. Siegfried, professor of physiology, St. Charles Borromeo Seminary, Overbrook, Philadelphia; the Rev. T. J. Gasson, S.J., rector of Boston

College. The ability and skill of the learned doctors who took part in the disputations and the earnestness with which they went to work are a testimony to the proficiency of the defenders, who held their ground and did not falter. AMERICA rejoices in the success of Father Parker and Mr. Meagher, and congratulates them.

—A special despatch from Ottawa to *L'Action Sociale*, of Quebec city, announces that the date of the opening of the Plenary Council has been fixed for September 17. How many days it will last is not yet known. The work yet to be done is considerable, and is now in the hands of seven committees, which will report to a general meeting for discussion by that meeting. Latin, French and English will be the languages used at the Council. Each Archbishop will be accompanied by two theologians; each bishop will have one only.

—A numerous body of German Catholics from different sections of the country sailed on the König Albert on Saturday last, on a pilgrimage to Rome. Local arrangements had been made by the Rev. Urban C. Nageleisen, Director of the Leo House, in New York. The pilgrims hope to reach Rome on May 10, on which day they will be received in audience by the Holy Father. After a stay of some days in the Eternal City they will visit noted shrines in Italy, Germany, Switzerland and Belgium. This is the second pilgrimage of German Catholics—the first, made up of a distinguished band of priests and laymen, visited Rome on the occasion of the Holy Father's golden jubilee of the priesthood.

—The bishops of Hungary met in the palace, in Buda-Pest, of Cardinal Vaszary, the Primate, on March 15. They were officially informed that on account of very difficult conditions in Hungary, the provisions of the decree "Ne Temere" have been modified so as to conform to the regulations obtaining in the German Empire. This was done in answer to a petition addressed to the Holy See immediately upon the publication of the "Ne Temere." At the same time the mixed marriages concluded after the publication of the latter decree were declared valid. The same favor was extended to the *partes annexae* of the Kingdom of Hungary, i. e., Croatia and Slavonia.

—To discuss the best ways and means for the further organization and development of the mission movement in the United States, the fourth conference of missionaries will meet in the Apostolic Mission House, Washington, on June 9, and remain in session for several days. The Rev. A. P. Doyle, C.S.P., rector of the Apostolic Mission House, in his call for the meeting says that His Eminence,

Cardinal Gibbons has been invited to preside and that he expects a number of the hierarchy and representatives of the religious orders to attend the sessions. The graduation exercises of the Catholic University will be held on the same day.

The Commissions representing the States of Vermont and New York in the arrangements of the tercentennial anniversary of the discovery of Lake Champlain, have decided upon the dates. The celebrations Sunday, July 4th, will consist of religious services in New York, Vermont and Quebec. Monday the exercisees will be at Crown Point; Tuesday, at Ticonderoga; Wednesday, at Plattsburgh, which will be the scene of the closing celebrations in New York State. Burlington, Vt., will have its observances on Thursday, and Isle La Motte, on Friday.

—As there are many pressing matters for consideration, the Bishops of England decided to hold the usual Low Week Conference at the usual time. On Wednesday, April 21, the feast of St. Anselm, Archbishop of Canterbury, and the eighth centenary of his death, there was solemn High Mass at the Cathedral of Westminster, sung by the Archbishop in the presence of many of the bishops. The sermon was preached by Mgr. Moyes, one of the leading authorities on English Church History. He dealt with the strange delusion by which some of the Anglican bishops are led to persuade themselves that the Protestant prelate, Dr. Davidson, of Canterbury, is the legitimate successor of St. Anselm. In vindication of this "continuity" craze some of the Anglican extremists are preparing a celebration of the centenary in their own peculiar way. The great international Catholic celebration takes place in St. Anselm's native valley of Aosta, Italy, in September.

—On May 2 Archbishop Farley will consecrate the Church of Immaculate Conception, at Irvington-on-Hudson. Its pastor, the Rev. T. J. Earley, is to be congratulated on the generosity of a parishioner (*si sic omnes!*) who, by freeing the church from debt, renders the ceremony possible. God's houses are only too often weighted down by debt in this rich land, and consequently the consecration ceremony, with its beautiful liturgical symbolism is of rare occurrence.

—The latest statistics of the Belgian Catholic missions in the Congo which are given in the March number of *Le Mouvement des Missions Catholiques au Congo* furnish interesting information upon the object of M. Vandervelde's late attack in *Le Peuple*. The missionary field in the Congo entrusted to the Belgian

Sacred Heart, White Fathers and Fathers of Scheut; three apostolic prefectures in charge of the Premonstratensians, Jesuits and Scheutists; and three missions administered by the Trappists, Redemptorists and the Fathers of the Holy Ghost. The oldest mission is that of the White Fathers, founded in 1878, the most recent, that of the Fathers of the Holy Ghost, founded in 1907. In all there are 191 priests, 77 brothers and 125 sisters in charge of 54 chief stations and some 672 sub-stations. There are 37,475 Christians and about 86,650 catechumens and 173 schools, orphanages, hospitals, etc.. The baptisms for 1907 and 1908 numbered 16,442 and the marriages 1,594. In the schools, orphanages, etc., there are 9,280 children. Among the missionaries the Scheutists are the most numerous, being 70 in all; among the sisters there are 37 of St. Francis Missionaries of Mary, and 32 of the Sisters of Charity, of Ghent. The numbers of deaths among the missionaries, men and women, during 1907 and 1908 was 21.

—Servia, the little country which has been attracting so much attention of late, is the only land in which there is no Catholic organization at all, neither diocese nor vicariate apostolic nor prefecture. It is not even a regular missionary district. There are Catholic Serbs in Dalmatia who are cared for by Catholic Servian priests. In Montenegro also the Catholics enjoy a certain amount of freedom in consequence of a concordat concluded with Prince Nicolas. The Catholics who are now in Servia are immigrants, mostly Poles and Albanians. They number about ten thousand in all, among a population of two and a half million Serbs. The Servian government levies a tax for the maintenance of Divine worship, a certain percentage of which is shared by the Mohammedans, the Jews, and the Protestant ministers, but the Catholic priests receive nothing. The tax paid by Catholics goes into the pockets of the "Orthodox" popes. There were, sometime ago, three parishes, the two oldest being Belgrad and Kragujevac. After the Russo-Turkish war an immigrant priest, Willibald Tschok, started a new one in Nish, the city often mentioned as the future capital of the country, where there are about one thousand Catholics. But these parishes suffered constantly from the hostilities of the Servian government. Father Tschok died in 1903, and has had no successor. The city is visited once a year by a priest. There are two Catholic schools in the country, at Belgrade and Nish.

... AMERICA is destined to lead the Catholic press of the world and prove a veritable thirteen-inch gun of Truth.

THOMAS P. COWHEY.

OBITUARY

Charles Warren Stoddard, litterateur and educator, died at Monterey, Cal., on April 24, in his sixty-fifth year. He belonged to that group of writers, distinctively American and Californian, which includes Joaquin Miller, Gertrude Atherton and Bret Harte. Born in Rochester, N. Y., he received his early education at the schools in Western New York and at the University of California, to which State he accompanied his family while he was yet a lad. Ill health preventing his graduation, a spirit of unrest and the longing for travel, so characteristic of his later career, took possession of him. Before he was seventeen he had twice made the journey to California, once by the Nicaragua route and a second time by way of Panama, and on a return trip he rounded Cape Horn as a companion to an invalid brother. In 1864 he went to the Hawaiian Islands; again in 1868; in 1870 to Tahiti, and then and there began to write of his wanderings. As Marion Crawford's sojourn in the East gave us "Mr. Isaacs" with its Oriental setting, so Stoddard's voyages over the Pacific supplied the artist with the ready material for the sketches of people and places in the South Sea, which Dean Howells describes as "the lightest, sweetest, wildest, freshest things that were ever written about the life of that summer ocean." The isles of the Pacific cast their spell upon him, transforming him into a dreamer and a wanderer on the face of the earth. In 1873 he went to Europe as special correspondent of the *San Francisco Chronicle*, and for five years drifted, he says, "at my own sweet will over Europe, Asia and Africa. In 1878 I was again in California, and for three years lived chiefly on reminiscences. Then weary of commonplaces I resolved to banish myself to Hawaii, and there end my days in some island of Tranquil Delights." Three years later his dream was o'er and he awakened to find himself, in 1885, Professor of English Literature in the University of Notre Dame, Indiana.

A visit to Alaska in 1886 was followed two years later by one to Rome, at which time the poet-professor was offered the chair of English Literature at the Catholic University of America, which he accepted and held for several years.

For Catholics the story of his conversion, as told anonymously in "How a Troubled Heart was Set at Rest," will remain a spontaneous unveiling of the purity of his soul and the basic sanity of his bright mind, while his life of St. Anthony, entitled "The Wonder-worker of Padua," shows how childlike was his

piety. These professedly Catholic books also help us to realize the unobtrusive undercurrent of Catholic thought which runs through his contributions to poetic and lighter literature.

Mr. Stoddard has secured a niche apart in American letters. Of some of his writings it may be said, to quote Mr. Howells again, that "there are few such delicious bits of literature in the language—they always seemed to me of the very make of the tropic spray which 'knows not if it be sea or sun.'" That Mr. Stoddard's work was appreciated outside his native land is attested by a writer in the *Revue des Deux Mondes*, who styles him "the American Pierre Loti," and Kipling wrote to him:

I plowed the land with horses,
But my heart was ill at ease;
For the old seafaring men
Come to me now and then
With the sagas of the seas.

Bliss Carmen's tribute is as graceful as it is poetic:

"Give me your last aloha,
When I go out of sight,
Over the dark rim of the sea
Into the polar night;
And all the north-land give you
Skald for the voyage begun,
When your bright summer sail goes
down
Into the zones of Sun." E. S.

The Rev. Nicholas J. Hughes who had been pastor of St. Mary's Church, this city, since 1881, died at the rectory, after a brief illness, on April 18, aged 61 years. He was born in the parish. Ordained in 1871, almost his whole sacerdotal service was given there. He freed the property from debt and renovated and embellished the old structure which has much historic interest in relation to the early days of the Church in New York. The parish is one in which the remarkable social changes of recent years are most manifest. Once one of the strongest Irish-American sections, the great congregations that filled the church of old have vanished and the whole neighborhood is now almost entirely peopled by Jews. Thanks to the prudent foresight of Father Hughes, the temporalities of the parish were placed on so substantial a footing that the foundation could be continued as formerly.

Peter Fenelon Collier, publisher, died suddenly of apoplexy in this city on April 23. Mr. Collier was born in the County Carlow, Ireland, Dec. 12, 1849, and came to this country in early manhood. He attended, for a time, St.

Mary's Seminary, Cincinnati, but finding that the priesthood was not his calling abandoned his course there and came to New York, where he entered the book selling business. He was a pioneer in the installment subscription scheme and laid the foundation of his large fortune by an edition he printed of the sermons of Father Burke, O.P., in the early seventies. Later his firm of P. F. Collier & Son and the successful promoting of *Collier's Weekly* added to his trade repute and material wealth.

Henry Dollard Macdona, a well-known and successful lawyer, died at his residence, Scarsdale, N. Y., on April 25. Mr. Macdona was born in this city in 1854, and graduated in 1876 from Manhattan College. He first turned his attention to newspaper work, and, as a member of the staff of the *New York Herald*, represented that paper in Mexico, in the expedition to the Arctic to search for the Jeanette survivors, in England and in France. He then studied law and after being admitted to the Bar served in the District Attorney's office. Afterwards he became one of the counsel for the traction and gas capitalists connected with the local system of public utilities. He was intimately associated with Januarius Aloysius McGahan, "the Liberator of Bulgaria," in his early newspaper work.

MUSIC

The fifth annual performance of the Catholic Oratorio Society took place on Sunday evening, April 25, in Carnegie Hall, when Theodore Dubois' dramatical oratorio, "Paradise Lost," was sung by the society itself, assisted by an orchestra from the Philharmonic Society. His Grace, Archbishop Farley, was present with a large audience. Mr. Emil Reyl conducted. Madame Selma Kronold, who had been assiduously training her choir for several months, has every reason to be proud of her success. Her solos as *Eve* were sung with admirable finish and effectiveness. The other soloists were Mr. Albert Farrington, barytone, who sang the part of Satan; Mr. George Carré and Mr. George Gillet, tenors; Mr. Francis Motley and Mr. David Sheehan, basses.

Mr. Theodore Dubois, who for years was head of the Paris Conservatoire, divides his oratorio into four parts: The Revolt; Hell, Paradise; The Temptation, and The Judgment. The third part is the longest, lasting forty minutes out of the one hundred and ten, which the entire performance takes, and it is the most exciting. From the opening chorus of spirits in this part, "Fair the Dawn Appears," to the closing aria of triumph by *Satan*, the attention of the audience is captured by the ever-changing melody.

ECONOMICS

At next year's great exhibition in Brussels, the nations to be officially represented are France, Germany, England, Italy and the Netherlands. Others will be represented by large exhibits. The floor space of the exposition will be nearly two million square feet, as compared to just half that amount at the Liège Exposition in 1905. Of this space the greater part is taken up by those nations participating for the first time in Belgium; thus, Germany will have 330,000 square feet, England, 220,000 square feet, and Italy, 180,000 square feet. No mention is made of the United States, which it is known will be represented by large private exhibits. The site of the exhibition is a fine one just on the outskirts of Brussels at Ixelles; to complete the leveling off, more than a million cubic yards of earth were filled in. They are now working at the great aviation park and field for sports. Present indications show that all will be ready in ample time for the opening.

To place the finance of the Empire on an entirely secure basis there is being planned by German law-makers, the introduction of an income tax instead of the originally intended inheritance tax. Mention is made, too, of a combination of both schemes with a tax on the working capital of business ventures and corporations. The mere mention of the possibility of the big increase in taxation is causing worry to the interests concerned.

Though Porto Rico has doubled its imports and exports, its coffee industries have fared badly since the American occupation, which cost it its favorable rates with Spain and France, where the rich Porto Rican berry is much admired, whereas it has not yet found favor in the United States. The Porto Rican executive is now petitioning Congress for special tariff adjustments that will create new markets for its coffee and re-open the old ones. The Cuban legislature has also a deputation in Washington, which is apparently more concerned with political than economical advantages. The legislature has refused to vote supplies unless the upper House grant all their demands, among others the election of judges and the establishment of an agricultural bank. As experiments in this direction resulted in "graft," and election meant the dictation of a local editor, the government withheld approval. This editor is now in Washington airing his grievances, among which his country's commercial needs are not numbered.

LETTERS TO THE EDITOR.

The summary of the report of the School Board of the Archdiocese of New York published in the first number of AMERICA, presents facts that are well worthy of consideration. The figures of \$11,000,000, invested in school property, and an annual expenditure of \$744,000 to support 65,000 scholars, are indeed remarkable evidences of the progress of Catholic education in the Archdiocese. However, it is not the amount of money raised for this purpose that causes exultation in a Catholic heart, but the knowledge that the bulk of this sum is cheerfully given by people who are struggling to earn a livelihood, and thus to contribute they must practice self-denial.

By all rules of equity and fairness, Catholic schools should be entitled to a proper proportion of the public school fund. The injustice of present methods brings into stronger light the fervency of Catholic Faith, and at the same time is an incentive to raise the people to a higher and holier plane of life, through the merits of their devotion in the cause of Christian education. If Catholics were not required to exercise self-denial to support schools, they would not take the same deep interest in their welfare, for we love an object for which we make a sacrifice. The support of schools also calls upon pastors to make extra exertions to raise the necessary funds, thus bringing them into closer touch with their parishioners, and fostering warmer attachments between priest and people for their mutual benefit.

WILLIAM P. O'CONNOR.

What is Said of America

... Its appearance is quite tasteful and, in general, it makes a classical impression. ... Everything so far has made the impression of a high and scholarly tone combined with interesting matter.

CHAS. G. HERBERMANN, LL.D.

Editor-in-chief the Catholic Encyclopedia.

... It will be a great means of preserving the jewels of our holy Faith among the faithful.

REV. MICHAEL NICHOLLS.

Nevada, Iowa.

... Very much pleased with the first issue, and I wish you all success.

REV. THOMAS B. HEALY.

Lakewood, N. J.

... I hail AMERICA with delight.

CAMILLUS P. MAES,

Bishop of Covington.

... You have set yourself a very high standard to live up to in the first number.

JOSEPH H. ROCKWELL, S.J.

... AMERICA is bound to accomplish wonders in raising the tone of Catholic citizenship.

EUGENE A. PHILBIN.

New York.

... I am confident that you will give us a much-needed weekly paper that will be a power for good by its ability, strength and scope.

REV. M. A. TAYLOR.

New York.

... AMERICA is just what the Catholic Church should have to keep abreast of the world.

I. T. DURWARD.

Baraboo, Wis.

... The high character of the *Messenger* is ample guarantee of the value of the new undertaking.

CHAS. C. CONROY.

Los Angeles, Cal.

... AMERICA ought to be appreciated by every intelligent Catholic in America, if not in all English-speaking lands.

S. E. RYAN.

Harrisville, R. I.

... The new review should take its place in the forefront of journalism in this country.

T. A. RIORDAN.

Flagstaff, Arizona.

... Best wishes in your laudable enterprise.

L. P. CAILLOUET.

Thibodaux, La.

... AMERICA is just the thing we Catholic laymen need most to-day. I must call the attention of my friends to the publication.

H. V. McLAUGHLIN, M.D.

Brookline, Mass.

... If AMERICA proves half so good as *The Messenger*, it will certainly be great.

REV. E. T. SCHOFFIELD.

N. Chelmsford, Mass.

... I am much pleased with AMERICA and hope it will meet the success it deserves.

W. A. WALSH.

Public Library, Lawrence, Mass.

... Heartiest congratulations on the first issue of AMERICA. It is just what I have long wished to see.

WILFRID A. HENNESSY.

Editor of The Beacon.

New York.

... AMERICA, received, has made an excellent impression. It is clearly on the right lines, and fulfils the promise of not entering on a field occupied by other Catholic journals.

JOHN E. FRIEDEN, S.J.

St. Louis.

... AMERICA was a welcome sight, the fulfilment of eager hopes. Synopsis, chronicle, etc., the quality of the matter especially, all were subjects of favorable comment.

JOSEPH F. HANSELMAN, S.J.

... I have read every word of AMERICA with great interest and pleasure.

JOHN CORBETT, S.J.

New York.

... I know it will fill a want long felt by Catholics who desire accurate information as to general news affecting their interests.

WM. P. O'CONNOR.

New York.

... Very heartily do I rejoice in the Jesuit Fathers' new undertaking. Little can I do, but that little shall be done to further what I feel will be a powerful stay and a zealous teacher of holy Faith.

RIGHT REV. MGR. T. J. CAPEL.

Arno, Cal.

... Contents, form and type are all fine. I feel sure that it will be a success.

REV. DR. E. A. PACE.

Catholic University, Washington.

... May God bless it and spare you to see it established even a greater power than you anticipate. My experience with the *Monitor* of this Diocese, which I edited, convinces me still further that to reach our great mass of working people we need a paper that is not in the field. I know you will make AMERICA fill its mission.

S. H. HORGAN.

Glen Ridge, N. J.

... I wish the new venture success from the start. There is a long-felt want for such a publication, and I hope that this want will no longer exist—that it will be to the Catholic press, the Pope, whose opinions will be accepted as final in all matters coming within its scope. That it will not be the mouthpiece of any combination seeking private ends or to boom this or that person to the injury of others, to defend the right, and right the wrongs, as far as it can (in a word to be thoroughly Catholic). Wishing a bright and prosperous future to AMERICA.

JOSEPH MAHER.

St. Charles, Mo.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

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CHRONICLE

The Papal Encyclical.—A cable from Rome to AMERICA, dated May 5, summarizes the encyclical issued by the Holy Father on the occasion of the Centenary of St. Anselm. The Pope warmly thanks the faithful for the expressions of homage and loyalty he received from all over the world on the occasion of his Jubilee, and records the consolation he derived from the splendid manifestations of faith and unity at the Eucharistic Congress of London, and the celebrations at Lourdes. It saddens him, however, that the peace of the Church should continue to be disturbed by some of her own ill-advised and undisciplined members as well as by attacks from without. To crown this sadness, the enormity of the Sicilian disaster weighs down the heart of the Father of Christendom. While the freedom and fundamental rights of the Church are being assailed in countries once Catholic, and the bane of Modernism continues to endanger the faith of the people, the union of the Episcopate with Rome was never more staunch and whole-hearted. Let the Bishops be true to their office as guardians of sound doctrine, let them stand forth as champions of truth and liberty, let them avoid indifference as a most deadly foe, and any policy of compromise detrimental to justice and honor.

A Labor Report.—The statement was made early in the week by Secretary Morrison of the American Federation of Labor that 2,000,000 men in the United States are out of work. This statement is declared to be

the summarized report of careful statements made by men thoroughly familiar with conditions of employment throughout the United States. The last report of the Commissioner of Licenses in New York, shows no improvement of labor conditions since the panic of 1907. Not only is there less demand for unskilled labor, but the wages paid to the laborers, with the exception of farm laborers, are lower. Even members of Congress itself are coming to grant that the disturbance of trade due to the uncertainty of tariff rates is responsible for the continuation of this state of things.

Tariff.—The revised Payne Bill is nearing a vote in the Senate under the leadership of Senator Aldrich. The reports early in the week conceded him thirty-four votes as certain for his bill. The twelve votes necessary to give him his majority, the Senator, who is an old and shrewd campaigner, expects to secure through "judicious" trading. How long the Senate will delay its decision depends upon the time this trading will consume. In this uncertainty, business interests, not knowing what course impending legislation will take, are holding back and delaying the recovery of trade and industry. The delay and the trading alike make clearer the need to heed the word commonly spoken by the people: "Prompt revision is important, but honest and thorough revision is imperative."

Red Cross Funds.—The Government and the Red Cross committee in Italy are being severely criticized for the mismanagement of the funds contributed all over the

world to assist the earthquake victims. Rumors that portions of this fund were used for proselyting purposes are denied on good authority. There have been some attempts at "Souperism" on the part of the Waldesians of Torre Pellice, but only private money was so employed. It seems that it was these attempts that gave rise to the false rumors.

A May-Day Strike.—The only serious labor trouble on May-day last was the beginning of a strike which promises to become one of the greatest in the history of the Lake Seamen's Union. Claiming that the conditions now sought to be enforced upon them by the Lake Carriers' Association are intolerable, notices were sent out by the general secretary ordering all members of the union on the Great Lakes to quit work on Saturday last. More than 12,000 seamen of all classes are affected in Chicago, Cleveland, Buffalo and other centres of shipping on the Great Lakes.

Proportional Parliamentary Representation.—The Canton of Lucerne, Switzerland, has finally decided to change its election method and to adopt what is called the "*Proportional Representation System*." This system gives to a minority a number of representatives proportionate to the number of votes they cast at the election. If, e. g., a party casts three thousand votes out of ten thousand, it will get three-tenths of all the representatives and will not simply be outvoted and excluded from representation, as would be the case under the *Majority System*.

The system, as chosen by Lucerne, supposes that there are in each electoral district several representatives to be elected. There is no regular nomination in our sense of the word. The several parties have to hand in to the proper authorities the lists of their candidates. Each list must be marked with the name of the party and signed by at least twenty voters. The name of a candidate must appear on one list only. Thus, by voting for a candidate, the vote is at the same time cast for the party to which he belongs. The number cast for the party decides how many candidates that party will carry. If a party obtains, e. g., two, those two are declared elected who among the candidates of that party have received the highest number of votes. Mathematical accuracy is of course impossible. In fixing the minor details of the law the experience of other cantons and states was utilized by the Lucerne law-makers. The measure being a change of the constitution, it had to be submitted to the popular vote. After a strenuous campaign the law was passed by a vote of 16,000 against 12,000.

This system of proportional representation has been in operation in the Canton of Neuchâtel, where it was first introduced on trial in 1891, and adopted finally in 1894. Belgium uses it for both Houses of Parliament since 1899, and Württemberg for a part of its House of Representatives since 1906. In the German Empire it is op-

tional for the Industrial and obligatory for the Commercial Courts. The Swiss Canton of Ticino also employs it and ascribes to it the complete disappearance of political feuds. In fact, it is claimed that wherever this system is once introduced the people never show any desire to return to the majority system.

The British Budget.—While Senators Bailey, Cummins and others are laboring with slight success to convince the Senate that an income-tax is constitutional and advisable, on the principle that the distribution of taxation should be "according to ability to pay," Mr. Lloyd-George, the English Chancellor of the Exchequer, has translated the principle into action far more drastic than is contemplated by Democrat or "insurgent." This form of taxation is nothing new in England, a graduated income-tax having been in vogue since the days of Gladstone. It is Mr. Lloyd-George's novel application of it, especially the 20 per cent. on "unearned increment," that has alarmed the British plutocracy. To meet a deficit of \$79,000,000, incurred by Old Age pensions and the race with Germany in Dreadnoughts, the Liberal Budget taxes heavily motors, club-saloons, and other luxuries of the rich, but the tax on land and income is the chief reliance. The tax on "unearned incomes," that is, on the future increase of value of lands due to the enterprise of communities, is increased from less than one per cent. to more than 17 per cent. While a \$2,500 income is granted an abatement of \$50 for every child under 15, the tax on \$25,000 is raised to 5 per cent., and incomes exceeding \$25,000 must pay 2.5 per cent. extra. The increase in death duties and on succession and legacy duties—totaling 27 per cent. for millionaires—will yield additional revenue of \$16,850,000, and the new sliding scale of stamp duties on share transactions will add \$7,000,000 more. The unpopularity of the liquor tax is offset by provisions for the unemployed, for afforestation and for industrial insurance. The features affecting the United States are the increase on tobacco and petroleum and the heavier stamp duties on stock transactions.

The wealthy are crying "confiscation" and invoking the House of Lords, but with poverty on the increase, millions out of work, and Socialism rampant, the statement of Lloyd-George that the nation is not over-taxed but wrongly taxed, and that his budget sets the balance right, will seem good to the masses who are gratified that the weight of the load is on the rich. Meanwhile the deficit has to be made up, and the Opposition can suggest no alternative to satisfy the country.

Japanese Sailors Entertained.—Six hundred sailors and one hundred officers and cadets of the visiting cruisers Aso and Soya were lavishly entertained by the San Francisco people in Golden Gate Park. The hearty welcome given suggested little of the recent war-scare talk in Pacific Coast reports.

Commission Government.—Though Government by Commission was at first deemed feasible only in smaller cities, the idea is growing that larger municipalities may usefully adopt it. A sub-committee sent to Texas by the Illinois Senate Committee to investigate conditions in Galveston and other Texas towns, made this report:

"In every city we visited we found the almost unanimous sentiment of the citizens favoring the commission form of government. The enthusiasm for it is hardly describable. Without doubt there has been a marked improvement in the conduct of the affairs of these cities under this plan of municipal government. Able, fearless, progressive and conscientious men are in charge of public affairs in these cities. Under the stimulus of great municipal improvements, conducted in the same manner as the affairs of great private enterprises, these cities are entering upon an era of great prosperity, with full confidence of their citizens in the integrity of their public officials and in the efficacy of the commission form of government."

Pueblo, Colorado Springs, Jacksonville, Fla., Atlanta, and several other cities are about to vote on a Commission Charter. Boston is also demanding a charter on similar lines:

1. Concentration of executive power and responsibility in the mayor to be elected for four years, subject to "recall" at the end of two years.

2. A City Council of one chamber and nine members elected at large for three-year terms.

3. The abolition of party nominations and party designations on the ticket, and substitution of nominations on petition of 5,000 voters are enough to prevent multiplicity and a cumbersome ballot.

4. Administration of departments by trained experts appointed by the mayor for four years, subject to investigation and approval as to qualifications by the Civil Service Commission.

5. A permanent finance commission appointed by the Governor to secure full publicity in relation to the conduct of the city government.

The "Galveston plan" has only five commissioners, who have executive power in their own departments, and no state finance committee. The general trend is to eliminate party politics, lessen expenses and increase efficiency.

Belgian Mining Laws.—The bill regulating the *working hours of miners* was passed by the Chamber on April 1. The agreement finally arrived at is a maximum of nine hours from entry to exit from the shaft, while besides that, the King is authorized to use his discretion in reducing that figure in necessary cases. A maximum of eight hours is also fixed for mines when the temperature is greater than 28 degrees centigrade.

This event is not without its political significance for Belgium, and shows how ideas have changed since two

years ago. At that time an amendment was introduced of more moderate pretensions regarding the miners' working hours, and after a bitter fight was passed by a vote of 76 to 70, causing the Cabinet's downfall a few days later. But this is not all. The amendment was fought by the Liberals, yet here we find the Liberals voting in a mass for what they formerly opposed. In fact, history is only repeating itself, for it is the same with many other measures opposed by them, e. g., the bill of 1889, limiting labor of women and children. The conclusion of it all is that the best thing for Belgium today is the maintenance in power of the Catholic party, for while the Socialists are naturally carried to extremes, and the Liberal policy is one of immobility, the Catholics stand midway, and are thus in a position at the same time to act in moderation and to keep from stagnation.

Since the passing of this bill, the question that has been occupying the attention of the Chamber is that of *forced labor in the Congo*. The debate began by some severe strictures made on the Government's policy by M. Vandervelde. The particular point now at issue is the labor employed by the Great Lakes Railway Company, which, it is alleged, amounts to slavery.

The Facts About "a Riot."—Considerable space was recently given in the routine press despatches about "a riot" at a procession in Mexico and the shooting of the rioters. The item was also sent to the European papers. Father Ipiña, S.J., of Saltillo, Mexico, now supplies AMERICA with the facts. A foreign mining company, which practically owns Velardena, resolved to supply its workmen with a chaplain, and Rev. F. Ramon was chosen. At the request of the company the chaplain held all the Holy Week ceremonies in their own chapel, whereupon a petty official proceeded to arrest him on the ground that he had violated the Reform Laws, which forbid open-air ceremonies. The crowd repulsed this official, but Gonzalez, the government representative, riding up with a detachment shot down without notice twenty-one persons and he himself struck the chaplain with his sword. There has been an inquiry, but so far the criminals have not even been tried.

Disestablishment of the Welsh Church.—Prefacing his speech with the remark that all the thirty-four Welsh members in the British Parliament were in favor of his scheme, Mr. Asquith, the Prime Minister, introduced a bill on April 21, to disestablish the Welsh Church. The area affected includes Wales and Monmouthshire. After January 1, 1911, should the bill become law, the legal Establishment of four dioceses and 1,083 parishes will come to an end, and the total number of Spiritual Peers in the House of Lords will be reduced from 26 to 22. The bill provides for the creation of three bodies, the Welsh Commissioners, the Council in Wales, and the Church Representative Body. The cathedrals, churches, ecclesiastical residences, and benefactions dating since 1622 will be vested in the church Representa-

tive Body. The Glebes and Tithes will be administered by the Commissioners and will eventually pass into the hands of the County Councils to be used for secular purposes; all other property is to be vested in the Council of Wales to defray the cost of working the Act; the surplus to be employed in founding libraries, parish halls, etc. The bill is likely to meet with rough usage in the House of Lords; and Mr. Balfour, the leader of the Opposition, has already declared that its introduction is not in the interests of religion. Catholics will take a sorrowful interest in the uses to which Catholic pre-Reformation funds are to be put. Moreover, the bill is the thin end of the wedge of general disestablishment in England. When the late Cardinal Manning was asked whether he favored disestablishment, he replied, "No; the established church is at least a bulwark against infidelity."

Austrian Political Activity.—The feeling in Austria over the conclusion of the peace with Servia continues to be one of great satisfaction. The Emperor Francis Joseph is acclaimed by his subjects at the "Friedens-kaiser," "Emperor of Peace." To the feeling of satisfaction is added one of great elation over the fact, that one result of the negotiations with Servia has been to bring Austria-Hungary more to the fore as a great Power than she has been for years. The reserves of the Austrian army have been recalled from the Servian frontier, and by the end of April the frontier garrisons were reduced to the number they had before the international difficulty, although the actual strength of the troops is somewhat higher than before. The fleet, too, has dismissed ten thousand reserves.

Until more favorable conditions arise or develop, the commercial treaty with Servia will hang in abeyance, but this seems to be satisfactory to both Austria and Servia. The excitement aroused in England because of the energy shown by Germany in adding to her fleet, will not be lessened by the evident purpose of Austria to follow the example of Germany and to secure for herself a place among the sea-powers. The latest news from Vienna is that the keels of four Dreadnoughts will be laid in the coming autumn and that work on them will be rushed so as to make sure of their completion in 1912. The proposal marks a radical change in the policy of Austria-Hungary. Every one knows that the expensive burdens imposed through the army-reorganization plans undertaken after the disastrous experiences of 1866 forced into the background all thought of a development of the navy of the empire. Though some consideration of a naval reorganization did occupy the mind of Francis Joseph immediately after his accession, Austria has been practically without a fleet for the past century. The idea is again vitalized, since the impossibility, with a large unprotected seacoast, to play a conspicuous part in the world's politics, has dawned upon the Emperor's advisers. There is talk of opening a new navy yard in Hungary.

New Redemptorist General.—By cable from Rome comes the information that the general chapter of the Redemptorist Congregation elected on May 1 the Very Rev. Patrick Murray as Superior General and Rector Major in succession to the Very Rev. Father Matthias Raus, who resigned recently because of ill-health and the infirmities of age. The tenure of office is for life, and this is the first time in the history of the great congregation founded by St. Alphonsus that an English-speaking member has been chosen as its head. Father Murray is an Irishman and has been for some time Provincial in Ireland.

He was born November 24, 1865, and joined the Redemptorists October 23, 1889. As he had already made most of his theological course he was ordained priest September 10, 1890. He is well known as a zealous and successful missionary throughout Ireland and especially in Limerick, where he directed the men's sodality of that city which has had an international reputation. Father Murray is a fluent Gaelic speaker and frequently preaches in the old tongue. During his term as Provincial he was instrumental in sending several of the Redemptorists from the Irish province to the Philippines to help in the restoration of the Church there after the United States Government had taken possession of the islands. At the general chapter in Rome last week there were fifty-three fathers present, including the following from the United States: The Rev. William Lucking, provincial of the Baltimore province, with the Rev. Ferdinand Litz and the Rev. Paul Huber, of the same province; the Rev. Thomas Brown, with the Rev. Daniel Mullane and the Rev. Nicholas Franzen, of the St. Louis province.

A Week of Storms.—A storm of unusual magnitude has swept the country, doing most destruction in the Southern States. A tornado made a path, often a quarter of a mile wide, through Arkansas, Tennessee, Missouri, Mississippi, Alabama, and dividing in Georgia, swept south through Savannah and east through Norfolk. It was followed by a heavy rain-storm which has been particularly injurious to the cotton-belt. The storm seems to have swept south from the Lakes to the Gulf and east from western Kansas to Florida and the Carolinas and southern Pennsylvania, inflicting heavy damage in Chicago and Philadelphia. While property in the cyclone track has been ruined and hundreds have been killed or injured, it is fortunate, considering the force of the storm, that the death-list is not higher. The gloom of the disaster is relieved by many deeds of heroism, notably the saving of the fast Chicago train near Memphis, Tenn. A large oak fell across the track, catching under it and severely injuring the negro section hand, but as he heard the whistle of the engine he forced himself free, and creeping along the track ignited his own clothes as a signal and thus saved train and passengers. The country has been generous as usual in aiding the sufferers.

QUESTIONS OF THE DAY

A Political Map of Italy

Catholics in Italy have been for some years past in the throes of a crisis arising from internal dissensions and lack of uniformity of program. The dissolving of the *Opera dei Congressi* by the Holy See, five years ago, was a sad necessity, which, for a time, crippled Catholic activity in social matters. Then, as now, Catholics were divided into groups, which for want of better words, we may call Conservatives and Progressivists, differing widely in principles and methods. Both claim to represent Catholic ideals: but in reality the Progressivists, the more numerous body, have so diluted their religious policy that it savors largely of the old Cavour-liberalism, with its empty promises that have brought Socialism to our doors. On the other hand, the Conservative group belongs to the intransigent school of D'ondes Reggio, Margotti, and Albertario in his younger days, and is sternly opposed to any recognition of what the Revolution has brought to pass, and more particularly its treatment of the Papacy. They call themselves Papalists, and the name suits them admirably.

The Progressivists are less thin-skinned in this regard, and while they have kept silent concerning certain vital matters of Catholic interest, they have not failed to voice their admiration for one or other leader in the Revolution, and even to accept in an open official manner the consequences of the Revolution.

The platform of the Conservative party has for its most important plank religion as the saving of society. The social question as such is hardly touched on; whereas the Progressivists aim at benefiting religion indirectly, through a Christian solution of the social difficulty, brought about along democratic lines, by an adjustment of the relations between employers and employees, capital and labor. This object is doubly laudable; laudable in itself, and in the blow it would deal to the power of the Socialists over the masses who are best appealed to by arguments affecting their material well-being. The weakness of the Progressivists, however, lies in their giving way too easily in matters of principle, while the Conservatives err by going to the opposite extreme.

In Lombardy, their stronghold, the Progressivists are the best organized of all the Catholic groups in Italy. They work silently but effectively, as the recent elections have proved. In Piedmont there are so many sections and sub-divisions that vigorous Catholic action is impossible. A peculiarity of the Conservative policy in Piedmont, the cradle of the Italian monarchy, is its dynastic note, which prevents it from grasping the full meaning of the quarrel between the Vatican and the Quirinal. As a rule outside Piedmont this factor is not generally

understood, nor is sufficient allowance made for it. In any case it has so far resulted in allowing the Socialists to keep possession of four of the five parliamentary seats of Turin, and to form a strong minority on its municipal benches. In the Veneto things are somewhat brighter, in fact, almost as bright as in Lombardy, and moreover, its Catholic principles are sounder and more to be relied on. In the country around Genoa Catholic activity is still in a very weak condition. There are leaders aplenty, but few in the rank and file. In consequence there has been for some time a partial alliance in municipal affairs between the Clerical and the Moderate groups, which during the recent elections entered the political field with unexpected results.

In Emilia there is disunion everywhere. The discredited Christian Democracy party, no longer a Catholic asset, finds there its staunchest supporters. When the *Opera dei Congressi* was dissolved the leaders were for loyal submission, but the turbulent element prevailed, and thus through a quarrel centering around persons rather than principles, the Church has received a temporary setback, of which the Socialists have not been slow to profit. The insubordinate element started a National Democratic League, the few Conservatives entered the Cave of Adullam, and the remainder of the Catholics were divided and scattered. Out of the ruins has arisen the Young Mountain Party, founded by a youthful but sterling democrat, named Michieli, who has gathered about him the young men from the mountains around Parma, and aims at driving the Socialists out of that stronghold. Elsewhere similar attempts have proven failures or worse, and have merely played into the hands of the enemies of social order, religion and patriotism. From a Catholic point of view there is no organization in the Romagna, and if in Tuscany things are slightly better, they are by no means creditable. The tale of Southern Italy is one of stagnation; leaders without followers, banners without supporters. It is the nature of the South to flare up enthusiastically in support of a cause and sink back into lethargy before a blow has been struck. Sicily gives promise, however, of bright hopes, but only an optimist would build on them.

This rapid summary or sketch of the Catholic political map of Italy will enable our readers to judge how little truth there is in the assertion that the total abolition of the *Non-Expedi*t would assure an important Catholic majority in the Italian Chamber. The formation of a Catholic party in the Chamber would be at present a tactical mistake, and a historical anachronism. The most to be hoped for is that Catholics may send to the Chamber a body of fifty deputies (not necessarily Catholic deputies) who will work as best they can in defense of religion and country against the attacks of Socialists and Atheists. All other hopes are dreams. For the moment Catholic thought in Italy is going through a crisis, brought about by headstrong opposition to authority, and eagerness to try untrodden paths. The Democratic movement had the

approval of the Holy See, but the bounds laid down for action were soon rashly overstepped, and the guidance of the bishops ignored. In consequence, under the ægis of religion, a class-war was started, a Christian campaign became a Socialistic mutiny, an evolutionary movement was changed to a revolution. In many places the younger clergy preferred the platform to the pulpit, the hustings to the sacristy, and thus came to pass that revolt against authority, which in a former issue was pointed out as the peculiar note of Italian modernism, and which is unfortunately not yet quite extinct. There are signs within recent months that, at least in the press, Catholics in Italy are ceasing their unseemly strife. Religion will be the gainer, and Catholics throughout the world will rejoice should these signs prove true.

L'EREMITE.

Literature and Dogmatism

Literature is very hard on religious dogmatists. It pictures them as dried-up, parchment-skinned old men, eagerly crowding about and "poring over a little inexactitude in phrases and pecking at it like domestic fowls." Carlyle, with characteristic downrightness, has called them "thrashers of straw." More moderate writers than Carlyle are in agreement with him on this score, only they change his bludgeon of indignation for the more genteel weapon of irony and sneer. And to-day nearly every young whiffler that stalks into print signalizes his advent in the field of letters by puffing his smoke into the face of the "priesthood under copes and mitres," that strives to conceal "nature's blue skies and awful, eternal verities" by raising "sordid dust-winds of theological controversy." What do these pokey churchmen know of the fine complexity of the modern human heart that they should venture to regulate and control it? Out upon them!

We have just passed through one of those periodical rages against the dogmatist that have been recurring with unvarying regularity from the days of Arianism to the days of Modernism. We have been treated once more to the same old dishes, recrudescences of hackneyed epithets,—“obscurantists,” “ultramontane reactionaries,” “the narrow Roman curia,” “insolent ignorance,” “innocent medievalism” and much Carlylean gasconade,—all nicely caluculated to produce upon readers the impression that there is in existence a certain group of crafty conspirators whose object is to keep people benighted and trodden into a state of craven obedience for its own selfish and mean purposes.

And so the spirit of revolt, like an ancient chorus, keeps the stage forever, while other actors come and go, breaking forth at intervals into clamorous and angry derision over the intolerant and intolerable arrogance which undertakes to decide definitively and in detail on all the most intimate relationships of life, seeks to circumscribe the activities of the aspiring mind, and dares to chart the unseen realms of the spirit and the hereafter.

Only once, as far as he can now recall, has the present writer ever been edified at the unusual spectacle of a non-Catholic author halting abruptly in mid-career whilst in the act of leveling sarcasms at Catholic beliefs and practices. It was in “The Inland Voyage,” where Stevenson pokes fun at the good, pious ladies of Creil. “I cannot help wondering,” he suddenly stops to remark, “as I transcribe these notes, whether a Protestant born and bred is in a fit state to understand these signs, and do them what justice they deserve: and I cannot help answering that he is not. They cannot look so very ugly and mean to the faithful as they do to me. I see that as clearly as a proposition in Euclid. For these believers are neither weak nor wicked . . . I see it as plainly, I say, as a proposition in Euclid, that my Protestant mind has missed the point, and that there goes with these deformities some higher and more religious spirit than I dream.”

There is a gallant condescension about this access of doubt, most amusing to the Catholic. The magical weaver of tales, at least suspects he may be in the dark, which is an intellectual advance beyond the serene *intransigence* of many literary personages enjoying a greater reputation for profundity and insight. Whatever may be said of Stevenson, he was not a dogmatist. He lacked the deep learning and the deeper conceit which makes men disagreeable.

For, it must be admitted, dogmatism is, in general, a most indefensible phenomenon. From every natural point of view, dogmatists are anomalies against whom our gorge rises. No man has made the universe, or even a small portion of it, and it is safe to declare that no one but the Maker of it can undertake to tell us anything about it, or about Himself, or about ourselves, absolutely and with finality. The only dogmatist in the nature of things is God. He alone knows;—unless, of course, He has seen fit to communicate some of His knowledge to His creatures. In that case, the only proper dogmatists among men are those to whom that knowledge has been imparted.

The only defense, therefore, for the dogmatists is their actual possession of certain Divine truths. It is a startling defense; but it is the very one which the Catholic Church offers. She holds that Christ was God, that He left upon earth a fund of truth in the care of a visible Church that was never to fail in existence or integrity as long as time shall last; that in dogmatizing she merely states correctly, under Divine guidance, one or another of the truths for which God is the sole and ultimate authority. That is, at least, a sane and intelligible position. You may deny that Christ was God, or that Christ entrusted a set of definite beliefs to a teaching corporation; but you cannot deny that, from the point of view of the dogmatist, the rational nature of his position is unassailable.

Now let us examine the ground of literary dogmatism, for dogmatism is not confined to *ecclesiastics*. Who told

the creedless writers that Christ was not God; that He did not found a visible Church with power to decree authoritatively on matters of faith and morals; that Purgatory is a fiction and the Mass a superstition? Has God revealed all this to them? How have they been qualified to declare the purposes and wishes of Divinity in the economy of mankind? They undertake to interpret for us on lofty *a priori* grounds, not, perhaps, what is the will of God, but—and it is the same thing—what is not the will of God. And they do this in matters which, when examined, are not obviously in contradiction with antecedent notions concerning the Creator.

They do not beg to differ from the Church, nor express their dissent in the form of views of the matter which may or may not be untenable, nor commit themselves respectfully and tentatively to an opposite belief. No, their decisions on the Church's standing are forceful, categorical and condemnatory. They dismiss her pretensions with a tolerant and incredulous smile, or with angry abuse, or with supercilious contempt. And all this is done, as a rule, without the slightest preliminary investigation, and on mere hear-say tags of evidence. Now, we should like to know which has the more reason to complain of injustice and inconsistency in this conflict of opposing dogmatisms—Literature or the Church?

JAMES J. DALY, S.J.

Shakespeare and Blessed Jeanne D'Arc

(Concluded.)

"And thenne she (the Pucelle) sayde that she was with chylde, whereby she was respyted a whyle. But in conclusyon it was founde that she was not with chylde. And thenne she was brente in Roan."*

This fable is repeated by Polydore Vergil, by Fabyan and by Holinshed; while the others, who, like Hall and Crafton, do not mention this incident, denounce the Maid none the less as a sorceress and an impudent impostor. Only one of all the English chroniclers of the fifteenth and sixteenth centuries treats Jeanne with some measure of respect, at least negatively, by refraining from any word of calumny or abuse. It is pleasant to be able to say that this upright man, remarkable among so many examples of national prejudice and unworthy superstition, was the brother-in-law of Blessed Thomas More, John Rastell, the printer. He was also a champion of the doctrine of Purgatory against Frith, and despite a fabulous statement by Foxe, the martyrologist, that he was converted to Protestantism by the arguments of his opponent, Rastell seems to have become a confessor of the Faith under Thomas Cromwell and to have ended his days in prison. No doubt his championship of Blessed Jeanne was purely negative, but it was something in those days

to set down a simple statement of the facts of her brief career without any word of disparagement. On the other hand, whatever ungenerous national feeling may be detected in Fabyan and Caxton finds itself a thousand-fold developed and exaggerated in the Protestant atmosphere of Hall and Holinshed. This is no doubt largely due to the fact that they had acquainted themselves with the writings of certain French chroniclers, Tillet, for example, and Monstrelet, and had learnt that already before their time, a certain religious cult of the Maid had grown up among her countrymen. As it is we can hardly now read without a start of surprise the words of Charles the Dauphin in "I King Henry VI":

"'Tis Joan, not we, by whom the day is won;
For which I will divide my crown with her,
And all the priests and friars in my realm
Shall in procession sing her endless praise.
A statelier pyramis to her I'll rear
Than Penelope's or Memphis' ever was:
In memory of her when she is dead.
Her ashes, in an urn more precious
Than the rich jewelled coffer of Darius,
Transported shall be at high festivals
Before the kings and queens of France.
No longer on Saint Denis will we cry,
But Joan la Pucelle shall be France's saint."

Act I, sc. 6.

No doubt the words were written of the Maid in all dramatic irony by one who remembered that her ashes had in fact been cast into the Seine, but the significance of this innuendo against the cult of the Pucelle seems to me unmistakable. For the dramatist without obvious reason comes back to it a second time, later in the play, making Alençon say to Joan:

"We'll set thy statue in some holy place
And have thee revered like a blessed saint;
Employ thee then, sweet virgin, for our good."

If anyone should wonder how this strange prevision of what has actually happened, however ironically penned by the dramatist, could have occurred to his mind more than three centuries ago, he has only to turn to Hall's "Chronicle," which Shakespeare as we know was well acquainted with. There the mystery of the French panegyrist whom Hall had before him, in all probability supplied a motive for the chronicler's vicious invective. Thus Hall, after quoting the substance of Henry VI's letter to the Princes of Christendom, justifying his own severity, inveighs against the credence that was put in "the sayings of such prophane prophesiers and craftie imaginers as this pevishe painted* Puzel was."

Whereupon he proceeds: "Yet notwithstanding this

*It is possible, however, that much of this may be due, in the case of Holinshed's "Chronicle," to his editors and continuators. Nearly all that is most unpleasant in his account of Jeanne was added in the second edition.

*As the Shakespearian scholar will be aware, the word *painted* does not imply the use of cosmetics, but means "pretended" or "having only the semblance of". Cf. for example "Richard III," Act iv, sc. 4.

"I call'd thee then poor shadow, painted queen."

lawful processe, this due examination and publike sentence, John Bouchet and diverse Frenche writers affirme her to be a sainte in heaven. But because it is no poynte in our faith, no man is bound to believe his judgment, although he were an Archedeken. But Paulus Emilius, a famous writer, rehersyng that the citizens of Orleance, had buylded in the honour of her, an Image or an Idole, saith that Pius bishop of Rome† and Anthony bishop of Florence,** muche merveiled and greatly wondered at her actes and doynge. With whiche saying I can very well agree that she was more to be merveiled at, as a false prophetesse and seducer of the people, than to be honored or worshipped as a sainte sent from God into the realme of Fraunce."

Neither is Hall content to leave the matter there; he labors the point on the basis that the three distinctive qualities of a good woman are "shamefastnesse," pity and womanly behavior, and he proceeds: "If these qualities be of necessity incident to a good woman, where was her shamefastnesse when she daily and nightly was conversant with common soldiers and men of warre, amongst whom small honestie, less virtue, and shamefastnesse least of all, is exercised or used? Where was her womanly pity when she taking unto her the heart of cruell beaste, slew man, woman and childe, where she might have the upper hande? Where was her womanly behavior, when she cladde herselfe in a mannes clothynge, and was conversant with every losell, giving occasion to all men to judge and speake evill of her and her doynge. Then these thynges being thus plainly true, all men must nedes confesse that the cause ceasyng the effect also ceaseth; so that if these morall vertues lackyng, she was no good woman, then it must nedes consequently folowe, that the woman was no sainte."*

The utter falsehood of these allegations is of course now well known. The publication of the proceedings in the two trials, that before Cauchon in 1431 and the *procès de rehabilitation* in 1450-56, has in every way done justice to Jeanne's character for modesty and gentleness. But it must be remembered that no Englishman in Shakespeare's day could have come by the real facts. He might well believe that the eulogiums of the Maid by the French Chroniclers, even if he had access to their writings, were as one-sided as the denunciations of Hall, Holinshed and their English contemporaries. Even so honest an historian as Stow gravely retails the legend of Jeanne's simulated pregnancy, the most baseless of all the calumnies invented by her foes. It was not until

†This was Æneas Sylvius Piccolomini, Pope Pius II. He speaks somewhat hesitatingly in one or two places, but he also says that she was "inspired from on high as the event shows," *Divino afflata spiritu sicut res gestæ demonstrant*. See Ayroles, "Vraie Jeanne d'Arc." iv. pp. 247-257.

**He means St. Antoninus of Florence. In a passage in his "Chronicle" the saint declares that it seemed from her deeds that Jeanne was guided by the spirit of God. There was nothing unseemly or superstitious discovered in her.

*Hall, "Chronicle," ed. 1809, p. 159.

the publication of a translation of de Serres' "History of France," by Edward Grimestone in 1607, that the ordinary English reader had any opportunity of acquainting himself with the facts as they were recounted by the countrymen of the Maid. The effect of this publication was immediate and decisive. In 1611, five years before Shakespeare's death, appeared the "History of Greate Britaine," by John Speed, which Englishmen, we may say, at once recognized as the most important historical work up to that date produced on British soil in the vernacular. Speed's great folio was the link between the old and the new. In it we may discern the dawn of modern historical criticism, and a certain transparent honesty of purpose at once lent weight to the writer's opinion of John Rastell, already mentioned, whose testimony in any case is too slight and too negative to be of real importance. Speed was the first Englishman to show anything like impartiality in his judgment of the Maid.* Without venturing to pronounce a final verdict, he displays a readiness to accept the French estimate of Jeanne and to treat her alleged heavenly mission with all seriousness. De Serres' description of her as "continuing in her first speech so stedfastly uttering nothing but that which was modest, chaste, and holy, that honor and faith was given unto her sayings," is quoted and adopted as if it were Speed's own view. Moreover, the historian goes so far as to suggest that "to some it may seem more honorable to our nation that they were not to be expelled (from France) by a human power, but by a divine, extraordinarily revealing itself." Still whatever share Shakespeare may have had in the drama "I King Henry VI," Speed's "History" came too late to influence the setting of what must have been in any case his earliest play.

If I may state my own opinion of this obscure question, I am tempted to believe that "I King Henry VI," as we have it, is a maimed and degraded perversion of what Shakespeare in 1591 (then but a tyro play-wright and new to London) conceived on somewhat different lines. The crudeness, grossness and exaggeration of the delineation of the Pucelle in the act, seems to me to accord ill with the presentment of the same character in the earlier portion of the play. I could easily believe that in Shakespeare's original conception the question of the Maid's supernatural inspiration had been left unsolved and presented as a problem not wholly dissimilar to that later problem of Hamlet's madness. However closely we examine the text of the first acts, I can find nothing which suggests that the dramatist was treating the Pucelle as a mere study in the workings of religious hypocrisy. On the other hand, it seems in every way likely

*Polydore Vergil, who shows some sympathy for Jeanne, a sympathy for which he was rebuked by later chroniclers, and who declares her execution to have been an outrage, was not an Englishman. He had long been resident in England, but he wrote in Latin (c. 1534), and no translation of his work had been published in Shakespeare's time.

that a subtle conception of Jeanne as a patriot and a visionary would have found little favor with Shakespeare's fellow actors. This, they would have urged upon him, were not at all the stuff to find favor with the groundlings, especially at a period when the national spirit of the country had been worked up to fever pitch in the enthusiasm excited by the Armada and its sequels; and so, as I conceive, Shakespeare, in 1591, being as yet too inexperienced to make effective protest, a fifth act would have been clouted on to the four earlier ones at the cost of the utter defacement of the dramatist's original conception. Jeanne, the enemy of England, should be made to appear as a shameless courtesan, sold body and soul to the devil, and thunders of applause would greet the coarse jests that insinuated undue familiarity between her and the Dauphin, her Master. It is, I venture to think, not unworthy of notice in this connection that while the first edition of Holinshed's "Chronicle," printed in 1577, is extremely moderate in tone as regards the Pucelle and abstains almost entirely from violent denunciation, the second edition, which appeared ten years later, at a time when national feeling was running high, is swelled out in this section to more than double its bulk and breathes nothing but fierce invective against the shamelessness and hypocrisies of this "damnable sorceress, suborned by Sathan," "this foul accursed minister of Hell."

HERBERT THURSTON.

A Link with the Oxford Movement

On Sunday, April 18, prayers were asked throughout England for the repost of the soul of one of the "grand old men" of the English hierarchy, Bishop Wilkinson, of the northern Diocese of Hexham and Newcastle. He died on Saturday morning at Ushaw College in his eighty-fifth year. He had been ill since Christmas. His death breaks one of the few remaining links with the days of the "Second Spring" of Catholicity in England. He was one of the many converts who entered the Church in the twelve months after Newman's conversion. "I simply owe everything to Newman," he wrote, "to the 'Tracts for the Times,' and to the Puseyite movement generally." Bishop Wilkinson was a typical northern Englishman, born among the hills of Durham, where he passed most of his life. He was one of the five sons of George Hutton Wilkinson of Harperley Park, a successful and wealthy lawyer, who was for some time Recorder of Newcastle. Two of the sons became clergymen of the Established Church, another was a general in the army, and a fourth was an officer in the Royal Navy. Thomas Wilkinson, the second son and the future Catholic bishop, was born at Harperley Park, Durham, on April 5, 1825. He was educated at Harrow, and then, having decided to enter the ministry of the Church of England, became a student of the University of Durham, then mainly an organization for training clergymen for the northern dioceses of the Establishment.

These were the days of the Oxford movement. There was a stirring of men's hearts and minds such as there had not been in England for three hundred years. The old theories of Protestantism and the Reformation were falling to pieces. Men were asking themselves where was the Catholic Church of the Creed, and trying to find a way of satisfying themselves that the English Church, in which they had been born and baptized, was a branch of it, with secure links joining it not only to the Primitive Church of the Fathers, but to the Church of early days in England itself. No pious and thoughtful student in Durham could fail to think of that past, for Durham is the city of St. Cuthbert. Traditions of his miracles and his preaching still live among the country folk of the dales and hills around the magnificent cathedral, and in its Lady Chapel is the tomb of St. Bede, the historian and doctor of the Saxon Church. Young Thomas Wilkinson began to study the burning question of the moment and to doubt of his position. One day alone in the chapel he knelt by the tomb of Bede and prayed his first conditional prayer to a saint: "If you are a saint in heaven," he said, "and if you can hear men, and if the Roman Catholic religion is the true religion, help me to embrace it." His prayer was heard, but there were still two years before he saw his duty clearly and made the final step. He took his M.A. degree at Durham in 1844, and then went to St. Saviour's, Leeds, where, attached to the parish church, there was a small house of study built and founded by Dr. Pusey. The Rector of St. Saviour's presided over a community of half a dozen young men, all preparing for Anglican orders, and living under a rule drawn up by Pusey, a rule full of Catholic practices of piety. Then came news that first one, then another of the Oxford men had "gone over to Rome," and at last in October, 1845, that Newman himself had been received into the Church by Father Dominic the Passionist. Newman's conversion led to many more, and Thomas Wilkinson at Leeds was for months passing through the final trials that so often precede such a great change. He went to Oxford one day in 1846 to discuss the whole question with Pusey. The Anglican leader failed to solve his difficulties. He went back to Leeds, left St. Saviour's, sought out the Catholic priest, put himself under instruction and was received into the Church with two of his friends.

Then the work of his life began. He went to Oscott, where on December 23d, 1848, he was ordained a priest by Newman, and said his first Mass on Christmas Eve. In a letter written in November, 1900, he says: "After fifty-two years of priesthood I can only say that I hardly as yet realize the great mercy God has extended to me, in bringing me out of the darkness of Puseyite Protestantism into the glorious light of the One True Faith, and making me a loyal and loving subject of my Lord the Pope."

From Oscott, early in 1849, the young priest was sent to evangelize his native Durham. His first mission was

at the village of Wolsingham, among the hills of the upper valley of the Wear, and not far from his old home at Harperley. A stable served as a school for thirty-five children. The hay-loft above it was his church. It was a reminder of the stable of Bethlehem. Here he worked for twelve years, and built at last schools and a fine church dedicated to the martyr St. Thomas of Canterbury, and with a congregation largely composed of his converts. He had a rugged, unadorned eloquence that came home to the plain spoken northern folk—farmers, herdsmen and miners, whom he told that he preached to them the faith of their fathers, the religion of Bede and Cuthbert. From Wolsingham he sent at his own expense six of his young men to serve in the Pontifical Army. He had already twice visited Rome, and zealous devotion to the Holy See was one of his characteristics. In 1861 he was transferred to the mission of Crook, where he spent fifteen years. In 1876 he had a severe illness and his health seemed to be permanently broken down. He had to resign his work at Crook and go to live for awhile in retirement on the estate of Thistleflat, a property he had inherited from his father. But as soon as the doctors would allow him he would go Sunday after Sunday to say Mass and preach, now in one, now in another, of the country churches in the county. He had been made a Canon at the diocese of Hexham and Newcastle in 1865. On the death of Bishop Bewick in 1886 he was chosen Vicar Capitular by his colleagues. His health was now completely restored, and Bishop Bewick's successor, Bishop O'Callaghan, appointed him his Vicar General and took him with him to Rome on his first visit *ad limina*. In July, 1888, Canon Wilkinson was made Coadjutor Bishop of Newcastle, and, on Dr. O'Callaghan resigning the see through ill health, he succeeded him in Christmas week, 1889.

One of his first acts was to organize and conduct a pilgrimage to St. Cuthbert's ruined Abbey of Lindisfarne on Holy Island, the cradle of Christianity for northern England. There, for the first time since the Reformation, Mass was said under the open sky, in the roofless church, the temporary altar being erected on the foundations of the old high altar. Beside the Bishop's throne stood a Papal Zouave in the gray uniform, the survivor of the little band he had sent to Rome from Wolsingham thirty years before. With his work as Bishop of Hexham and Newcastle he coupled the presidency of Ushaw College, which is the great Catholic centre for both lay and ecclesiastical studies in the north. Without departing from its old traditions he introduced into the college some of the best methods of his old school of Harrow. Last year he presided at the centenary celebrations at Ushaw. It was the last great act of his life, and the college chapel which he redecored and beautified for this occasion will be his monument.

Four years ago Canon Collins of Newcastle was chosen his coadjutor and consecrated by Archbishop Bourne. He will succeed him. More than sixty years of priest-

hood, and twenty years in the episcopate sum up the record of Bishop Wilkinson's life. He did a great work for the building up of the Catholic Church in the north, the part of England where, in the days of the Reformation, noble and peasant united in more than one brave fight for the old Faith, the land of St. Cuthbert and St. Bede, and of the "Pilgrimage of Grace," consecrated by the blood of countless martyrs, of most of whose names only Heaven keeps the record.

A.

The Real Luther*

II—(Concluded)

All scholars acknowledged that Denifle was an authority, who in his superlative command of his specialized and chosen field, stood without a peer. His mastery of Scholasticism and Mysticism was unimpeachable. His admitted supremacy in the field of medievalism made him a last court of appeal. His historical rectitude was inflexible and unwavering. His stupendous knowledge of ancient and medieval manuscripts gave him a superiority that no one questioned, and was fittingly acknowledged by the academic honors and diplomas heaped upon him by universities and learned societies throughout Europe. Now he stakes the prestige of his reputation, the enormous acquirements of his knowledge, to prove that Luther either misled his followers or misunderstood himself, that his knowledge of Scholasticism is a mere caricature, that in the deeper science of Mysticism he is a blundering tyro, and that he, as well as his champions, was perpetuating a huge falsehood. That falsehood he would demolish, not merely refute.

In his eyes the ailment was beyond the reach of tonics and palliatives. Inveterate disease demands drastic remedy. Putrescent tumors and gangrened sores, to be cured radically, call for the surgeon's scalpel or mordant caustic, and not dulling sedatives or stupefying opiates. He proposes to attack this centuries ailment. In his warfare he will be open and aboveboard; no surprise, no strategy. He enters the field, as he himself tells us, "with an open visor and scientific ammunition"; he "was compelled to attack violently in order to compel Protestant theologians to a declaration"; his "object was to pierce the Reformer to the very heart." "Los-von-Rom" is met by "Los-von-Luther." It was as Harnack says "a declaration of war." Preciousness of language, sentimentality of thought, rhetorical rant were to be met with triphammer ruggedness of speech, punctilious regard for truth and the encyclopedic resourcefulness of Denifle. Nor was he perturbed when he saw himself confronted by the intellectual mind of Germany. Harnack (whose "Monasticism; Its Ideals and History" is beaten to a veritable pulp) and Seeberg, of Berlin; Hausleiter, of Greifswald; Loesch, of Vienna; Walther,

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of Rostock; Kolde and Fester, of Erlangen; Köhler, of Giessen; Kawerau, of Breslau; Hausrath, of Heidelberg; Baumann, of Göttingen—all assailed the vehement Dominican, only to provoke renewed scourgings, and make their arguments shrivel up under a more concentrated corrosive criticism.

We admit that this tone of raging violence and misanthropic bitterness may detract from the literary merit of the book, may even impair its general usefulness and popularity. But it certainly does not deprive it of its inherent worth. The shell may be unsightly, but the kernel is nutritious. The value of the diamond is only secondarily in its setting. The act of Our Lord driving the money changers out of the Temple was hardly characterized by our most approved modern philanthropic methods, nor can His denunciation of the Scribes and Pharisees be sounded by the plummet of Chesterfieldian verbal nicety. "Absolute, peremptory facts are bullies," says the Autocrat of the Breakfast Table, "and those who keep company with them are apt to get a bullying habit of mind." The object of reading history is truth, not the cultivation of style. There is more than a substratum of truth in Augustine Birrell's epigram on historians: "unless they have good styles they are so hard to read, and if they have good styles they are so apt to lie." True, Denifle softened the irascible tone in the second edition, he even eliminated an entire chapter dealing with some speculative physiognomic reflections. The inclusion or exclusion of both, however, in no way affect the main thesis. Its truth remains serenely radiant.

It is a credit to German scholarship, that though it had a rude awakening and winced under many a smart thrust and was routed in its own defense, it nevertheless did not hesitate to pay its tribute to the marvelous care, almost faultless accuracy and supreme command of his materials, with which the work was done. The editors of the great Weimar edition of Luther's complete work ("Kritische Gesamtausgabe") in which Denifle picked sufficient flaws to shake confidence in all its past volumes, and to cast doubt on future additions should, according to Professor Merkle, "have thanked the Dominican for doing so much of their colossal work in so short a time." Professor Kawerau, admittedly the greatest of Protestant Lutheran specialists, who is a frequent sufferer from his animadversions, admits the results of Denifle's critical researches, "a fact that is a lasting credit to his character and knowledge," and frankly confesses his indebtedness for the "fulness of most valuable information gleaned from his incomparable familiarity with ancient and medieval literature," and goes still further by declaring that the "superbly erudite Denifle reveals himself on almost every page, and that in many details our Luther researches will profit by the acquisition of many valuable contributions." To Professor Köhler "Denifle's book proves how much we have yet to learn, and shames us by a series of most pregnant observations." To the *Deutsche Literaturzeitung* "Denifle's work in its dogmatic historical

appraisement of Luther takes such a step in advance that Protestant theologians cannot fail to acknowledge it, as soon as they have mastered the irritation caused by the violent tone of the Tyrolese." And what must be our thoughts, when a critic of "Die Reformation," in the *Literary Supplement*, calls the work "an evidence of Denifle's astounding erudition," and with a candor that fairly takes our breath away, confesses: "There is no doubt that Denifle has proved that Luther was in error when he claims that the early theologians almost without exception understood *Justitia Dei* (Rom. I, 17) in the sense of divine wrath, and had no conception of Justification!"

While the second volume of Denifle's great work was still in preparation, and while on his way to England to receive the honorary doctorate from Cambridge University, which by the way, in the formula of its proposed presentation, singled out his Luther study as especially worthy of commendation, he died suddenly on June 10, 1905, at Munich, in his sixty-first year. He was buried on the twelfth; his degree was to be conferred on the fourteenth of the same month.

The second volume, just published, comes from the hands of his co-laborer and fellow Dominican, Weiss, an experienced scholar, who has not only edited the second edition of the first volume, but has enriched the literature of the subject by an original work—"Lutherpsychologie als Schlüssel zur Lutherlegende," which has already seen its second edition.

The tone of the present volume is less aggressive in attack, more tranquil in tone, in part brilliantly written. The immense collection of Denifle was too bulky and voluminous to sift or assimilate, but it is promised in a huge supplementary volume giving a contemporary survey of the moral, intellectual and social conditions that led to the Reformation. New material he did not seek, for the reason that the material already on hand was too unwieldy to admit of proper compilation or condensation. Reaffirming the dictum of Denifle, that no theologian or historian is qualified to write about Luther unless he is intimately acquainted and thoroughly familiar with the life, thought and genius of the Middle Ages, Scholasticism and Mysticism, he proceeds to the development of the thesis to which he devotes the volume: that the Reformation is not the outcome of one individual or nation, but the resultant product of the anti-ecclesiastical spirit and destructive teachings of the fourteenth and fifteenth centuries.

Students of Gairdner's "Lollardy and the Reformation in England" just published, will be struck by the author's genesis of the Reformation in Germany. The analogy is most striking; the diagnosis almost identical; the symptoms and causes not dissimilar; the ground covered practically the same, with only a slight change of conditions, and these more national and racial than theological or historical. Luther's was no creative mind. The element of constructiveness was lacking in him, a lack

seldom noticed, for Melanchthon, his *alter ego*, had it in an eminent degree. Not a doctrine can be ascribed to Luther, the source of which cannot be traced elsewhere. Does not Barge, in his two volumes "Life of Andreas Bodenstein von Karlstadt," at this very moment, charge Luther with stealing his clients' innovations and doctrines? Lutheranism in its essential parts was in existence before Luther. The reform movement made him, not he the reform movement. Weiss answers this question with an outlay of historical knowledge, a luminous power of exposition, that will no doubt make this second a fit companion to Denifle's more exhaustive first volume, and the whole work one that must for the future be reckoned with in writing the history of Luther and Lutheranism.

H. G. GANSS.

Workingmen's Retreats in Belgium

Readers of René Bazin's novel, "The Coming Harvest" (Scribner's), were without doubt surprised at the outcome of the plot. To bring a militant socialist, who had passed through all the degrees of illusion and disillusion, to find a remedy for his unhappiness and discontent in the religious quiet of a retreat was certainly a variant of the ordinary ending of novels. It was thus that *Gilbert Cloquet* was converted, and the purpose of the novelist has since been declared to have been to make known the Jesuit Houses of Retreat, and thus raise up others elsewhere to spread the immense good they have been doing for many years in Belgium. The power for good, Bazin has described so vividly, had merited a very eulogistic letter of Pius X, who wrote in 1904 to R. P. Criquelon, Superior of Xhovémont, that in his great work of restoring all things in Christ he trusted greatly to the Exercises of St. Ignatius made by workingmen and their employers. And the Holy Father added that, in his view, no method of securing the salvation of souls would compare with this of retreats. This letter voiced the feelings of the Belgian Episcopate, which had been frequently expressed before. Bishop Waffelaert of Bruges, Bishop du Rousseaux of Tournai, and Bishop Heylen of Namur, had especially taken the work under their protection and forwarded it by every means in their power. Even more eloquent are the 80,000 men and 66,000 women of the working class, who since 1891 have passed through the Houses of Retreat at Fayt-les-Manage, Ghent, Arlon, Lierre, Liège and Alken. And not less so the 17,000 members of the employing or capital class, who have made retreats since 1865 at Tronchiennes. When to these is added the really remarkable number of those who have made retreats in other houses than those just mentioned, one is prepared for the fact that at present in Belgium there are more than 10,000 men and 14,000 or 15,000 women and girls of the working class who yearly pass three days in making the Spiritual Exercises of St. Ignatius in twenty-two houses set apart for this purpose. Bazin had reason to call his book "The Coming Harvest," in presence of such an army of Apostles.

This fruitful work was begun, in 1890, among the miners of Hainaut, saturated with socialism, whose revolutionary spirit showed itself so strongly in the strikes of 1886. In that year P. Lechien got together, with the aid of a social studies' club, some fifteen employers and forty-two workmen. The next year there were 127 workingmen—glass-workers, miners and foundry-hands—and among them were twenty-seven Knights of Labor, which is the Belgian expression of the most advanced Socialism. The opposition that accompanies every good work was not wanting. The Socialist enemies of the retreat massed in such force that the retreatants entered the college through files of police; Socialist newspapers threatened a strike, and announced angrily that they awaited only the end of the retreat to undo what the Jesuits had done. But it was rather God and "the men of a new sort and all of one kind," as one of them put it, with whom they had to deal. The next year saw the opening of "The House of Our Lady of Work" at Fayt-les-Manage, the first house set aside exclusively for the purpose of retreats, and since then it has entertained more than 25,000 workmen who have left their factories and their mines and gone there to meditate and pray for three days. The calm holy peace that pervades the place is the greatest possible contrast to the clanging foundries and roaring furnaces. Even more so is one struck by the serious groups of men reading the "Imitation of Christ" together in the shaded walks, or weeping alone in the chapel. Since the organized beginning at Fayt other houses of retreat have been opened in different parts of the country, so that now there is at least one in the immediate vicinity of every industrial center.

One of the heads of the Socialist body remarked that nothing was to be feared from Catholic action. "There was," he said, "a void between the preachers of the Word and the people; there were no middlemen to fill this void, and so no results could be possible." The partial truth that these remarks contain was emphasized by Bishop Rutten of Liège in a letter to the Clergy, in which he insisted on the necessity of co-operation to bring back efficaciously the indifferent and the straggling. To assure this lay co-operation, the help of these lay apostles, is the purpose of the retreats. The work of persuasion that present social conditions, and often his vocation itself, make difficult or impossible for a priest, is easy for workingman among workingmen. He speaks their language, lives their lives, has the same hopes and difficulties. He may go, by right of bearing the same burden, where and in a way that the priest may find at times impossible. The houses of retreat hoped to form these lay workers to assist the priest in building up the moral life of our Lord's Church; and they have succeeded beyond all expectation. In a word there is now, in very many parishes of Belgium, a body of lay apostles who work under and with their priest with a success that would, I think, astonish us if it were fully known. Success demands exact organization

CORRESPONDENCE

Political Situation in Italy

ROME, APRIL 7.

The results have justified my horoscope of the political situation of the Italian ministry, which the Radicals claimed to have beaten. It took only a week to convince the most incredulous that the Prime Minister is as much master of the present chamber as he was of the former one; and that a dozen more rabid Socialists have little influence on the chamber's policy, which remains as before with perhaps an added touch of democracy. The debate on the reply to the King's speech bordered closely on incivility. It was clear from the opening speeches that the Socialists were trying to bring up the question of anti-Clericalism and trap the government into a statement thereon. But the game was spoiled by a Catholic Deputy, Cameroni, in a brilliant speech, which won the applause of all the Constitutionalists. There was much excitement, and abuse was hurled by the Extreme Left against the Catholics who it is well known intend to stand up against the Socialists all along the line. The Socialists strove to play the bully, and mistook insolence for strength. Even his opponents had to admit the adroitness of the reply of the President of the Council. He performed a flank movement on the Socialists, and asked for a vote of confidence, and his majority was greater than he could have hoped for. A second vote on the import and export of grain gave him even a greater majority, and to-day he goes to Cavour, Turin, to spend the holidays with his family.

Before going, however, he fulfilled two important duties. First he announced the eighteen new Senators who in Italy are the free choice of the King. In this also he was in most happy vein. His strength permitted him to be generous; and for the first time in Italian politics we had the experience of a President of the Council advancing to Senatorial rank five men opposed to him in politics. A significant omission from the list is that of the name of the masonic Syndic of Rome, a supporter of the *bloc*, Nathan, who felt sure of election to the Senate. It may be the beginning of a new era in the relations between the Quirinal and the Capitol. In any case the Quirinal can hardly have been flattered at the way in which the Syndic, formerly Grand-Master of the Freemasons, tolerated the insults recently hurled at the monarchy in the Capitol. But it is much too soon to risk a conclusion in dealing with such matters. At all events the fact itself has greatly pleased all real lovers of liberty. Another incident was the sudden and unexpected resignation of the Minister of War, Casana of Turin, the first civil minister to hold such a position in the new Kingdom of Italy. The cause of his resignation seems to have been a difference of view from that of the President of the Council and the Treasurer of State as to the military budget. It is likely also there is on foot a much needed reform of the army corps. Casana is succeeded by General Spingardi, a full-blooded Piedmontese. The position he is called to fill is by no means an easy one. Time will say whether he improves it. In politics prophecy is difficult.

The school question in Canada is a matter of concern at the Vatican just now. Between 1890 and 1897 the Catholics of Manitoba claimed for their province the right to have separate schools as guaranteed them by the

Constitution. In their struggle they were ably led by Mgr. Begin, at present Archbishop of Quebec; but the fight was lost, although Leo XIII, in the Encyclical "Affari Vos," addressed to the Canadian Bishops, condemned the Government school regulations which made the schools nominally neutral, but really atheistic. Official promises made to Rome had not been kept, and in 1905 the question took on a new phase in the Province of Alberta and Saskatchewan, which has by law a right to Catholic schools. But Government opportunism prevailed over Catholic rights, and once more the neutral school system has conquered. The fault does not lie with the episcopate. As I write, a new struggle on the school question has arisen at Keewatun on the occasion of its being annexed by the province of Manitoba. The Catholics are asking whether they are to retain their schools, or whether these are to be neutralized. Public opinion is greatly excited; and it is not easy to account for the attitude of a section of the Catholic press, which merely relates the occurrence, and says nothing further about it. Perhaps the *Virus liberale* has infected them. Certainly the attitude of the Bishops has not changed; and on the eve of the convening of the first National Canadian Council they cannot fail to take up arms for the defence of the Christian freedom of a people hitherto sincerely Christian, but now a prey to the wiles and snares of an underhand Liberalism. L'EREMITE.

Centenary of St. Anselm

LONDON, APRIL 21, 1909.

This day eight hundred years ago, St. Anselm went to his reward. If ever there was a man who might be taken as the ideal type of a Catholic prelate, it was Anselm of Aosta. A monk and an abbot, he chose for himself the life of the evangelical counsels, which the men of the Reformation denounced as superstitious follies. When he left his abbey of Bec to become Archbishop of Canterbury in the days of William Rufus, he was the fearless champion of the rights of the Church and of the Holy See against those very claims of State supremacy which were in later years the keynote of the English Reformation, and are to-day primary principles of the Established Church of England. He was one of the founders of scholastic theology, and the two devotions of his life were to the Sacramental Presence of Our Lord in the Holy Eucharist, and to the Blessed Mother of God, the feast of whose Immaculate Conception he was the first to celebrate solemnly in the West. Is it not strange, then, to hear of the memory of such a man being commemorated this morning by a solemn service at Canterbury Cathedral, presided over by Dr. Davidson, the Protestant Primate of the State Church? One wonders what has become of the old fashioned British common-sense when such a violation of all consistency is possible. There is to be a "choral communion" in St. Anselm's chapel. This means in plain English that there is to be a celebration, with the chanting of anthems, of the "Lord's Supper" as directed in the Book of Common Prayer, with its rubrics warning all against the very doctrine of the Sacramental Presence which St. Anselm regarded as a central fact of Christianity. It will take place in the chapel of his cathedral, which he dedicated to Sts. Peter and Paul in testimony of his devotion to the Holy See. The chapel came to be called by his name because his relics were for centuries enshrined beneath its altar, till the men of the Reformation destroyed both altar and shrine. Then there is to be an

address on St. Anselm by Dr. Davidson. What will he say? He holds possession of St. Anselm's Cathedral of Canterbury in virtue only of that very State supremacy against which the saint's whole episcopate was a living and continuous protest and which he regarded as a criminal and sacrilegious usurpation. In the light of history this Canterbury celebration is only reasonable and fitting if we start with the assumption that there is no real difference between black and white, no contradiction between yea and nay.

Far different was the celebration at which I have just been present in Westminster Cathedral. There we felt that there were no contradictions, no fictions, but the great reality. The central rite was the same Holy Sacrifice that Anselm offered day by day. In the presiding prelate we recognized the rightful successor of St. Anselm, like him Primate of the Catholic Church in England, not by the warrant of the State, but by the authority of the Holy See.

Outside the Cathedral on the great piers that support the arch of the main entrance, there are large medallions carved in stone of the sainted archbishops of the Church in England. The medallion of St. Anselm was beautifully decorated. It was encircled with a laurel wreath and garlands of laurel on the pillar shafts on either side of it. Above was a white tablet with the inscription in red letters, "ST. ANSELM, A. D. 1109." Below the medallion the arms of the See of Canterbury were worked in flowers, the white pallium on a purple shield. Then there was a mass of green foliage and flowers of the papal colors—white and yellow.

St. Anselm's first great battle was over the reception of the pallium, the badge of his authority as archbishop. The Red King tried to persuade the Pope to send it to him to be conferred by Royal authority on an archbishop of his own choice. St. Urban sent it direct to Anselm, who received it from the hands of the Papal Legate at Canterbury on the day of his first great triumph. Strangely enough the Protestant Archbishops of Canterbury still use the old Catholic arms of the See, the pallium, the badge of authority derived from Rome, the consecrated badge received from the successors of St. Peter by every archbishop till the Reformation. But to-day we felt the difference between traditional sham and living reality, as at the beginning of the High Mass the procession made its way through the kneeling crowds in the vast cathedral. After the long array of acolytes, clergy, canons and bishops came the Primate of Catholic England, and over his vestments hung the white pallium with its black crosses, the same visible sign of his authority from Rome that Anselm received at the high altar of Canterbury from the hands of the Legate more than eight hundred years ago.

Eight of the bishops of England were present with their Metropolitan in the sanctuary of the cathedral to-day. They were the Bishops of Southwark, Birmingham, Liverpool, Salford, Shrewsbury, Northampton, Plymouth and Portsmouth. The Bishops of Menevia and of Middlesbrough are in Rome, where they went to represent the English episcopate at the beatification of Blessed Joan of Arc. The other bishops are at Ushaw College to-day, assisting at the funeral of Bishop Wilkinson of Hexham and Newcastle.

The Archbishop was the celebrant of the High Mass. The sermon was preached by Mgr Moyes, from the text "An obedient man shall speak of victories." "In the long roll of our Archbishops," he said, "who governed the Church in this land during the thousand years from the coming of St. Augustine to the Reformation, St.

Anselm was one of the holiest, the most learned and the most brave—the one whom God raised up in the hour of need to be the dauntless champion of Church liberty and of Papal authority in England. In that illustrious succession we have scholars like Lanfranc and saints like Edmund Rich and defenders of the Church like Thomas à Becket. But in Anselm we have combined the glory of all three, and he stands forth in the vista of our Catholic past as the saintly religious, the great intellectual thinker, and the valiant archbishop, who, amid the dangers and difficulties of his day, fought and won the battle of the Church's freedom."

Then he told the story of Anselm's life, of his two conflicts, with William Rufus over the question of the pallium and with Henry I over that of investitures. He read from Eadmer's "Chronicle" the speech of Anselm at the Conference of Rockingham, when his more timid colleagues would have bowed to the pretensions of Rufus, and the Archbishop, "with kindling countenance and deep earnest voice" said to them: "Seeing that you, who are the pastors of the Christian flock, and you who are called the chiefs of the people, are unwilling to give to me, your father, any counsel except according to the pleasure of one man, I will have recourse to the Chief Pastor, to the Lord of all, to the Angel of Great Counsel, and in this cause, which is that of Him and of His Church, I will follow the counsel which I shall receive from Him. He says to the most blessed Peter, Prince of the Apostles, 'Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it, and to thee will I give the key of the Kingdom of Heaven,' and to all the Apostles in common, 'He that heareth you, heareth Me, and he that despiseth you despiseth Me,' and 'He that toucheth you toucheth the apple of My eye.' Even as we receive these things as said primarily to Blessed Peter and in him to the other Apostles, so we hold them to apply primarily to the successor of St. Peter and through him to the other Bishops who take the place of the Apostles. They do not apply to any emperor, to any king, to any duke, to any count. But in what we owe subjection and service to earthly princes the same Angel of Great Counsel teaches us and instructs up when he says, 'Render to Cæsar the things that are Cæsar's, and to God the things that are God's. These are the words and these are the counsels of God. These I stand by, these I accept, and from these I will never depart. Wherefore know all of you that in the things that are of God I will render obedience to the successor of St. Peter; and in those things which rightly pertain to the earthly dignity of my lord the King I will render him faithfully counsel and help to the best of my knowledge and power."

"Here," continued Mgr Moyes, "we have a remarkably clear statement of the Catholic doctrine of the Two Powers, of the independence of the Spiritual Power and of the Divine Institution and right of the Papacy. These were the principles for which Anselm fought. Had England at a later crisis been faithful to his teaching we should be keeping this centenary to-day in his own cathedral of Canterbury."

He went on to tell of his triumph, and then to point out a practical lesson. If we are to convert England, he argued, it will be by living ourselves lives worthy of the saints, and cultivating in our own souls the interior life of union with God. Anselm became Archbishop in his sixtieth year, and most of those years, before he came to Canterbury, he had spent in the Abbey of Bec, growing in holiness, in self-conquest, in union with God. Thence came his strength. Ours, too, must come from a vigor-

ous Catholic life. We have the same means of grace he had. For us past and present are one continuous reality—"we need no petty pageantry to call up the part of our Church, for it lives on in the realities of the present, in our doctrines, our liturgy, our worship, our union with the See of Peter. Our Catholic past is vitally and inseparably with us in our Catholic present, and with us not in the hollowness of any mere make-believe stage scenery or apparel, but in the palpitating reality of our Catholic life centering in the August Sacrifice of our Altars—the sacrifice of the Lamb slain before the beginning of the world."

It was a sermon worthy of the great occasion. After the Mass a special message from the Holy Father was read, giving his blessing to all present. In the afternoon the celebration of the centenary was concluded with solemn Vespers, Benediction of the Blessed Sacrament and the *Te Deum*. A.

Corsica's Undeveloped Resources

With her zone of mountains gracefully standing out against the sky, her infinite horizons, her beautiful effects of light, Corsica, backed by the blue waves of the Tyrrhenian Sea, is one of the most charming islands in the Mediterranean. Endowed with a fertile soil and a climate like that of northern Europe on the hills, and that of Algeria in the plains, inhabited by an energetic race, hard-working, clever and enterprising, it would seem that the people of the country ought to be happy; yet, during all her history, with the exception of a few short periods, are but a long series of sorrows and lamentations.

Without going as far back as the Carthaginian and Roman epochs, we know she was traversed by the barbarian hordes, especially the Vandals at the time of the fall of the Empire. Afterwards she was invaded by the Saracens. The head of a Moor which figures in the middle of her ancient flag is probably in memory of her struggles against the Saracen. We know Pisa gave Corsica one of the few bright periods in her history. The beginnings of the Genoese dominion were also flourishing, but for reasons of which we shall not speak here, Corsica, after some time found that yoke oppressive and rebelled against the Serene Republic, in the same way and in the same century that the American colonists rose against England. Corsica fought against Genoa from 1729 to 1768 to gain her independence. The name of General Paoli predominates during the second part of that period, but Paoli was doomed to failure in the struggle, with his feeble contingents, badly armed, isolated and reduced to their own resources. Those heroes fought boldly for their freedom, and by their noble failure were worthy to join hands with their conquerors.

Since that time, Corsica has remained French, and has given her loyal heart to her new governors. Unceasingly she has given France proofs of her devotion and shed her blood on every field of battle where her flag has floated. Corsica has enriched France with men of the greatest valor in all branches of human activity, she gave her even an emperor, the greatest genius of modern times, and a dynasty. However, Corsica still complains, and now-a-days the Corsican newspapers, as well as several important ones on the continent, declare she is justified in complaining that she is forsaken by France. The "Isle of Beauty," as some writers say, seems to be the "unfortunate island."

The French government itself has grown anxious about

the situation. Last September, M. Clémenceau addressed a report to the President of the Republic, treating of the economical, financial and administrative situation of Corsica. In consequence the Cabinet Council named a Commission to inquire into means for assuring the better working of public services and developing the economical resources of the island. A sub-commission was sent to Corsica, and the reports should have been handed in after a delay of three months. In October, 1908, the sub-commission visited the island and heard the grievances of the prominent men, the general counsellors, the mayors of the principal towns, the representatives of Bastia's chamber of commerce, the presidents of the syndicates of initiative, etc. It was agreed that the chief causes which prevent the economical growth of the island are: malaria, the insufficiency of ways of transport, the demands of the steamship company which undertakes the passenger service, the ignorance of those charged with the new agricultural works, and the difficulty of sending out the agricultural products. The insalubrity of the eastern coast is the result of negligence, as that plain should be of unmatched fertility, and was not always unhealthy. Formerly there were in that region important towns such as Aleria and Mariana. In Italy the fens of Tuscany have been drained, and money is spent in abundance for the cultivation of Sardinia. In France "les Dombes" and "la Sologne" have been purified. Why is not the same thing done for Corsica? A little has been done, but the principal part is still undone.

Owing to the small postal subsidies, which are only 550,000 francs (\$111,000), there is only a single steamship company (Frassinetti and Co.) of Marseilles, engaged in the passenger traffic. With the exception of two, all the trips of the boats of this company are very long, and the traders are dissatisfied because the cost of land transport is again increased by the shipping and unloading charges in the ports. However, the company has built new steamers, which are quite comfortable.

The railway, chartered in 1889, extends from Bastia to Ajaccio, with branch lines to Calvi. From every side come requests for the completion of the line in order to establish communication with the north of the island. For the past few weeks a motor-car service has been in operation. We owe this to the initiative of the Mayor of Bonifacio and of an important merchant in Bastia.

As M. Clémenceau says, "Corsica is essentially an agricultural country and could furnish all sorts of produce: wheat, wine and oranges; there are vast forests of chestnuts, beeches and oaks (and we may add the pine on the central plateau, and the olive-trees half way up the hills). In short, all the productions of all the zones from the coast to the highest mountain." Agricultural schools should be established on several points of the island to keep up with modern progress. The merchant service should have better ways of transporting the products of the soil which are perishable, and the tolls in Marseilles should be reduced.

But the principal hindrance to the economical progress of Corsica is a moral one. Corsica is stricken by a mania for politics. All her energies are turned in that direction. Works of private initiative and general interest are forgotten; men look only to the government in order to obtain for themselves all it can give. They hope for all from the senator or deputy who must work for them alone. The different Republican Cabinets which have succeeded each other have only increased this deplorable state of affairs. The Corsicans are slaves of a government which has no regard for their religion or prosperity.

ALEXANDER GUASCO.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, MAY 8, 1909.

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Unequal School Appropriations

The results of a special investigation instituted by the Commission of Industrial Education in the State of Massachusetts during last year, suggest some practical conclusions. It was learned through the Commission's inquiries that of the 49,201 pupils in the four highest grades in the thirty-six largest cities, more than 11,000 expect to leave school during the grammar course or at its end. The parents of such pupils in four of the manufacturing centres of the state were asked personally whether they favored the opening of local industrial schools. More than nine in every ten of 6,829 family heads, representing nearly 10,000 children of industrial school age, answered affirmatively.

There has been for years a growing opposition among "the plain people" to the heavy increase in school appropriations because of the tendency to extravagant expenditure in high school departments. A multiplying of courses, and, in consequence, of professorships, makes our high school programs read more like the announcement of a flourishing university, and the expense account is fattened accordingly.

Meantime the children of the people who pay the bulk of the school-tax find it difficult to devote the eight years to school work which present day programs assign to the grammar grades. In old days there was a disposition to give to those who otherwise would not have the opportunity, that thorough common-school training recognized as needed in a democratic country like our own. The cultural training of higher faculties was left to those whose aspirations led them to seek it, and whose means made the seeking possible. School taxes, in consequence, did not bear so heavily upon the poorer classes, and the return for the expense was worth the while, since the public schools taught what the public wanted.

Might it not be well for us to profit by the homely common-sense attitude of earlier days and to lessen the burden of taxation resting upon the poor by cutting the appropriation for public-school purposes? The immense

sums expended in favor of departments whose advantages because of economic conditions, the majority of the people cannot enjoy, might well be spared. And if, as sometimes is argued, the American people will never agree to any suggestion of parsimony in reference to its public school system, might not at least a greater sense of justice be manifested towards them in appreciation of their stand?

Why not dispose the school appropriations with especial intent to build up the grammar departments, multiply grammar schools and perfect their equipment to the last degree? Then, too, as the report quoted above shows, there is a growing sentiment on the part of the people in favor of manual and industrial training in grade schools. Why not foster a sentiment undoubtedly healthy and give to the poor the benefit of the heavy burden of tax they carry by developing the facilities for such training? The children of the poor will thus receive a juster meed of consideration, and the advantages held out to them during the few years of school training their poverty allows, will tend to form in them qualities of skilled artisanship such as are the pride of the working classes in other lands.

Impartiality with Bias

The selections on the beatification of Jeanne d'Arc in the *Literary Digest* of May 1, contain a few garbled extracts from an article of Rev. M. Kenny, S.J., in the *Brooklyn Eagle*, to which paper by the way credit is not given. Torn from the context, the phrases suggest the idea that their author was surprised or shocked at the whole beatification process. Not to destroy this impression a longer passage from the same article is attributed to "a writer in the *Freemen's Journal*," though that paper in copying Father Kenny's article had made proper acknowledgement. The *Digest* makes no citation to indicate the true attitude of the Church towards the Maid from the beginning, or to show that the court which condemned her without any authorization of the Church, had also denied her appeal to Church and Pope. But having impressed its readers with due sense of its impartiality in citing apparently two Catholic authorities, the road is open to the enemy's camp. The Protestant press and Protestant authors generally have paid generous tribute to the Blessed Maid of France, but the *Digest* prefers to glean from the *Christian Observer* a paragraph, of which this is the characteristic note: "The same Catholic Church whose ecclesiastical court condemned her to death has beatified her and canonized her *as a saint*. . . . How then can the *witch* and *heretic* of 500 years ago be a *saint* to-day?" and so on. Many non-Catholic papers contain the answer to this calumny, but the *Digest* chooses to print it is unchallenged. The *Springfield Republican* is allowed to depict France's reverence for Blessed Jeanne, but over against this citation is set up a print of her beautiful statue at Rouen with this inscription supplied by the *Digest*: "Expressing possibly the moment of abjura-

tion," thus conveying the impression that the oft-refuted "abjuration" is an accepted historical fact. "The devil can cite Scripture to his purpose": the *Digest's* gleaner cites newspapers.

Austria a Triple Monarchy?

Hungarians, Slavs and Germans in the dual Monarchy are debating the question whether Bosnia-Herzegovina is to become a province of the united monarchy or of one of its parts. The Hungarians think the new territory ought to be annexed to the Kingdom of Hungary. The Slavs in Croatia and Slavonia advocate the formation of a separate Slav Kingdom consisting of those two countries and Bosnia. Thus the dual Monarchy would be changed to a triple Monarchy. The Germans in Austria are divided. Some favor the triple Monarchy; others would prefer to see Bosnia a province of the entire empire, in the same position which Alsace-Lorraine holds in the German Empire: they want Bosnia to be an Austrian "Reichsland." In what way the question will finally be settled, it is impossible to tell, but to judge its merits, it will be well to bear in mind the following considerations.

As to the "historical rights" to Bosnia, claimed by several parties, one must recall a few items of history. In the second half of the sixth century the Slav tribes settled in the northeastern territories of the Balkan peninsula. They were called Serbs in the eastern portion of the occupied districts and Croats in the western. Bosnia occupies a central position. When, in 1054, the Greek Church fell away from Rome and Servia with the adjoining part of Bosnia followed, the Croats and the other half of Bosnia remained Roman Catholics, though several sects made fearful inroads among them and at times broke up the connection with the Apostolic See.

After the settlement of the country, Bosnia was for some centuries in a relation of varying dependence to the Greek Empire of Constantinople, and to Croatia or Servia. In 1102, Bosnia was conquered by Koloman, King of Hungary, and became a province, though it always enjoyed a certain degree of independence and never gave up the struggle for complete freedom. During short intervals these endeavors were crowned with success. King Stephen Turtko, whose realm included Croatia and Servia and the whole country as far as the Adriatic, was the most powerful Slav ruler during the Middle-Ages. He died in 1392. A line of six Bosnian kings followed him, but they soon fell again into subjection to Hungary. In the fifteenth century the Turks took possession of the south, in the sixteenth of the north of Bosnia, and kept it until 1878. Only for the short period between 1718 and 1739 northern Bosnia was under Austria. Herzegovina had been successively under Constantinople, Croatia, Servia, and at times under Hungary. Since 1325 it has been united with Bosnia and shared the fate of that country. In 1878 Austria undertook the administration of the revolutionized provinces,

which since that date have made giant strides on the road of civilization and Christianity. (See "The Catholic Encyclopedia," under "Bosnia" and "Bogomili.")

Can any "historical rights" be deduced from these facts? Hardly. The country has been under foreign rulers as long as there has been a Bosnia. If the question is asked who has been her greatest benefactor there can be but one answer: The Austrian Monarchy.

The just and prudent determination of Bosnia's legal status should contribute not only to the domestic peace of Austria, but to the tranquillity of Europe as well.

Czech Movement in Austria

On the language question which has been agitating the country, the Czech politicians are ready to yield in some points. One of their foremost members of Parliament says in the *Hlas*: "It is indeed time for us to adopt new methods. If we go to Vienna at all, we must not play the rôle of lookers-on, much less of eternal fault-finders and disturbers. If we wish to secure for our people benefits, political, national and economic, we must either work with the central government and not become mere obstructionists, or we should proclaim that no Czech ought to accept any position in the central government at all." Some weeks ago the Czech representatives refused to discuss the language laws in the common Parliament, because they said these laws concerned Bohemia alone. Now the *Pozor*, one of the most ardent exponents of the Czech position, says: "It would be a mistake if Parliament were prevented from debating the language laws. Debate will afford a good opportunity to study the language question for all countries within the empire. It will then be seen that it is impossible to legislate for Bohemia alone without taking in the other countries. We shall also find out what stand the Germans will take when the funeral bell is sounded to official German in other parts of Austria."

A Service to Real Charity

The Right Reverend Bishop of Trenton has issued a circular letter to his clergy, warning them against professional beggars and members of charity organizations, who go about appealing for money in the cause of religion. He states that men and women, clothed as priests, brothers and sisters, travel about, imposing upon a charitable public. He insists that the clergy should warn their people against such impostors, and against itinerant peddlers and agents who have not the sanction of the rector of the locality in which sales are demanded. All charitable appeals from outside the diocese, His Lordship says, must have the sanction of the Ordinary of the respective institutions for which they are made, and those engaged in the work must present proper letters, setting forth the character and the need of the charitable object for which they intend to collect. The Right Reverend Bishop is, in all this, only repeating what other

prelates have done, from time to time, in order to protect not only Catholics, but many charitable non-Catholics from imposture and fraud. No one can accuse the bishops or clergy of any of our prosperous dioceses of refusing aid to deserving applicants or of preventing solicitors from their dioceses from access to their congregations. On the contrary, through the recommendation of our Church authorities, extraordinary amounts of money are obtained for churches and institutions in needy dioceses, and this fact is too frequently overlooked when statisticians express surprise at what they deem the small amounts given to foreign missions by Catholics in America, in comparison with Catholics in older countries.

Bishop McFaul has done a service to the cause of real charity by his letter, and it will no doubt stimulate the generosity of well disposed Catholics, to know that what they give will be turned to the best account.

What the Pope Did Not Say

Pius X did not say in a recent audience that woman is inferior to man. Neither did he say that women should not, under any circumstances, have the franchise. Much less did he say that her duties are confined strictly within the household. On the contrary, he declared that she was man's companion, helpmeet, and consolation, and this implies equality, if not identity, of gifts and of rights. He believes, and says that woman, acting as companion to man, must be under his authority, but under an authority of love and affection, not of despotism. It surely does not imply inferiority of nature or of character, or of personal gifts and rights, to submit to another's authority; otherwise officials of a state or of any society would need to possess natural or personal gifts and rights different from those who acknowledged their authority. Pius X would safeguard Catholic women of Italy, whom he was addressing, from the baneful principles of Socialism, which create confusion between equality and identity of rights. Woman, according to him, has a great social mission; a place in every charitable cause; work to do for the sick, the suffering, and the criminal; a responsibility for the protection of women and children. What broader or higher mission could one ambition?

Church and State in Switzerland

The movement which aims at the separation of Church and State in Switzerland, has up to the present affected two cantons, Geneva and Basle, the former on the French boundary, the latter on that of Germany. The proximity of France to Geneva has manifestly influenced the religio-political views of the Genevese electorate, but although the result has been a separation of the political and religious powers in Geneva, it has not degenerated into illegal persecution. In Geneva the Catholic Church has stood for the principle of religious equality ever since her rights were snatched from her by the State, the pro-

fessed protector and financial stay of the Old-Catholics. Under the new state of things the condition of this sect, which for the first time must support itself, is to say the least, precarious. Even with State support, it was rapidly disappearing. In the seventies of the last century, there existed a complete circle of Old-Catholic townships grouped about Geneva City as a centre. At present only three such townships exist, and the disappearance of those is only a question of time. Protestants must now collect from private sources a fund for the support of their religious foundations. There is not much doubt of their succeeding in doing so in Geneva. The great majority of the property owners are Protestant, and the rich old Genevese families are possessed of a spirit of enthusiastic zeal for Calvinism. The Catholics, on the other hand, although numerically nearly equal to the Protestants, are for the most part in straitened circumstances, and are the descendants of immigrants attracted to Geneva by the opportunities for labor. Experience must soon tell whether Protestantism, deprived of financial support from the government, will really take on new life as many of its zealous partisans prophesy. This much, at any rate, is certain, that the future is bright for the Catholic Church in the city of Calvin, and in the canton of which it is the capital.

In Basle the Catholics declare that they do not countenance the principle of separation of Church and State, because the Church is an indispensable support for the State. Upon this principle they believe they can succeed in claiming yearly 40,000 francs. The government's proposal to effect a solution of the question through a constitutional amendment was unanimously approved. If now this new condition of affairs is agreed to by the people—and agreement is pretty certain—the position of the Catholics will be improved in every way and the Church in Basle will gain in strength and numbers.

OFFICIAL

SECOND NOTICE OF CONCURSUS.

April 28, 1909.

TO THE REVEREND CLERGY OF THE ARCHDIOCESE OF NEW YORK:

The irremovable rectorship of the parish of St. Mary, Grand street, Manhattan, having become vacant on April 19, 1909, by the death of the Rev. Nicholas J. Hughes, a concursus to fill this vacant charge will be held in accordance with the prescriptions of the Council of Trent and the Third Council of Baltimore, on Thursday, May 13, 1909, at 10 A. M., in Cathedral College, 462 Madison avenue, New York City. Those only are eligible who have exercised the sacred ministry in this diocese for ten years, and have passed three years in successful parochial administration. The names of all candidates must be sent to the Chancellor, 23 East Fifty-first street, New York City, on or before Monday, May 10, 1909.

† JOHN,

Archbishop of New York.

P. J. HAYES. *Chancellor.*

LITERATURE

Ma Vocation Sociale. ALBERT DE MUN
Paris: P. Lethellieux.

In this charming book of reminiscences Count Albert de Mun relates how he and a few companions founded the great French system of Catholic workingmen's clubs, *l'Œuvre des Cercles Catholiques d'Ouvriers*. De Mun is a many-sided man, of great and varied gifts. He has been elected to sit as one of the Forty Immortals in the French Academy because of the witchery of his style; he is known as perhaps the most ideally perfect of French living orators; in his management of the workingmen's clubs he has shown his splendid organizing ability; his defense of the soundest Catholic principles in the French Chamber has been so fearlessly maintained against the sneers of the anti-clerical party and the remonstrances of halfhearted and unsound Catholics that he has won the respect of the former and the reluctant admiration of the latter; and, underlying all these outward manifestations of multiform capacity, there is the strong manly faith and deep religious fervor which reveals itself in spite of the author in almost every page of this intensely interesting work. When in December, 1871, Albert de Mun, with eight companions, began in a very humble way their apostolate among workingmen, he was still in the army. The writer of this notice preserves a very vivid recollection of a speech he heard at Lyons in December, 1872, just one year after the scheme had been launched. The speaker was introduced as "Monsieur le Capitaine Comte Albert de Mun." He was in full cavalry uniform, classically handsome of face and figure, and so young looking that the writer put him down in his mind as twenty-five, though he now sees from "Ma Vocation Sociale" that its author was then thirty-one. The voice was pure and penetrating, the enunciation limpid, the gesture expressive, the features, and especially the sparkling eyes, portraying every emotion; the diction chaste and strong, the manner easy and perfectly natural. The fervently Catholic audience was then filled with hope of restoration of all things good. This was nineteen months after the Frankfort Treaty between France and Germany had been signed; the huge indemnity of one thousand million dollars was already almost paid off, and soon the last German soldier would evacuate France; great religious undertakings were being set on foot, and among these none were more popular than Count de Mun's *Cercles d'Ouvriers*. So, when he concluded his captivating speech by the historic Crusaders' cry, "Dieu le veut!" the enthusiasm of his hearers knew no bounds.

The book before us relates the early

developments of this great movement from 1871 to 1875. In this latter year the *Œuvre* comprised, all over France, 130 committees, 150 *cercles*, and 18,000 members, 15,000 of whom were workingmen. This was the rich fruit of three years spent in exhorting and organizing by Captain de Mun and his noble associates. Though he does not say so himself, he was everywhere acclaimed as the soul of this magnificent enterprise. In 1876 he resigned his commission in the *cuirassiers*—his enemies used to call him "*le Révérend Père cuirassier*"—to enter the Chamber of Deputies and begin that grand parliamentary career, which has become part and parcel of French history. *L'Œuvre des Cercles Catholiques d'Ouvriers* still goes on, though more and more hampered by persecution and undermined by socialist propagandism. At the Paris *Exposition Universelle*, of 1900, where the *Œuvre* was awarded *un grand prix*, it could point proudly to its 448 *cercles* and professional associations, with their 60,000 members, 138 agricultural syndicates, comprising 42,500 adherents, and 77 *syndicats de l'aiguille*, grouping together some nine thousand workmen.

"Ma Vocation Sociale" shows how the author's travels up and down the country from north to south and across it from west to east brought him into sympathetic contact with all sorts and conditions of men, making him tolerant towards persons, yet leaving his principles and convictions unshaken. Thus it not only reveals his own winsome and forceful character, but it incidentally throws a flood of light on the many-hued character of that fascinating and complex entity, the people of France. The book abounds in pen-portraits of famous men, drawn with admirable skill, with keen and warm appreciation of the sublimest virtue and with merciful, almost tender, depreciation of the time-server and the unpractical idealist. His extremely interesting interview with Mgr Dupanloup (pp. 42-46) afforded him painful evidence of how little support he could expect from that quarter. Frederic Le Play (p. 51), the great sociologist, who had proved, by house to house visitation of farmers in various parts of France, that the revolutionary dogmas of 1789 were false and that a return must be made to the Ten Commandments, did not satisfy Albert de Mun's thirst for Catholic activity. When the Englishman, Henry Blount, son of Sir Edward Blount, one of the pioneers of French railways, joined the small band of Count de Mun's followers in 1871, the latter was delighted to welcome him as a valiant co-worker in the task of social regeneration (p. 71). One of the most touching passages in the book is the author's description of that blind and tireless apostle, Mgr de Ségur, whose face is

limned with startling accuracy and whose saintly death is told in a few soul-piercing words (p. 102). Of his own transcendent gift of speech, Count de Mun has very little to say; but he says it with true simplicity. One of the reasons why, he tells us, he entered parliament, was in order the more vigorously to wield, in defense of the Church, "the weapon which God had given men" (p. 274). The story of his first public utterance (pp. 62-63) betrays the secret of his power: "*je me donnais tout entier*"; it was a complete surrender of self. This scene also proves that, in his case at least, the orator was born, not made; for he was then thirty, and that was his maiden speech. But he had written and learnt it by heart, and, unlike many a budding orator whose early success has led him to rely on a fatal facility for improvisation, Albert de Mun tells us of the constant labor which has ever since been his permanent preparation for speaking in public. Perhaps the most striking page of this whole work, and one that may well become classic, is that (p. 257) in which he gives his view of how a truly serious speech should be composed. Composition he calls "the great suffering which those know well who have striven to infuse into other souls something of their own."

L. D.

Marotz. JOHN AYSCOUGH. New York and London: G. P. Putnam's Sons.

This powerful story of Sicilian life is certainly, "drenched," though it be, "with Catholicity," not for virgins and children; there being many things in it which they, and the unlearned, too, may wrest unto their own perdition. The saving sense of humor, so closely associated with religion, is there, but why should the clowns of the book be a parish priest and a superior-ess? The novel abounds in *lacunae*. Why Marotz should have entered a novitiate is just a little less surprising than why she should have left it, and her subsequent and rapid choice of a husband causes the reader to gasp in respectful astonishment. There is, in a word, a want of inevitability in the heroine's progress. The most painful and unconvincing passage in this remarkable story is the sudden change of the boy Piccolo from an angel to a debauchee. It is cruel and shocking. Still more incredible are Marotz's psychological ideas. Surely a rudimentary knowledge of the Immaculate Conception would have made her errors impossible. The dialogue throughout is marvelously good; and the characterization, despite the nebulousity of Marotz herself, is splendid. The description of novice-life in chapters xxiii-xxiv would alone give the book a reason for existence. The author knows Catholicity from the inside, and expresses himself in English as it ought to be written.

F. J. F.

The Beginning of the Gospel Story. A Historico-Critical Inquiry into the Sources and Structure of the Gospel according to Mark. With Expository Notes upon the Text, for English Readers. New Haven, Conn. Yale University Press.

Dr. Bacon, the Buckingham Professor of New Testament Criticism and Exegesis in Yale University, endeavors to give the intelligent layman the results of the Higher Criticism as applied to the writing of the evangelists. In the field of Old Testament study we have become familiar with the method applied by the Graf-Kuenen school to historical tradition. For practical purposes, the critical aspect of the Old Testament is reduced to three historical cross-sections, represented respectively by the prophetic, the legal, and the hagiographical books. Not that these three literary groups refer exclusively to these respective periods; but the critics are of opinion that their historical picture can be reconstructed by means of these documents with fair accuracy. After thus reconstructing history out of its coeval literature, they explain and, in a way, reconstruct the sacred books so as to make them fit in with their historical results. Similar methods are now applied to the New Testament writings. The method followed is that of the so-called "pragmatic values." These pragmatic values are based by the critics on the contention that the biblical writers in reporting the Gospel tradition about them, were always influenced by etiological, and frequently apologetic motives; that they framed their accounts to confirm the faith of believers, or convince the unconverted, rather than to satisfy the curiosity of the historian.

Professor Bacon has studied the Gospel of St. Mark in the light of these principles. He agrees with the modern view that in Mark we have the oldest canonical gospel, an outline of Christ's career already stereotyped at the time when Matthew and Luke were written. The author yields to the rule "results, not processes," imposed by the demands of the reading public; as to the reasons for his conclusions he refers us to technical journals such as *The American Journal of Theology*, the *Journal of Biblical Literature*, the *Harvard Theological Review*, and the *Zeitschrift für neutestamentliche Wissenschaft*. It is to be regretted, however, that Dr. Bacon has not considered it necessary to explain the cogency of the critical argument to the satisfaction of his readers. The "intelligent layman" will be startled by the partition of the text of St. Mark's Gospel among its reputed literary sources. According to the Professor, the second gospel is a compilation of material derived from three principal sources: some verses trace back their origin to the compiler, or the evangelist, or again the redactor,

denoted by the symbol R; a second set of sections is supposed to be derived from an early and simple narrative which is Petrine, both by tradition and from its intrinsic characteristics, and which is denoted by the symbol P; a third aggregate of verses is traced back to an ancient source from which Matthew and Luke are said to derive the portions peculiar to these gospels, and which is denoted by the symbol Q. The evangelist has not always used the same form or recension of this third source; sometimes he follows the form employed by Matthew, at other times he utilizes the recension followed by Luke; this difference is indicated by the symbols Q_{MT} and Q_{LK}. Where evidence is wanting connecting the Markan text with Matthew and Luke, and with R and P, the symbol X denotes an unknown source. Passages employed only indirectly or in a modified form are enclosed in parentheses; thus R(Q) means work of the editor on the basis of Q.

Professor Bacon arranges his page in such a clear way that the reader will catch at a glance the supposed origin of every verse of the Gospel. But the longer one reads, the more one wonders how a man of Dr. Bacon's intelligence can present his readers in sober earnest with such a number of so-called critical results on such a slender basis of evidence. He deserves the gratitude of the reading public for the clear and concise form in which he synthesizes the results of Higher Criticism as applied to the Gospels, showing unwittingly, but conclusively, the weakness of the foundation on which the Biblical critics are building.

Die Heilige Schrift. Das Alte Testament. AUSTIN ARNDT, S.J. 2 Vols. XXXI, 950 and 1026 pages, 8vo. Regensburg, Rome, New York, Cincinnati: Frederick Pustet.

We reviewed Father Arndt's translation of the New Testament in AMERICA for April 24, 1909. The first volume of his translation of the Old Testament contains the Pentateuch and historical books; in the second volume are the psalms, the sapiential and prophetic books. The introduction to the two volumes of the Old Testament is twofold, a general introduction to Biblical study and a special to the Old Testament.

In the general introduction to the study of the Bible, Father Arndt has shown he is an accurate and a reliable scholar. He begins with the question of inspiration, which he treats entirely from the standpoint of the Church. This is as it should be. For, without the Church, we do not know what books make the Bible up, nor who is the author of the Bible. Taking the Church as a fact and the encyclical "Providentissimus Deus" as an authentic and an authoritative document, Father

Arndt analyses the nature of inspiration after the way of analysis of Leo XIII; and repudiates emphatically the compatibility of false statement of any sort with inspiration. A special chapter is given by Father Arndt to a thorough yet hurried overhauling of the actual question of historicity and inspiration. Following Leo XIII, Father Arndt will not allow an inspired misstatement of fact even in the hypothesis of the use of profane sources by the sacred writer.

In the chapter on interpretation, is given a concise explanation of the decrees of the Councils of Trent and the Vatican on the power of the Church to interpret authentically the meaning of any and every statement of Holy Writ. The section on accommodation is clear and full and brief.

In his introduction to the Pentateuch, Father Arndt upholds the traditional opinions of Catholic exegetes about the Mosaic authorship of the five books of the Torah. He explains, in popular style, the views of the "critics" in the matter of the priestly code, the Elohist and Jahvist documents; shows how uncritical some of these views are; ends by saying: "To support their views in any wise soever, the enemies of revelation must turn all the history of Israel upside down."

The translation of Father Arndt is based on Allioli's translation of the Vulgate, which is rendered more accurate and clear. The style of this new German Bible is free, simple and attractive. The Vulgate is not slavishly followed. For instance, in the psalms, time and again Father Arndt translates the Hebrew text, where the old Itala or the Vulgate has departed from the original. Whereas our Douay translates the Itala of Psalm XVII, "The Lord ruleth me," Father Arndt preserves the pastoral form and beauty of the psalm and goes back to the Hebrew, "The Lord is my Shepherd." Students will be glad that Father Arndt has marked each psalm with two numbers,—that of the Vulgate and that of the Hebrew text. The poetical books would have been rendered very much more attractive and appreciable had the translator kept to the poetic form. Father Fillion has arranged the Vulgate in such form without changing the text at all.

The notes of Father Arndt are copious, not overwhelming, brief, full and meaty. Almost every page has a reference to the Hebrew or other original text. No long disquisitions are given on money, weights and measures; a pithy and striking equivalent is set down in terms of marks, litres and metres. The Fathers are not quoted; their explanations are given in brief form, fit for the general reader. The traditional division into chapters and verses is retained; every chapter is introduced by a brief and full analysis of its contents.

WALTER DRUM, S.J.

Reviews and Magazines.

The principal articles in *La Civiltà Cattolica* for April 3, 1909, are (1) "Precocious Delinquency," a study of increasing criminality among the young in Italy and France. Detailed statistics are given and discussed, and an effort is made to trace the sources of the appalling evil. (2) "Darwinism After Fifty Years" (1858-1908). In this article, which deserves translation, Evolution is described as a thing of the past; i. e., science has cast it aside and no serious scientist admits it now. The great Agassiz here in America, had prophesied that the Darwinian hypothesis, which was then an infatuation, and always an error would be found buried by the twentieth century. This article contains the demonstration of the truth of that prophecy. (3) "The Vatican New Art Gallery" tells us of the circumstances that brought about the setting up of new Pinakotheca and describes its treasures in detail. (4) "Lagrima Nuove" is the continuation of a very interesting story, well told. (5) The article, "Moral Education in Japan," was written by the great Orientalist and missionary, Father Jos. Dahlmann, S.J.

The place of honor in the May *Catholic World* is given to Cardinal Gibbons' paper on the "Christian Ideal of the Home." In working out the solution of the problems facing society to-day one wonders why the influence of good home training is so little studied. The home after all is the first school, and the best preparation for worthy citizenship. "Modern industrial conditions," says His Eminence, "have loosened the ties which should bind parent and child with hoops of steel;" all the more reason then, to heed well the lessons of the Home of Nazareth. "Mothers and fathers," he writes, "are doubly bound to seek the realization among us of the Christian ideal of the home. They are bound on the one hand by their Christian faith and the example of Christ; and on the other they owe a duty to the State. Thus shall they rear up for their country not scourges of society, but loyal, law-abiding citizens."

"The source of life was sound," says Katherine Brégy, when in her article she bids us turn to the "wholesome and unstudied sanity of pre-Reformation standards." In the England of Catholic discipline "the old sweet intimacy with spiritual things, fruit alike of meditation and of the sacraments" created a spiritual intuition which only centuries of unbelief can quite eradicate.

"With improvements in the conditions of the tenants, with the fear of eviction and of the penalization of improvements removed, it is easy to understand

that the old cringing spirit, the bowing and scraping to the landlords, has gradually disappeared, and that there is in Ireland to-day a manly, upright, self-reliant rural population"—such is the key-note on which P. J. Lennox develops his theme: "Ireland a Land of Industrial Promise."

The friar of the Marches of Ancona of long ago little thought that his simple chronicle of current traditions was to be the source from which twentieth century folk might draw the significance of true religion. "The lesson for all time which the 'Fiorretti' teaches," says Father Cuthbert, "is that true religion is the surrender of oneself to the love of Christ, and that we are truly Christian in so far as the thought of Christ dominates our lives and the Gospel is our rule."—

Richard L. Mangan, S.J., writes an exposé of "Haeckel and his Methods" in which he proclaims "the whole head and front of Haeckel's offending to be, that what he puts forth as modest, imperfect hypotheses when writing for experts, he states as historic facts when writing for the general public."

In *Scribner's Magazine* for May, General Sherman's "Letters Home," and J. Laurence Laughlin's paper on "Socialism a Philosophy of Failure" are particularly good. The letters supplement the General's memoirs of the stirring period from the autumn of 1863 to his stay in Savannah in 1865. The frequent reference to his eldest son, who had been taken away by death after a brief attack of typhoid, shows a touch of tenderness not commonly associated with the grizzled old warrior.

Professor Laughlin, though not devoid of sympathy with many purposes of Socialism, affirms its failure as a philosophy of helpfulness. He bases his arguments upon economic principles, however, rather than upon fundamental Christian truths. Socialists, he claims, propose impossible material means to bring about a falsely conceived ideal condition. To coin idealism out of materialism, this is the radical weakness of socialism from an economic standpoint. The argument from this point of view is strong and luminous.

In *The Bookman* for May, Frederic Tabor Cooper discusses the place that will be ultimately assigned to Mr. Crawford in the history of fiction. This, he writes, is somewhat difficult to predict. Few novelists of the present day have been more widely read or have had a more salutary influence in fostering a taste for what is clean and pure and high-minded in literature and life. Excepting as a conservative force, however, it is doubtful whether he has influenced the development of the modern novel in any important degree. Recently an English reviewer spoke of him as approach-

ing most nearly to Trollope and Mrs. Oliphant. In purpose and ideals, as well as in the uniformly readable quality of his works, he suggests a certain kinship with William Black, yet of the two Mr. Crawford is undeniably the finer artist, as well as the better story-teller, with a far better chance of being remembered by a later generation. One thing seems certain, that he will be conceded a higher word of praise than he has hitherto received.

In *Les Etudes*, March 20, "Mgr. D'Hulst and the spiritual Exercises of St. Ignatius" is a careful study of the influence exerted by the exercises on the original and naturally independent mind of the late distinguished preacher, lecturer and President of the Catholic Institute. "A masterpiece of apocryphal literature: Solomon's Psalms," gives the history of the discovery of this new apocryphal book and sets forth the merit and beauty of its contents. "Three French Physicists" sketches the merits of Gabriel Lippmann, the perfecter of color photography, one of the three French scientists to whom the Nobel prize for most important discoveries has been awarded.

"A great Bourgeois of the XIX century, Edmond Rousse," reviews the memoirs of a man who, as he lived eighty-three years in the nineteenth century, saw much that was historically interesting and jotted down his impressions. These memoirs seem to be quite valuable.

"The beginnings of Freemasonry in France," an article by Père Dudon, examines the recent work of M. Gustave Bord, who traces the beginnings of the sect to the seventeenth century.

"In Madura—Brahmins and Pariahs" is a review from unedited documents of the progress of Christianity through the preaching of the famous Father de Nobili, and an indirect refutation of those who criticise as sterile the labors of the missionaries. "En Sorbonne" examines a strangely technical and absolutely original study of Virgil, by Father Roiron, S.J., presented by him and accepted for the degree of "docteur ès lettres." "Bulletin of Teaching and Education" points out some of the many causes that are sapping the foundation of society in France. The "Review of Books and Bibliographical Notes" is unusually full of light and interest.

AMERICA, the new Catholic weekly, * * * starts well. * * * We wish it success. There is plenty of room at the top for such weeklies. From its first issue we reproduce the article "Catholics and Socialism." This consideration of Socialism is one of the best we have seen, and we hope our readers will give it careful attention.—*Sacred Heart Review*.

THE DRAMA

The decadent character of many of this season's plays has aroused a vigorous protest on the part of the press and public. The managers reply in a truly commercial spirit, that they give the public what it wants. This is a very short skirt to cover the very long dereliction. A pander can always find a clientèle, and there is no vice that cannot put up a like plea. The managers naturally look to 'business results, but there is no reason why clean business cannot be good business. Barrie's "What Every Woman Knows," now having a long run at the Empire theatre, amply demonstrates that financial success is not bound up with the decadent or the obscene. It has proved the most successful play of the season and is at the same time the most wholesome. It is a fresh spring amid a waste of bitter waters.

There are a few of the season's plays harmless enough even under puritanical scrutiny, but they are, as a rule, dramatically very weak in the legs. "The Gentleman from Mississippi" has pleased its thousands; it is an old-fashioned type and celebrates an honest man in politics, an incorruptible patriot in the United States Senate. It is neither novel in theme nor strong in method, but is clean and amusing, with an obviously excellent moral. "The Man from Home" is to be ranked in the same class, honest and obvious. Dramatically, it is stereotyped in theme and manner, but acceptable to the average public who have evinced their pleasure by giving it a long run. "The Dawn of a Tomorrow," with Miss Robson in the title rôle, is enjoying popularity at the Hudson theater. It has some carrying power and on the whole interests. Unfortunately, it is marred by the injection of the "New Thought" fad, though the essential movement of the play would not suffer in the least from the excision of the "new idea" factor. Just wish a thing with might and main and you get it! Such is the dominant psychological motif. Its ultimate postulate is pantheism, though this is not, of course, palpable over the footlights. Here you have the opposite of materialistic fatalism, the self-determinism of humanity, the apotheosis of man into God. This apart, "The Dawn of a Tomorrow" has sufficient dramatic force to interest and to hold. "The Third Degree" may be called a police melodrama for the purpose of exposing the iniquity of that species of mental torture which the police are in the habit of putting a prisoner through in order to obtain a confession of guilt. Its first act is flat and incredible; its last, as is usual with Mr. Klein, its author, an anti-climax. The second and third acts are vivid and moving. The play is indeed effective in arousing indignation against a barbarous

method still employed in a civilized community against prisoners. So far it serves its purpose well. But why does Mr. Klein persist in a fourth act which invariably with him leads to a most irritating anti-climax? When a dramatic story is ended, say "Amen" and be done with it. A true drama never requires an epilogue.

"The Battle," with William Lackaye in the title rôle, is a dramatic picture of Socialism and Corporationism in conflict, or rather the strong individual who is in the final analysis the soul of the corporation, though it is generally supposed the latter is pure body without any admixture of spirit. The strong individual gets the better of it in the end, while on his part he learns a thing or two that has never before entered into his calculations. He has learned what is a good thing to learn, that a man must do his own loving; i. e., not by proxy, a method which satisfies most philanthropically disposed people. "The Battle" has force, though marred by exaggerations. Its lesson is worth the while, viz., the danger of an unscrupulous individualism, whose egoism leads finally to moral shipwreck. "The Devil," one of the early plays of the season, an adaptation from an Hungarian original, is all that its name signifies. Satan is protagonist and victor. Its motive is an old and frequent one in the present drama, viz., marital infidelity. Usually the Devil plays his part invisibly; here he appears incarnate, and the play is woven out of his very palpable machinations to entrap his victims, with a bit of sinister hypnotism thrown in. He succeeds and the curtain goes down on his Satanic Majesty rubbing his hands with diabolical satisfaction and exclaiming "Good Work! Good work!" A visible devil is superfluous and his presence as a *persona dramatis*, after the first flush of novelty, stales. He becomes a bore, and his too obvious tactics are simply too obvious.

Mr. Sothern and Mr. Mantell, who since the death of Mr. Mansfield are the only interpreters of the classical drama on our stage, have been playing in their respective repertoires in New York to well filled houses. It is gratifying to see the public respond so readily to the legitimate. Mr. Mantell shows a strong preference for the Shakespearian play, and should be credited with a laudable effort to interpret the heroic. Unfortunately he does not altogether rise to the situation. Macbeth and Lear are roles for supreme actors only, and Mr. Mantell has not the dramatic stature. Indeed Shakespeare requires a whole company of excellent actors and to interpret him inferiorly is to bungle him. Mr. Sothern wisely chooses the romantic drama as the preponderant in his repertory. He is always intelligent and in his romantic rôles, such as Francois Villon, interprets with spirit and fire. It is perhaps out of filial piety that he still includes Lord Dundreary

in his repertory. The truth is, Lord Dundreary is a dismal relic of an inane type of humor long since, and better, forgotten. All in all, however, Mr. Sothern stands head and shoulders eminent in his profession. Though by no means a great actor, his intelligence, his energy, and his general artistic appreciation have achieved many notable and gratifying successes.

On the whole, the dramatic season has not been notable for many new plays of sterling character. With the exception of "What Every Woman Knows," it has been weak and, when not nondescript, notorious in the presentation of decadent material. Public protest against the salacious character of some of its productions may prove effective as it has roused the managers to a half-hearted defence, which poorly disguises an apology.

CONDÉ B. PALLEN.

PERSONAL

Miss Ruth Johnston, daughter of the late Richard Malcolm Johnston, has placed on exhibition at the Maryland Institute a collection of pen sketches and water colors which the Baltimore *Sun* critic says has not been rivaled in many years. Miss Johnston is a native of Georgia. She began her studies as a special student of the Maryland Institute, and later entered the Art Students' League of New York. Last summer she made a tour of some of the little French-Canadian villages on the St. Lawrence, Ste Anne de Beupré, L'Ange Guardian, Grande Rivière and St. Joachim, which are among the reproductions in water colors.

Bishop John N. Stariha, of Lead, South Dakota, has resigned his see on account of ill-health, and will retire to his old home in Austria. He was consecrated first bishop of the diocese Oct. 28, 1902, and is 69 years old.

Rev. Dr. Louis A. Lambert, the venerable editor of the New York *Freeman's Journal* and pastor of Scottsville N. Y., celebrated his sacerdotal golden jubilee on April 29. The proper date was Feb. 11 last, but the delay of the commemoration served rather to increase than diminish the local and general manifestations of the great esteem in which Father Lambert is held. AMERICA gladly offers the venerable jubilarian its heartiest congratulations.

Archbishop Gregorio Aguirre, of Burgos, has been nominated by the King of Spain to be Patriarch of the West Indies and Archbishop of Toledo in succession to the late Cardinal Sancha y Hervas. He is seventy-four years old.

SCIENCE

Is space perfectly transparent? Does the light of a star, traveling at the rate of eleven million miles for centuries and possibly for milleniums, passing over distances that stagger the imagination and bewilder the intellect, does this light pay no toll and suffer no diminution other than imposed by the optical law of the inverse square of the distance? The answer to this question cannot but profoundly modify our ideas of the distances of the stars and the size of the visible universe. For, if there are losses on the way, stars are farther away, or they are brighter, or they are larger than our measurements would seem to show. It is with good reason, therefore, that astronomers should take up this question with great earnestness and strive most energetically towards its solution.

There are at least two general causes that might diminish the light of a star. The first of these is its interception by intervening bodies, the innumerable shooting stars and meteors that are continually entering our atmosphere and ending or modifying their interplanetary roving, the various meteor swarms that the earth encounters periodically at definite points in its orbit, the many comets that course through our solar system and scatter the pulverized products of their disintegration all along their trajectories, the sun's corona which extends to unknown dimensions, the radical light which is believed to be matter reaching from the sun as far as the earth, and the Gegenschein or counterglow which is probably its extension to an unknown distance beyond: all these and many other facts more than insinuate that throughout our solar system and the universe at large there must be countless bodies of all sizes, from the massive planets through the smaller asteroids to the meteors, down to particles of dust, to the very molecules of matter and chemical ions, which the sun's light scatters more than its gravity attracts. These are all opaque bodies and must intercept light. Even if there were but one grain of sand to a cubic mile, or one to a hundred or a thousand cubic miles, space is so large than even infinitesimal size becomes formidable when multiplied by infinite number, and myriads upon myriads of opaque bodies on the long road traversed by a beam of starlight must at least partially diminish its intensity. There is, therefore, sufficient evidence that there must be a loss of starlight in space, and astronomers generally accept this as a fact.

Again, if opaque bodies in proportion to their size intercept all light, translu-

cent and transparent bodies exert a selective absorption, they exact toll in specie upon certain colors or wavelengths. That such absorption also must exist either upon the celestial bodies themselves or in the interplanetary or interstellar spaces, is evidenced by our own atmosphere, by the sun's chromosphere, the atmosphere of some planets, and by the gaseous emanations of comets and nebulae. The consequence of this absorption must be a modification of a star's spectrum, and when very great, even of its visible color.

The second general cause which might partially at least extinguish the light of a star, would be the want of perfect elasticity of the luminiferous ether. Should the ether itself appropriate part of the energy given to it to carry, should it tamper with the wave length or the frequency, and degrade a certain percentage of light to the useless form of heat, should it, as it were, become fatigued, there would be a further exacting imposed upon the slender ray of light as it wends its weary way from the confines of space to the telescope or the photographic plate. These being the a-priori considerations, what is the fact in reality? Is there actually a loss of light in space, and if so, what fraction is thus lost?

As to the first cause, a partial extinction of all rays or of some of them only, Professor J. C. Kapteyn, of Groningen, Holland, calls attention in the *Astrophysical Journal* of January, to the fact that as we descend the scale of stellar brightness the stars increase in number, that is, as the stars are more faint they are more numerous, until we reach a certain magnitude, after which they begin to thin out perceptibly. This thinning-out, which is equal in all directions, is either real or apparent. If real, then our sun must hold an exceptional position either near the centre of the stellar universe or near the place of maximum density. If apparent, then light suffers absorption, and the thinning-out of stars equally in all directions is its natural consequence. He considers the latter alternative the more probable one, and proposes the provisional value of a loss of 16 thousandths of a magnitude for a distance of 33 light-years, or a parallax of one-tenth of a second. This would make a star appear to be one whole magnitude fainter for every additional distance of about 2,000 light-years. What this means in miles may be found by multiplying the 2,000 by the length of a light-year, which is about 63,000 astronomical units, that is, 63,000 times 93,000,000 miles.

Prof. Kapteyn is also of the opinion that certain classes of stars show some absorption lines or bands in their spec-

tra, and in the comparison of two such classes he found that the one in which the absorption was greater, was in reality farther away. The data at hand are, however, too meager as yet to enable us to draw a safe conclusion. If such absorption really exists it must totally eclipse the light of the stars at a certain distance, so that we are, as it were, in a fog and shall never, in spite of increased optical means, be able to see the limit that the Infinite and Almighty Creator has set to His visible creation.

In regard to ether fatigue, Prof. Peter Lebedew, of Moscow, in the *Astrophysical Journal* for March, very vigorously combats its physical possibility and says that the assumption that there is absolutely no dispersion in pure ether forms the basis of all our electro-magnetic theories, and that, therefore, it is not permissible, as Tikhoff and Nordmann have done to propose such a dispersion even as a provisional hypothesis to satisfy certain observations. He then explains these observations on purely physical grounds, and ends by saying that we must regard space as entirely free from our demonstrable dispersion of light.

WILLIAM F. RIGGE, S.J.

SOCIOLOGY

The fact that the secular papers have published a sympathetic article on Catholic Sisterhoods marks the contrast between the sentiment of to-day and of the not very distant period when the press was filled with "harrowing tales, found to be without foundation" of alleged nuns, especially of one "notorious character who had never been in a convent." Mr. Has-kin's summary of the history, growth and labors of our Sisterhoods is a detailed development of his opening paragraph:

"There are 56,000 devoted Catholic women in the United States engaged in that beautiful work which finds expression in the labors of such organizations as the Sisters of Charity, Sisters of Mercy and Little Sisters of the Poor. They have over 600 colleges and academies for women, 700 institutions of charity and 3,000 parochial schools; they have a million orphans, patients, strays, waifs and aged people to care for, 70,000 girls in their colleges and academies and 800,000 children in their parochial schools."

He adds that some American Episcopalians and one Lutheran body "have found it advantageous to follow the example of Catholics."

Energetic measures have been taken in Ireland within the last two years against the ravages of the "White Plague." The National Health Crusade, under the presidency of the Countess of Aberdeen, sent

lecturers and distributed literature everywhere, and established nurses and dispensaries in many districts. They also enrolled in the movement the schools and institutions of the country, and they have now opened a Tuberculosis Exhibition in Dublin. Dr. Philip, of Manchester, said that frequent tribute was paid at the Washington International Congress last year to the efficiency of the Irish organizations, and he asked their aid in initiating similar work in London. An objection, which has been made in New Orleans and other cities where the anti-tuberculosis campaign has been specially vigorous, was also raised in Dublin, that this constant agitation of the subject tended to create a panic; but Mr. W. H. Murphy replied: "Let us have a panic by all means; 'tis better than consumption." The reports declared that the progress of the disease was arrested and that there were good hopes of its speedy extinction.

Usually the Holy Father gives no audiences on the last three days of Holy Week. This year he made an exception in favor of a deputation of German workingmen whom he received on Holy Saturday. In their address they said that their fellow workingmen were happy to appear at least through representatives before the Father of Christendom. "The great progress of our times create special dangers for us," they said, "and we need guidance. We shall ever be grateful to Pope Leo XIII for his immortal encyclical 'Rerum Novarum,' in which he points out the remedies against the social evils of our day. We have profited by his doctrine. We expect the State to help us in our needs but we know that we have also to help ourselves. We have formed societies according to his instructions which are federated and number 400,000 members. Each has a priest as director. In these societies, besides legitimate efforts to redress grievances we purpose, too, to combat the dangers of Socialism. For this purpose many Catholic workingmen have affiliated with the Christian Workingmen's Societies, which consist of both Catholics and Protestants." The Holy Father listened with the greatest interest, especially when the speaker entered into the details of their organization. After expressing his joy at their coming, he said: "It gives me great pleasure to hear that you have profited so well by the excellent teachings of Pope Leo XIII, my predecessor, and that you have organized according to his directions. You have also my full approval in your combining with non-Catholics for the purpose of preserving in your nation the tenets of Christianity. Another cause of great joy for me is that your priests unite so actively with you in your societies."

ECCLESIASTICAL NEWS

—An attempt to blow up the New Orleans Cathedral by a dynamite bomb, on April 25, has excited wide indignation not only in that city but throughout the State. This handsome and spacious edifice is one of historic interest and perhaps the oldest cathedral in the United States, having been built in its present form more than a century ago. The explosion damaged or destroyed the fine organ, frescoes and stained glass windows, but fortunately inflicted no permanent structural injury. The ladies of the city have guaranteed to make good the loss, and such is the feeling aroused at the sacrilegious nature of the crime that the Mayor of New Orleans, the District Council of the Knights of Columbus, and the Governor of Louisiana have offered rewards for the discovery of the miscreants.

—A favorite idea of Pope Pius is the introduction of a catechism for the whole Church or at least for such peoples as speak a common tongue. On April 4, the Holy Father received in audience the representative of the firm of Frederic Pustet, Marchese Antenotti, who presented to His Holiness the Italian translation of the larger catechism of Father Deharbe, S.J. The Pope said he considered this catechism the best handbook now in use, and heartily recommended it to the catechists of Italy.

—Catholic societies in Austria are inaugurating a pilgrimage to Rome on the occasion of the canonization of Blessed Clemens Maria Hoffbauer, the Redemptorist, which will take place on May 20. Blessed Hoffbauer spent the last twelve years of his life in Vienna, and was called by Pope Pius VII an ornament to the clergy and a column of the Church.

On Wednesday in Holy Week the Pope received in audience 350 Austrian "Mittelschüler," i.e., high school and college students. "You spend your Easter vacation in journeying to Rome to see her treasures and monuments," said the Holy Father, "but strengthen your Faith by prayer at the tombs of the martyrs and by the reception of the Sacraments. I welcome and bless you all, your studies, your dear parents and teachers, and I implore God to bless your Emperor who for sixty years has given an example of Catholic Faith and has ruled over his peoples as a true prince of peace."

—America is not the only nor the first country in which Catholics of foreign nationalities have their separate churches with clergy of their own race. In Rome, many were built centuries ago, and to-

wards the end of the sixteenth century the numerous German colony in Naples, made up of tradesmen, printers, goldsmiths, woodcarvers and other artisans, obtained the exclusive use of a church which they called "Santa Maria dell' Anima," in imitation of the famous national German Church in Rome. With the approbation of the archbishop a confraternity was formed for the support of the church, which by royal sanction became a chartered society. To it belonged the Tedeschi, i. e., immigrated Germans, and the Giannizzeri, Italian-born children of Germans. Among the charitable foundations connected with the Church one especially worthy of mention, provides for the payment of certain sums, to enable poor German girls to marry. When the ancient structure was condemned by the city to make room for modern improvements, the present building was erected and consecrated in 1900. The Rector today in charge of the Neapolitan Anima, Rev. M. Toll, D.D., has just issued a history of the Church in most attractive form.

—On May 21 Bishop Fabiano Landi, of Tuscany, Italy, who is engaged on the missions in China, will sail from San Francisco to continue his work there. He will be accompanied by the Rev. Antonius Murphy, O.F.M., who is the first American to volunteer for this mission, and who was ordained in Boston on April 30, in the Church of the Italian Franciscans. His native town is Canton, Mass., a singular coincidence.

—Lord Strathcona has sent a check to Archbishop Bruchesi, of Montreal, for the benefit of the Home for Incurables at Cotes des Neiges.

—An international congress of the St. Vincent de Paul Society was held in Rome the third week in April. Nearly every country was represented. The delegates were received by the Holy Father, to whom they were introduced by Cardinal Vincenzo Vannutelli, protector of the society. The President General, M. Paul Calon, then read an address of filial homage, calling attention to the fact that the delegation comprised not only Italians, French, Belgians, Dutch, English and Swiss, but representatives from the conferences in the United States, Canada, South America and Australia. The annual growth, he said, was about 200 conferences, and the amount distributed 14,000,000 francs.

—The Little Sisters of the Assumption, the servants and nurses of the poor, whose work is well known in New York, are the latest victims of persecution by the French Government. Their mother-house at Gruelle (Paris) and all its branches throughout France are shortly to be confiscated. At Gru-

elle the workingmen have clubbed together to look after the nuns when they are sent adrift. On Low Sunday 600 of these workingmen made their Easter communion in the sisters' chapel at Gruelle.

—Assistance for the Syrian Maronite congregation in New York, of which the Rev. Francis Wakim is rector, has been given by the cathedral parish. Father Richard O'Hughes lectured for them on April 23 and Mgr Lavelle, V.G., added a brief address in which he expressed the hope that in the near future they would have a fine church of their own.

—The new Bishop of Cleveland, the Right Rev. John Farrelly, was consecrated in the chapel of the American College, Rome, on May 1, by Cardinal Gotti, assisted by Bishop Kennedy, rector of the American College, and Bishop Morris, coadjutor of Little Rock, Ark. Practically all the members of the American colony in Rome were present, with a number of ecclesiastics of high rank. The new bishop was the recipient of several beautiful gifts. Bishop Kennedy presented him with a work of art, Monsignor Morris with a pastoral staff, and the students of the American College with a solid silver service. A fine pectoral cross was the gift of the Cleveland students at the college, and a rich rochet was given by the Most Rev. W. O'Connell, Archbishop of Boston.

—The Mexican Catholic daily, *El Tiempo*, has an extended account of the ascetic life and adventurous missionary labors of Mgr Mora, lately promoted to the Archiepiscopal See of Mexico. It is a story of exciting interest. When Bishop of Tehuantepec in the Southeastern extremity of the Mexican republic, he was wont to travel on foot, or riding a mule, often unaccompanied, through pathless wilds of brush and desert, treading ravines and climbing mountain precipices. He penetrated the remotest Indian settlements, wherever a soul was to be found, unmindful of oppressive heat, poisonous insects and the wild beasts of the forest. Making it a rule never to carry with him provisions, he traveled in the most primitive fashion, living after the manner of the natives. In consequence he often went without food whole days together, but he made converts and strengthened Christianity everywhere. Stories of his adventures, miraculous escapes, and, above all, of his heroic toil, were told among the peasantry from Tehuantepec to Mexico, and hence at his recent inauguration as Archbishop of the metropolitan see, the citizens turned out en masse and gave him a reception of unprecedented enthusiasm; all of which augurs well for the future prospects of Catholicity in Mexico.

PLATFORM AND PULPIT

The Rose-Dickie Debate

A series of three debates between Mayor David S. Rose, of Milwaukee, and President Samuel Dickie, of Albion College, Michigan, on the subject of Prohibition, is attracting wide attention in the middle west. They are both forcible speakers, and each is regarded as a champion by the partisans of his side. Each speaker is endeavoring to prove that the Catholic Church favors his side of the argument.

At the Chicago debate, April 30, Mr. Dickie brought out the following points. Employers of all kinds have learned by experience that the moderate drinker is not to be trusted. In confirmation of this the U. S. Department of Labor has found that 90 per cent. of railways, 79 per cent. of manufactories, 88 per cent. of trades and 72 per cent. of agriculturists discriminate against employees who use intoxicants as a beverage. Public sentiment favors prohibition, and most churches put a black mark on the liquor traffic; the Third Plenary Council of Baltimore urged Catholics to get out of the saloon business. Finally Mr. Dickie maintained that the saloon, by its constant manipulation of politics, had become a danger and a menace to the whole country.

Mayor Rose argued that prohibitionists are illusionists and sensationalists. He stated that New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, Michigan, Iowa and Nebraska had adopted prohibition, and afterwards wiped it off the statute books. In New York, Indiana and Wisconsin, prohibitory laws had been passed and found unconstitutional. The only two States that have clung to the fantasy for any time are Maine and Kansas, and in Maine the record of prohibition is a record of hypocrisy and contempt for law. Mr. Rose then quoted from a speech of Rt. Rev. Mgr. Franz Goller, pastor of SS. Peter and Paul's Church of St. Louis: "The Pope certainly does believe in temperance, that is, moderation in all things, but not absolute prohibition. That is not the spirit of freedom, but of autocratic government. The Holy Father himself takes a glass of wine, and believes that men should be allowed to use their own judgment in what they should eat and what they should drink, and not have other men decide such matters for them." The following extract from an interview with Cardinal Gibbons, which appeared in the *Baltimore News* was also read. "As a citizen and a churchman who loves his native city I am profoundly impressed with the sense of its temporal

and moral welfare. Liquor would be sold here quite as abundantly under prohibition laws as under well-regulated license. The consequence will be that liquor will be dispensed contrary to law instead of being revenue, which is so much needed for the government of this community. When a law is flagrantly and habitually violated it brings legislation into contempt. It creates a spirit of deception and hypocrisy, and compels men to do insidiously and by stealth, what they would otherwise do openly and above board. You cannot legislate men by civil action into the performance of good and righteous deeds."

Mr. Rose closed his side of the debate by saying that the true solution of the liquor question lay not in prohibition, but in the strict enforcement of sane and reasonable legislation for its proper regulation.

F. CASSILLY, S.J.

On Monday evening, April 26, the Rev. Emmanuel de la Morinière, S.J., professor of philosophy in Spring Hill College, Mobile, Alabama, lectured in the hall of Fordham University on King Lear. He was introduced by Rev. Father Quinn, S.J., rector of the University. The lecturer more than sustained the reputation for histrionic and oratorical skill which he brings with him from the South. His delivery is vividly dramatic without being at all theatrical. The chief merit of his lecture, however, was its wide and deep generalizations on the life and works of Shakespeare, provoking thought and impelling the hearer to verify for himself this new light on the myriad-minded poet. Father Quinn voiced the feelings of the audience when he thanked the reverend lecturer for this instructive and suggestive lecture.

Preaching at the recent dedication of the St. Austin's Chapel in Austin, Texas, the Rev. M. J. Kirwin, rector of Galveston Cathedral, pointed out a marked resemblance between the conditions St. Austin found in England and those which prevail to-day in Austin, Texas, where under the shadow of the university, the Paulist Fathers have built St. Austin's Chapel. "The Paulist Fathers," he said, "have also journeyed from afar to preach here the same message, and King Ethelbert's answer to St. Austin summarizes the attitude of the university to this Catholic Chapel. 'Since you have come as strangers from so great a distance, and as I take it, are anxious to have us also share in what you conceive to be both excellent and true, we will not interfere with you, but receive you rather in kindly hospitality. Moreover, we make no objection to

your winning as many converts as you can to your creed.'

"Many earnest Catholics deprecate the establishment of Catholic chapels near State universities. The atmosphere of too many of our State universities is agnostic; the Catholic student, imbued with the critical spirit of his age, deeply impressed by the religious and social difficulties which are raised in the lecture hall, and which he is not prepared to solve, too often makes shipwreck of faith and morals. We have our own educational institutions to which we constantly urge Catholic parents to send their children. But when we have done our best, we find that Catholic students do attend such universities and the problem of their spiritual needs confronts us. It is an old problem. The local bishop had to look after the Gregorys and Basils in the pagan universities of Athens and Antioch, as the German bishops are doing now for Catholic students in secular institutions and as Rt. Rev. Bishop Gallagher has done in entrusting to the Paulist Fathers the spiritual guidance of the Catholics of Texas University."

"The only church which is dealing with the spiritual development of her little children in the right manner is the Catholic Church." This assertion was made recently by the Rev. T. DeWitt Talmage, a Presbyterian minister in Philadelphia, during a sermon on "Children's Vision." "One fact is certain," continued Mr. Talmage, "the Catholics train their children for the Church, and the result is that they are going ahead by leaps and bounds. The coming universal creed is the Catholic creed, unless we, as a church, shall have the brains of the Catholic priests and put the chief emphasis of our spiritual work into moulding our children under twelve years of age for God."

LETTERS TO THE EDITOR

To the Editor of AMERICA:—

It is in the Protestant universities and colleges that Catholic books are most needed. An attendant at the Valparaiso University, Ind., where there are three hundred students, writes me for information on free will, persecution, etc. There are infidel teachers everywhere, and the Protestants are mighty glad when the Catholics can answer them. In fact, they pray and hope that the Catholics may be able to stop the mouth of these infidel masters. One Protestant called the professor a coward for daring to attack, because they had not the proper books of reference to answer him.

Could you make a list of twenty-five or fifty of the most necessary books on the existence of God and the folly of sub-

jectivism, the superiority of the Christian philosophy, especially the solidity of the Thomistic system; the just rules of Christian social systems which the Catholic Church established in the middle ages, and even in the regenerated Roman Empire; her modern efforts to stand between the socialist and the monopolies; the progress and the refinement that the Catholic Church establishes everywhere; the contrast between the artistic Germany of the Catholic times and the degraded Germany of Luther?

The refinement of the Celtic and the Latin races is due to their purity, and it is the same in our Teutonic people who remained faithful to Christian modesty. That alone would offset the continual boast of the ascendancy of the Protestant or infidel races and their inventions which are more ours than theirs. Means ought to be found to introduce "The Catholic Encyclopedia" into every university of the land, besides such books in English as describe the prosperity of Catholic Belgium, Bavaria, etc. If we can offer authoritative statements of our doctrines, and our achievements, many schools and libraries might place such books on their shelves. But it is the quality that must be looked after because they may be willing to buy fifty volumes asked by their readers, and not five hundred. If lists could be prepared, they would be taken up by one hundred seats of learning, or libraries where they would do much good.

Respectfully yours,

JULIUS E. DE VOS.

To the Editor of AMERICA:—

In going over my historical data for the article on the Greek Catholic Church in America, I find a curious coincidence which may be of interest to you in regard to your new publication, and which I give briefly as follows:

In 1885 Father Ivan Volanski was sent to the United States by Archbishop (afterwards Cardinal) Sembratovich, Metropolitan of Lemberg, as the first Greek Catholic missionary priest. In 1886 he built the first Catholic Church at Shenandoah, Pennsylvania, and founded parishes in several other places where churches were afterwards built. Finding his Ruthenian people without any reading matter in their own language, he sent to Galicia for Russian type, and in the latter part of 1886 obtained a few fonts of Russian type from the printing office of Shevchenka, in Lemberg. Then he commenced the publication in Little Russian (Ruthenian) of a Catholic paper, issued every two weeks, at Shenandoah, Pa., under the name of *AMERICA*. This paper lived until about 1890. Thus the first Catholic paper or review, which I know of, bearing the name *America* was published by a priest of the Greek rite.

The above fact may be interesting for

you to know, especially in view of the hard struggles for the poor and uneducated Ruthenian Greek Catholics to make their way in this country, hampered as they were by lack of English, a different rite, Slavic nationality and the direst poverty.

Yours sincerely,

ANDREW J. SHIPMAN.

WELCOME FROM THE PRESS

We have received the first number of the *AMERICA*. We like it. It is a brave paper—full of sublime assurance and boundless ambition. It says it will be the greatest Catholic paper in the United States; and we believe it will. It says it will occupy a sphere all its own and all to itself. We think it will. It has undertaken a task never before essayed by a Catholic paper in America, and while it fully realizes the vastness of the undertaking, it proclaims its ability to successfully prosecute it. We hate editorial humility. It is always insincere. We do not think there ever was so much self-assertion and contempt of rivals expressed in so short a space as St. Thomas, the least selfish of the saints, gives us in the dozen lines of the "Prologus" to his "Summa." Therefore, we heartily welcome this most pretentious of Catholic publications, and wish it boundless prosperity. We would say more: if all succeeding numbers are as good as the first it will be a credit and encouragement to us all.—*The Western Watchman*.

It is a scholarly periodical, and just popular enough to interest the vast mass of the people as well as those who have had the benefit of a more liberal education.—*The Catholic Telegraph*.

AMERICA will be on this continent, a Catholic weekly of the very highest class. The articles are the work of some of the ablest writers in the country. The quality of the paper and the typographical appearance of the new weekly place it in the very first rank.—*Catholic Record*.

The new Catholic weekly, *AMERICA*, which takes the place of the venerable monthly *Messenger*, is at hand, and is quite in keeping with promises made.—*Catholic Union and Times*.

It is time that Catholics should turn with confidence and pride to a reliable, interesting, commanding Catholic Review of the week such as *AMERICA*. We hope that the Catholics with persistent zeal will not only subscribe for *AMERICA* and read it regularly, but that they will make a concerted and successful attempt to ask for *AMERICA* at the news stands, book stores and in railway trains and thus help to spread the usefulness of this magazine.—*Toledo Record*.

It replaces *The Messenger*, which was always a joy to handle on the first day of every month. AMERICA will come weekly, freighted with well-expressed Catholic thought on every subject of the day worth a thought, in religion, science, literature, art and politics.—*New York Freeman's Journal*.

The new Catholic weekly review, entitled AMERICA, which displaces *The Messenger*, the eminent Catholic monthly, has made its appearance, and fulfills all the expectations which its preliminary prospectus called into being. It is a methodically arranged publication, comprehensive in contents and moderate and dignified, but quietly authoritative, in its editorial pronouncements on current questions.—*Catholic Standard and Times*.

Neat in appearance, clear of type, and convenient in size, it will fill a much needed want at every fireside in America. There is no one interested in Catholic work but will greet it warmly, for we all realize the necessity of such a medium for the expression of Catholic desires; an organ which will be a vehicle for the expression of the trained intellect, and lofty Catholic thought, as well as to combat the many fallacies of the day. This AMERICA will do. The inaugural number is, in itself, sufficient evidence of that.—*Irish American*.

In the field of American Roman Catholic journalism a new weekly review, AMERICA, published in New York, has appeared. With the coming of the new review passes the monthly *Messenger*, the well known magazine, which has been merged with the new weekly publication. Many of the former editors of the *Messenger* are on the staff of AMERICA. The new journal is an adaptation of its predecessor to meet the needs of the times, which needs are felt to be too urgent to be satisfied by a monthly periodical.—*Boston Herald*.

The first number of AMERICA, the new Catholic review published in New York under the direction of the Jesuits, gives evidence in its comprehensiveness, its actuality, its broad interest and scholarship, its temperate and courteous tone, that it will serve admirably to take the place of an exponent of Catholic thought in this country such as the *Tablet* takes in England. The announcement of its projection raised high expectations in all those who are interested in the worthy expression of the Catholic point of view and in the elevation of the tone of Catholic journalism, and it is much to say that the reality has surpassed expectations. Every thoughtful Catholic will welcome AMERICA, and every Catholic editor in the country will wish it the success it deserves. Such a national review, covering a field and taking a place that cannot be filled by any local journal,

will serve only to strengthen the cause in which all of us are spending energies and sowing hopes. AMERICA is able to take its place with the best secular reviews and supplies a mouthpiece for the Catholics of America such as they have never had before.—*Catholic Universe*.

It is a dignified, finely printed and well-written weekly, the equal of any high-class secular periodical in the land.—*The Catholic News*.

AMERICA, intrinsically, comes up to to our expectation. We regard it as the beginning of a Higher Catholic Journalism in this country. It combines all the essentials and features of a review and a news-journal, faithfully mirroring the whole Church and bringing us in contact with Catholic thought and activity all over the world.—*The Record*, Louisville.

To have so many of these momentous questions and needs of the time adequately dealt with from week to week in a single periodical, by writers of high scholarship and dialectical skill, can not fail to redound to the good of religion and the uplifting of Catholic journalism. We wish the new venture abundant success.—*Southern Messenger*.

The articles are the work of some of the ablest writers in the country. The quality of the paper and the typographical appearance of the new weekly place it in the very first rank.—*The Catholic Record*.

If AMERICA can hold to the high note of excellence it has taken in its first number and sustain the pitch for the future, then, we do not hesitate to say that, as a Catholic weekly it will not be surpassed by any review in Europe or America.

The journal throughout is a serious, concise review, dealing only in current, timely subjects, and the contributions which it bids fair to make to the cause of Catholic truth ought to constitute a great force for enlightenment on this continent.—*Winnipeg Catholic*.

What is Said of America.

... Its worth is recognized: it is a necessity and not a want. ... The name of the new periodical is no misnomer. I am comparing it with others across the water, and I am proud of our own.

B. ELLEN BURKE.

*The Sunday Companion Pub. Co.,
New York.*

... AMERICA falls short in no way of the highest expectations.

J. B. CULEMANS.

Moline, Ill.

... It is fine in every respect. The matter is not only first class, but the arrangement and style of the review make it pleasant to read.

P. C. GAVAN, Chancellor.

Baltimore, Md.

... It is a splendid example of Catholic journalism. ... It will be a leader among the higher class of publications in this country, one noted for its style and the accuracy of its observations

AUGUSTIN McNALLY.

The Tribune, New York.

... I venture to foresee in your AMERICA not only the nucleus of a long-desired Catholic daily, but, at the same time, an able antidote against the terrible poison of all the liberal press associations of the world. STEPHEN F. CHERNITZKY.

South Norwalk, Conn.

... Permit me to congratulate you most heartily on your splendid new enterprise, AMERICA. I hope and pray your AMERICA will by and by develop into a Catholic daily, which is so much needed.

FR. GABRIEL, O.S.B.,

Ponchatoula, La.

... AMERICA, ... to my mind, will fill a long-felt want in the Catholic Church, and be a weekly of undoubted merit, which will be interesting to the public at large.

ADRIAN A. BUCK.

The Gorham Co., New York.

... All possible success to the AMERICA. The name is propitious, and the want of such a paper long felt.

C. M. BOLAND.

St. Louis, Mo.

... *The Messenger* was a great work, and I trust the new one will be greater.

Cairo, Ill.

J. C. CROWLEY.

... It is the best thing that has been done to draw the attention of the American public to the Catholic Church in my memory,—better a great deal than several million dollar cathedrals.

THOMAS J. KERNAN.

Passaic, N. J.

... It is most charming and interesting in every way,—all that you promised to make it. JOSEPH H. SMITH, S.J.

... We are more than pleased with the initial numbers of AMERICA. Replete with good things the review is fully up to expectations and is winning golden opinions on all sides.

EUGENE MAGEVNEY, S.J.

Omaha, Neb.

Creighton University.

. . . The undertaking is splendid, and it is placed in proper hands.

P. E. ROY, A.B.

Quebec.

. . . The establishment of the new weekly is a step in the right direction.

J. P. ROACH, O.P.

Somerset, O.

. . . The first number of AMERICA has fulfilled the promises made prior to its appearance.

JOHN NEUMANN.

Chicago, Ill.

. . . The initial number of AMERICA came to us last week and was truly satisfactory and most interesting. I was delighted with the information and the philosophical principles it brought to us.

A. J. HERBERMAN.

New York.

. . . AMERICA is the kind of a paper we want for our Catholic homes.

JAMES SCHWEBACH,

Bishop of LaCrosse, Wis...

. . . Your last issue of AMERICA is excellent, and far surpasses the first. If I tell you that I read it from beginning to end, and that, with unabated interest and pleasure, I make a confession that rarely happens in my life. Your editorial reply to the Papal Veto article of *The Outlook* is admirable.

H. G. GANSS.

Carlisle, Pa.

. . . I am delighted with AMERICA. I feel confident that it is going to exercise a potent influence.

H. S. CARRUTH.

Dorchester Center, Mass.

. . . I received AMERICA a few days ago, and thank you very much for it. Everybody admires it and anticipates a future of usefulness for it.

TIMOTHY BROSNAHAN, S.J.

Woodstock, Md.

. . . The Messenger was ever welcome; so will AMERICA be.

JOHN M. CAMPBELL.

Philadelphia, Pa.

. . . Just what we expected and looked for. It is bound to be a success.

FRANCISCAN FATHERS.

Chillicothe, Mo.

. . . May the lusty new-born wax prosperous and powerful, and in due time become the mighty daily we are praying for.

JOHN H. STAPLETON.

Hartford, Conn.

. . . Though young it improves with age.

C. J. WARREN, C.S.S.R.

Esopus, N. Y.

. . . Wishing you success with a world-wide circulation.

BRO. MICHAEL.

Toronto, Can.

. . . It shall be my pleasure to find that AMERICA will prosper, and I shall make my influence bear appreciation for the same among my friends.

ANTON LASLEBEN.

St. Paul, Minn.

. . . I have received with pleasure the first number of your new review AMERICA, and shall be truly happy to receive the publication regularly.

F. X. CLOUTIER.

Bishop of Trois-Rivières.

. . . It is good from every point of view. . . I wish you every measure of success, and I know such a publication cannot fail to merit it.

THOMAS A. FLYNN.

Flagstaff, Arizona.

. . . I rejoice in the prospects of your healthy Catholic weekly.

E. M. LOFTUS.

Britton, S. Dak.

. . . I received the first number of AMERICA and am very much pleased with it.

JOHN McVERRY.

Winchester, Va.

. . . It is just the thing that is needed to-day among Catholics.

PETER J. CANNON.

Clinton, Mass.

. . . I cannot express the feeling of joy I experienced when I opened the first number of AMERICA.

PETER J. GROSNICK.

Manawa, Wis.

. . . I congratulate you on the two numbers of AMERICA which have thus far appeared.

A. J. MAAS, S.J.

Woodstock, Md.

. . . It is a review that will be welcomed by all the priests and Catholic lay-people, and let us hope by many non-Catholics.

JOHN DUFFY.

Ellendale, N. Dak.

. . . I think many converts have missed a more philosophical and literary weekly which your sample copy sent to me seems destined to supply.

M. A. W. HEATON.

New York.

. . . I have perused the first issue of AMERICA very carefully, and I may add, critically. If my opinion is worth having,

I can express it best by enclosing my subscription.

J. R. ROSSWINKEL, S.J.

Chicago.

. . . AMERICA, I am sure, will be a great success. I have read it with much pleasure.

SARA R. LEE.

Washington, D. C.

. . . Wishing your interesting review all the success it so well merits.

G. DE ROQUEFEUIL, Sec'y.

Convent Sacred Heart, Rochester.

. . . In my estimation AMERICA is supplying a long-felt want in American Catholic journalism. It is most refreshing to feel that, at last, the Catholics of our country can have, at first hand, and that every week, a reliable digest of things happening the world over, and of paramount interest to every member of the Church.

JOSEPH M. WEHRLE.

St. John's Church, Bellaire, O.

. . . I am delighted with the opportunity of becoming a Charter Subscriber of your grand AMERICA.

E. BASSETT.

Linlithgo, N. Y.

. . . AMERICA is just the kind of publication that I have been wishing for.

B. G. TRAUDT, Chancellor.

Milwaukee, Wis.

. . . I congratulate you on your latest venture, second only to "The Catholic Encyclopedia."

Rt. REV. J. J. SWIFT.

Troy, N. Y.

. . . The first issue of AMERICA was read with deepest interest, for it gives promise of filling a long-felt want.

ACADEMY SACRED HEART.

Clifton, O.

. . . I offer my kind wishes for the success of the new review AMERICA, and hoping that you may receive thoughts from God which may be as pearls to the famished minds of our American countrymen who will welcome the light of truth.

Wishing you every success and the blessing of God on your work.

RICHARD P. DOOLAN.

Los Gatos, Cal.

In your new journal beauty of type will be one of the things that count, if the reading public like good printing as well as I do.

ANDREW J. SHIPMAN.

New York.

AMERICA

A·CATHOLIC·REVIEW·OF·THE·WEEK

Vol. I. (Price 10 Cents)

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CHRONICLE

The President and Porto Rico.—President Taft's message to Congress, May 10, is a detailed exposition of Porto Rico's economic and political conditions outlined in *AMERICA*, May 1. Under the Foraker Act, May 1, 1900, the Porto Rico legislature consists of the Executive Council of eleven members (not less than five natives) appointed by the President, and the House of Delegates, which is elective. All the present Delegates belong to the Unionist or Anti-American party, under the leadership of Munoz-Rivera, an ambitious editor, who aims at absolute control of all administration. To this end he drew up certain bills, and insisted that they be passed by the Council unamended; otherwise the House would refuse supplies. These bills demanded: 1. County government which put internal control in his hands; 2. Manual training schools of a nature at variance with the constitution; 3. Agricultural banks; and 4. Selection of assessors by the largest taxpayers. The dangers obviously inherent in the third and fourth proposition are made certain by the fifth: a bill to increase the elective municipal judges from 26 to 66. The elected judges were already "a political instrument in the hands of the central committee," that is, of the Unionist editor; and the Executive Council declined to strengthen that instrument. Then the Delegates refused to vote supplies for the coming year, producing a political dead-lock. Though the Executive seems empowered to make ap-

propriations, in practice the legislature has done so, and as the Washington deputation of Delegates has remained obstinate, Mr. Taft recommends an amendment to the Foraker Act providing (as in the Philippines and Hawaii) that when the legislature adjourns without voting the necessary supplies, the Auditor shall draw a sum equal to the previous appropriation. When this amendment is enacted adjustments of the organic laws should be considered by Congress.

Mr. Taft states that since Porto Rico freely passed over to us, she has been "the favorite daughter of the United States"; that we have turned over to her all her revenues and even contributed from the U. S. treasury; that her school attendance has quadrupled and her imports, exports and land values have trebled in the interval; that the government has treated one-fourth of the population, conquering a prevalent and dangerous disease; that of the 2,891 civil servants, 2,548 are natives, and Porto Rico never enjoyed such prosperity, opportunity and liberty. The Executive has surely never retarded just legislation, but rather our extension to her people of political power has been too fast for their good. The change recommended will secure more responsible exercise of power, though unconvincing "to those controlling the House of Delegates."

This evidently means the editor who has been posing as dictator of Porto Rico. Special correspondence from Porto Rico to *AMERICA* declares that this ambitious politician and his delegates are a disturbing and injurious element in religious matters as well as in politics and economics.

The Peace Conference.—As might be expected the peace conference held in Chicago last week passes into history noted rather for the discussion it provoked than for the definite results it achieved. Civilization will have made wondrous changes in the world before aught of practical effect will be accepted by the nations to remove the curse of war from humanity. No nation will consent to arbitration which, as the Chicago platform puts it, "may involve the national life and independence." A broad exception truly and one that could be applied to almost any dispute that may arise. Nevertheless the congress will have its good effects. Its spirit manifested in former similar assemblies achieved much in ameliorating the hardships and in limiting the causes of war. Probably it is because of its understanding the insurmountable obstacles which lie in the way of universal peace that the congress was satisfied with an indorsement of the principle of obligatory arbitration. The final resolution adopted failed to prescribe any method for curbing the growth of armaments, merely urging the appointment of special commissioners to report a plan under which the ruinous competition prevailing in armaments can be arrested.

Maximum and Minimum Rate.—In the tariff discussion the strangest feature that confronts us is the unjust criticism provoked by the one detail of the bill acceptable to law-makers both Democratic and Republican alike. It is no doubt misinformation which causes people generally to mistrust the maximum and minimum clause. Many seem to suppose that it is devised to increase in some way the rates of duty on ordinary articles in the interest of trusts and rich manufacturers. Such an idea were truly a misunderstanding of a plan approved by every public man of prominence since the days of Blaine and before.

Contrary to the opinion of many there is nothing in the clause which would provoke a tariff war with any foreign country; absolutely the opposite is true. Its purpose is not to regulate imports, but to increase foreign trade. It is reciprocity pure and simple. The whole aim of the maximum and minimum clause is not to secure special favors for America at all, but merely to prevent discrimination against her. Any nation which charges American products neither more nor less than it charges the same products from other nations is entitled under its authority to ship goods into the United States at our minimum rates.

Senator Lodge's Stand.—The distinguished representative from Massachusetts is the first member of the Senate "stand-patters," so-called, who has ventured to come out boldly with a denial of any revision downward pledge binding him or his party. Speaking in the Senate on Saturday last, he protested: "Nobody ever pledged me to revise the tariff downward or to revise it upward. What we are pledged to is a revision, and I suppose we

are here to revise in view of the interests of the whole country. If it is wise to reduce rates, then reduce them; if it is wiser to give greater protection, we should do that; and if it is wise to keep them as they are, then that should be done. That has been the attitude of the committee on finance, and without possessing infallibility we have adopted that line of action."

Back to Rome.—A large representation of the former students of the North American College will sail from here next Thursday to assist in the celebration on June 15 of the golden jubilee of that institution. Mgr. Falconio, the Apostolic Delegate, is to be a passenger on the same steamer. The Alumni Association, under whose auspices the coming celebration will be held, numbers students from nearly all the dioceses in the United States, including Archbishop Farley of New York, Archbishop Moeller of Cincinnati, and Archbishop O'Connell of Boston, and a score of Bishops and Monsignori. The alumni have prepared a golden jubilee souvenir concerning the college and those closely allied to it, which has been suitably illuminated and engrossed for presentation to the Pope with a jubilee gift of a purse of gold. The first rector of the college was the present venerable Bishop McCloskey of Louisville, Ky., whose age will prevent his attendance. As a factor in the progress of the Church in the United States during the past half century, it would be difficult to measure what the American College has accomplished.

Pennsylvania Sets An Example.—The temptation to kidnap children of wealthy families will cease to allure those seeking for easily won ransom money if Pennsylvania's example be generally followed. The wicked pair who recently planned the stealing of young Whitla in Sharon, Pennsylvania, were found guilty after a brief trial and on Monday last the man was sentenced to a life term in the penitentiary, his companion receiving a sentence of twenty-five years with a fine of five thousand dollars and costs in addition to the sentence.

English Royal Accession Declaration.—The Earl of Crewe, replying to the Duke of Norfolk in the British House of Lords on April 30th, said a great majority of people desired to see enacted some new formula which would make the position of the Sovereign on the solemn occasion of his first meeting Parliament perfectly clear, but at the same time would be entirely devoid of those expressions which were so offensive to many millions of his subjects, and which must be most painful to any Sovereign to utter. "Experience, I am sorry to say, has shown how difficult it is to find a formula of the kind, because within that large class (representing the great majority of the people) there exists a great diversity of opinion as to how far the formula ought to go in the direction of stating that the Sovereign repudiates and does not accept the Roman Catholic faith.

Before there can be any real hope of arriving at the formula many different shades of opinion have to be consulted, and I cannot pretend that so far the result has been very encouraging. At the same time, speaking for myself, I do not despair that some such formula may in process of time be discovered, but I regret to be obliged to say that there is no prospect of our being able to propose any legislation this session."

The Duke of Norfolk and the Earl of Denbigh, speaking on behalf of the Roman Catholic community, expressed profound disappointment at the statement. Bigotry dies hard.

Lunacy Laws in France.—Medical researches during the last century into the causes of lunacy have convinced the profession that in the main lunacy is a result of lesion, and that as a disease it submits to treatment. The régime of severity—strait jackets and cold douches—has given way to methods of kindness and careful dieting at least on the Statute Books of America and the United Kingdom. In France, however, the old laws enacted under Louis-Philippe (1838) are still in force. The new lunacy laws, which are being considered by the French Senate, aim at remedying this state of things. The "Projet-Dubief," as the scheme is called, contains one or two innovations on the practice in English speaking countries. Thus it aims at establishing compulsory institutions for the treatment of abnormal children, i. e., children who are weak minded and backward in development; and it seeks to justify this invasion of the home by the plea that whereas it is often a pedagogical error to remove a normal child from home influences, it is a benefit in the case of the abnormal child to be protected from the spoiling effects of paternal and maternal caresses. The whole question is one of too great delicacy for discussion, and the operation of such a law might easily work injustice.

On the other hand we have nothing but welcome for the scheme outlined in Article 2, under the heading *Colonies familiales*. The colonization of the mentally deranged was tried as far back as 1826 in France, at Bicêtre, where they were employed at farm work and various trades on the lines that are obligatory in all the asylums of the United Kingdom. But the new scheme goes further, and aims at boarding out those who are harmless and melancholic, who suffer from merely intermittent attacks, or who suffer from that most incurable of mental affections, known as general paralysis.

It is curious to note that at Gheel in Belgium this treatment has been employed since the seventh century. In that century St. Dymphna, an Irish maiden, was martyred there, and her tomb was the scene of many cures, mostly from mental affliction. So great was her fame that from all over the country the mentally deranged were brought to be cured at her shrine, and she herself was known as the "Patroness of the Insane." Gheel became and continues to be a sort of out-of-doors

Bloomington. In due time legislation stepped in to control the situation. Houses were licensed to receive only two patients at a time, both to be of the same sex. Since 1882 four doctors minister to the wants of the locality. There is also a resident commission of inspection, and a special infirmary for the temporary reception of excited or epileptic cases. Naturally, violent patients or those subject to homicidal or suicidal tendencies are unfitted for such a system of almost unrestrained liberty; but provided due caution is exercised in the choice of those for whom this method of treatment is intended, its humaneness will commend itself to everyone. It is hardly to be expected that many villages will be found ready to imitate the example of Gheel, but it ought not to be impossible to establish *colonies familiales* for epileptics, alcoholics, and the more harmless forms of derangement in connection with the various larger asylums throughout the country.

Labor Struggle in France.—The officials who in the late postal troubles made concessions subversive of discipline and thus allowed the rank and file to come to the opinion that they could dictate terms at will, are awake to the result of their action; a situation faces them so serious that it would be difficult to exaggerate its gravity. Clemenceau realized that the apparent peace secured meant only the postponement of the real struggle. For that struggle now at hand the government has been preparing every hour since the strikers returned to work. Their preparations are now so well in hand that they feel confident they shall be able to meet the emergency which they expect speedily to arise without a ruinous collapse of public functions similar to that which occurred in March. They believe it to be imperative to settle once for all the point that the employees of the great public service, even though they have certain admitted grievances, should not be allowed to paralyze the business of the country by combining in dictation to the government itself.

The New Sultan.—Mohammed V girded on the ancient sword of his ancestors on Monday last and was thus formally installed as sovereign of the Ottoman Empire. The picturesque ceremony which, as reports tell us, was remarkable for a novel blending of Western features with immemorial Oriental traditions, corresponds to a coronation in other monarchies. The ancient scimitar of the founder of the Empire, which has been worn by thirty-four of Mohammed's successors, had been taken early in the morning from the treasure house to the Mosque Ayoub, the sacred edifice into which none but the faithful may enter, and there the new Sultan went through the brief, ancient ceremony of girding it upon him. The day passed peacefully and without sign of disturbance.

Up to the present time the sum of \$7,500,000 has been found in the treasure boxes of the imperial palace at

Yildiz recently occupied by the deposed Abdul Hamid. Furthermore, papers were discovered indicating that the late Sultan has on deposit in foreign countries upwards of \$15,000,000. It is understood that the cabinet takes the stand that all these foreign deposits, as well as the treasure at Yildiz, are the property of the State, to be secured either by legal action or through authorization from Abdul Hamid himself.

French Teachers and the Doumergue Law.—

Finding that neutrality in the schools is not sufficient to pervert the French nation, the Government is endeavoring by what is known as the Doumergue Law to make the schools positively irreligious. The law claims that the Government is responsible for the teaching given in the schools, and that parents who object to the teaching given may not remove their children from the school but must state their grievances to the Government for investigation. The teachers are unanimous in denouncing the law as slavery. Hitherto complaints against teachers were argued in the courts; the new law makes the prefect the judge as to whether neutrality is observed or not; and the teachers feel that henceforth they must teach what the prefect approves of, or run the risk of dismissal. In the past there have been very few complaints of violated neutrality, but knowing the irreligious animus of the great mass of prefects, Catholic parents may be certain that the faith of their children is in greater peril than before.

Honor to Father Delany.—In educational matters Father Delany's name is one to conjure with in Ireland. His evidence before the Royal Commission a few years ago on the University question went far towards influencing the finding of the Commissioners and securing from Parliament the long-hoped-for Catholic University of Ireland. On the occasion of the sixtieth anniversary of his entrance into the Society of Jesus, a committee was formed to organize a memorial testifying the country's appreciation of his lifelong devotion to the cause of education. A sum of \$5,000 has been collected, and at Father Delany's wish it has been devoted to establishing a scholarship at the new University.

Newfoundland.—The latest news from Newfoundland is that the general election of last Saturday resulted in the overwhelming defeat of Sir Robert Bond. Practically complete returns show that Sir Edward Morris will have twenty-six members of the Legislature, while Sir Robert will have only ten. The campaign was the most exciting during the past forty years. Towards the end of last month the publication of the alleged connection of Sir Robert Bond, ex-Premier, with a plot to force confederation with Canada, had aroused the whole island and the political feeling was intense. It culminated on April 30, when Sir Robert attempted to land at Western Bay to address a meeting there. A crowd of

voters in sympathy with the Morris party warned him not to leave the steamer; but he persisted and was pushed over the wharf, fifteen feet high, into the sea. He saved himself from drowning by seizing the gunwale of a small boat nearby. The exposure of what is called the Bond Confederation plot then resulted in the ex-Premier making the counter charge that Sir Edward Morris, the present Premier, is in the pay of the Canadian Pacific Railway, who are said to be supplying the money for his electoral campaign. Walter Baine Grieve, a leading merchant and shipowner of St. John's, has been placed under arrest and accused of criminally libelling Sir Edward Morris, who is also suing the Bond newspaper organ in St. John's for \$50,000 for seconding the charges alleged to have been made by Grieve.

Prison Farm For Canada.—On May 7, in the House of Commons at Ottawa, Mr. E. N. Lewis, M.P. for West Huron, gave notice of a resolution to set apart ten thousand acres in northern Ontario and ten thousand more in northern Quebec, contiguous to each other, as a prison farm, where all offenders and criminals, except those convicted of the most heinous crimes, may be imprisoned on indeterminate sentences at hard labor and kept there either at farming or making roads or metal for roads, or any other employment that will not interfere with free labor, until the inspector certifies that the prisoner is able and willing to earn his own living and it is proper to give him a chance to do so. The motive for this resolution is that the tramp evil is fast becoming a nuisance to Canada, and that the present system of herding together all prisoners within stone walls, where they cannot have proper occupations or any occupation without interfering with organized labor, tends to make more vicious those who might otherwise be reclaimed.

The Editor of the Sillon.—M. Marc Sanglier, the editor of the *Sillon*, is one of those Catholics who are wise in their own eyes and who know more than anyone else. He is aggressive against the persecutors of the Church, but more so against the Catholics who now suffer persecution. The Bishops have interdicted his journal. If he is a deluded man, and not merely desirous of going to Parliament both by the votes of Catholics and by those of the Bloc, the lesson he has lately received from the Bloc itself ought to bring him to his senses. Lately M. Sanglier, having been defeated as candidate for Sceaux, appealed to the Blocards, to whom he had truckled, and declared that M. Buisson, socialist deputy of Paris, had promised him the republican votes. The ungrateful socialist Huguenot deputy in a letter to the public has given M. Sanglier an answer that ought to cure his folly. The gist of it is that M. Sanglier is entirely wrong in thinking that conciliation is possible between the Republic, as the Bloc understands it, and the Church. The Bishops were right in telling him so.

QUESTIONS OF THE DAY

The First Plenary Council of Canada

The annual Conference of the Archbishops of Canada, attended by all except Archbishop Langevin, of Manitoba, who was unavoidably absent, was held in the archiepiscopal residence in the Capital of the Dominion, during the month of April. Amongst the most notable of the affairs under consideration at its several sessions was the fixing of a date for the First Canadian Plenary Council. This event, of the highest importance to the Catholics of Canada, will have its solemn opening on Friday, the nineteenth of September of the current year, in the historic Basilica of Quebec, which is the primatial See of British North America.

There, two hundred and thirty-nine years before, the illustrious Laval founded that episcopacy, which has been ever since remarkable for its unswerving loyalty to the See of Rome; there Plessius fought the battle of civil and religious liberty after the British conquest had changed the political conditions of the French colonies; and there shall now meet a distinguished body of men, to deliberate not only upon religious questions, but on such social and economic problems as have a bearing upon the Church.

Of course, the secular papers have indulged in a variety of speculations as to the subjects which will occupy the attention of the Council. But it is absolutely certain that nothing definite in this regard has been made public. A scheme or draft of the proceedings to be followed has been for sometime past in preparation, and beyond doubt its scope will be both wide and varied, embracing such vital matters as education in its several branches, Catholic literature, the observance of festivals, with legislation, disciplinary or otherwise, which shall affect the general welfare of the Church.

It is safe to predict, that as in the case of other councils, this solemn hierarchical assemblage will be of immense service to the cause of religion, promoting new activities, and, as it were, solidifying the old. It will be a source of strength and of spiritual progress to the vast territory included in this empire of the West, wherein the constant influx of new and varied elements, by emigration from so many parts of the Old World, offer ever changing and complex conditions, which are commensurate with the steady growth of the Church.

Those taking part in the deliberations of this august assembly will include the Archbishops and Bishops, accompanied by a theologian or theologians, chosen from the clergy of their respective dioceses; also the Abbots and other heads of religious Orders. The council is convoked by the Most Rev. Donatus Sbarretti, Archbishop of Ephesus and Delegate Apostolic, who will also preside over its sessions.

A. T. S.

The Anti-Duelling League

The anti-duelling movement, which has already done so much good in Europe, owes its success to the zeal and energy of Don Alfonso of Bourbon, Infante of Spain. In the year 1900, Marquis Antonio Tacoli and Count Joseph Ledochowski forfeited their military careers rather than fight duels which their religion forbade. This happened in Catholic Austria. Thereupon Don Alfonso wrote, 26 Aug., 1900, to Marquis Tacoli, proposing the organization of an anti-duelling league. On November 20, he wrote to Prince Löwenstein, begging him to take up the work in Germany; and soon after M. Du Bourg was enlisted to plead the cause in France. In the course of time Austria, Italy and Spain were approached. In a letter dated February 2, 1903, to Baron Sigismund Bischoffshausen, Don Alfonso sets forth the scope of the laws he would advocate, suggests the establishment of tribunals of honor, and that committees of ladies be asked to cooperate.

In January, 1901, a beginning was made in Germany, and on October 19th a meeting was held at Cipria and arrangements made for setting up a tribunal of honor. In September, 1903, a larger meeting was held at Frankfurt, in 1904 at Darmstadt, in 1905 at Cologne, in 1906 at Hanover. In 1907, when Prince Löwenstein, the president of the German branch, entered a monastery in Holland, he had established twenty committees, numbering three thousand members, including more than two hundred university professors. The 1907 meeting was held at Munich.

In France, M. Du Bourg formed his first committee in March, 1901. Early in 1902 he got together his tribunal of honor. The public press supported him, but for various reasons progress was slow. In 1907 an anti-duelling law was introduced into the Senate, with the sympathy of the Minister of War. And at the last meeting of the International Associated Press at Bordeaux it was resolved that the anti-duelling movement would be discussed at their next meeting.

In Austria only twelve men of influence showed sympathy with Don Alfonso's views in the beginning, but in 1901 the number rose to three hundred and thirty, and in a short time to fifteen hundred. A committee was established at Vienna, and Baron Thlumecky drew up a bill concerning duelling, which went through Parliament, on July 27, 1902, and became law on December 4, that year. In 1907 an Austrian anti-duelling league was formed; and in 1908 Budapest had the honor of holding the first international congress of the anti-duelling league. In Italy the work of organizing was entrusted to Marquis Crispolti, and it grew rapidly. In 1907 King Victor Emmanuel III became a patron, and Casana, the late Minister of War, and Orlanda, Minister of Justice, gave every encouragement. Assistance took on a practical form in Palermo, where all the doctors pledged

themselves not to assist at duels; the faculty at Messina and Siena followed their example. This was a body-blow to duelling, the laws of which require the presence of a doctor from start to finish. Duelling is of rare occurrence in Belgium, but its anti-duelling league numbers eight hundred members.

In Spain the movement was helped by the regrettable death in a duel at Seville, of Marquis de Pikman, on October 11, 1904. The event made a profound impression on the country, and in December of that year a bill was introduced making duelling a common law offense. In October, 1906, King Alfonso became president of the league in Spain, and in 1908 it numbered twelve thousand members.

The proceedings at the great international meeting at Budapest have been published in a pamphlet entitled "Compte rendu du 1er congrès international contre le duel, Budapest, 4-6 Juin 1908."

Among other decisions arrived at, it was resolved (1) that Budapest be the international centre of the league; (2) that an international emblem be agreed on; (3) that the medical faculties everywhere be asked not to lend their presence at duels; (4) that the press be used to further the aims of the league, and that it be asked not to publish accounts of duels; (5) that children and the young in general be taught the barbarism and absurdity of duels; (6) that military commanders be asked to discourage duelling among their officers.

The next international meeting will be held at Turin in 1911.

CUNCTATOR.

The Maid and the Church

In the *Boston Evening Transcript* for May 6, under cover of a panegyric of the recently beatified Maid of Orleans, a correspondent from Nantucket has some very bitter things to say about the Catholic Church. The language of sixteenth century controversy is out of place in an enlightened and liberal age, and, to say the least, it is quite ungenerous, while admitting that "no character in history better deserves the title of saint than the peerless Maid of Orleans," to abuse the Catholic Church, the only power in the world capable of bringing the Maid into universal honor. What has the *Transcript* to say for itself? Is it a religious journal subsidized in the interests of ultra-Protestantism; or is it willing, under the guise of a purveyor of news, to become an organ for the dissemination of misstatements about the Catholic Church?

The Nantucket sage declares that "as you study her (Joan of Arc's) history you feel that no soul could be less like the ideal ecclesiastical Saint." Has the writer devoted any of his leisure hours to the reading of the lives of the saints? He will find in that wonderful catalogue of the canonized not only the cultured and refined, but along with them the outcast and the beggar: Thomas More, the Chancellor of England, and Edmund

Campion, the pride of Oxford University, side by side with Mary of Egypt the penitent, and Benedict Joseph Labre the pauper; Domitilla, the niece of a Roman Emperor, and John Berchmans the son of a shoemaker; Elizabeth the princess of Hungary with Zita the maid-of-all-work. What church pattern has been cut into shape to serve for the "ideal ecclesiastical Saint?"

The reader is informed that "there is no evidence that she devoted herself to virginity." No evidence! There is scarcely a case in history where the evidence is so overwhelming. There is not only the unanimous testimony of her contemporaries to the spotlessness of her life, but there is also her own repeated and sworn declaration that by direction of her Voices she had consecrated her virginity to God.

The oracular pronouncement that "the stately Church of Rome can add no lustre to the peerless Maid of Orleans," is belied by the writer's opening sentence: "I think every lover of heroic deeds and saintly living, whatever his religious sympathies might be, would have rejoiced with the vast crowd that stood under the mighty dome of St. Peter's when the Catholic Church added Joan of Arc to the bead roll of her saints." And, it is only natural to ask when in ten thousand churches throughout Christendom the Hosannas and Alleluias are chanted in her honor, when her praises are recounted from ten thousand pulpits, and prayerful multitudes invoke her intercession, is there no lustre which the Church of Rome can add to the simple record of a life which but for the Church's initiative would have lain buried in the dusty tomes of the libraries of France?

Then comes the statement that "She never became a miracle-monger, never assumed supernatural authority." But was it less than a miracle for an unlettered peasant girl, unskilled in the arts of war, to lead to victory the broken remnants of the king's army, outnumbered and demoralized, against an enemy strongly intrenched and flushed with success? How can one say that "she never assumed supernatural authority?" when she constantly declared that the Voices of Heaven spoke to her and that God Himself had commissioned her to repel the English invaders of her country and place Charles again on the throne of his fathers?

The writer notes with "profound satisfaction that the Church has no relics of the Maid. No withered and ghostly (or is this a misprint for ghastly?) remnants of her martyred body to carry in solemn procession or employ in the creation of new miracles." Where has he ever beheld the withered and ghostly (or ghastly) remnants of a martyr carried in solemn procession? Is not this assertion the creation of a mind diseased? It is not so long since the reputed remains or "remnants" of John Paul Jones were brought in solemn state to this country from an unhonored grave in Europe. A short time ago the crumbling remains of Major L'Enfant, the architect of the Capitol and the designer of "the city of magnificent distances," were taken in stately procession

from the rotunda of the Capitol to the National Cemetery at Arlington, to be there reinterred with pomp and ceremony among the distinguished dead. Who, without offending every patriotic sentiment would, when referring to these posthumous honors, speak of "withered and ghostly remnants"? Why should the sacred dust of the heroes and heroines of the Church be treated with less respect?

"She cannot be confined to one communion, however great," says the writer, "she is the priceless possession of that Universal Church of which Rome is but a fragment and a sect." It is something new to hear the Church of Rome styled a fragment and a sect. A fragment is a portion and a sect is something cut off. Vesuvius cannot be called a fragment of the lava or a portion of the ashes she emits in eruption; two hundred and fifty millions are not a sect and history has still to reveal when and by whom they have been cut off from the One True Church founded by Christ. "Go teach all nations" defines her mission and explains her powers. As Christ died for all men, so the Church preaches for all, and among the many means she uses to attract the world to the authenticity of her claim to be the mouth-piece of the Holy Ghost and the Pillar of Truth, is the solemn ceremonial of beatification by which she holds up before the world her confessors and martyrs for the veneration of all, Christians and pagans alike.

E. S.

Catholic Social Activity in the Trentino

There lies, to the north of Italy, a territory of about 3,000 square miles, which is known as the Trentino, after its capital town, Trent, famous in history for the Ecumenical Council held there from 1545 to 1563. It comprises the Giudicarie, Val del Noce, Val dell'Avisio, Val Sugana, and the country around the towns of Trent and Rovereto. Politically the Trentino belongs to Austria; ethnologically it forms part of Italy, since all its 366,000 inhabitants are Italians and use the Italian language.

Within recent years activity in social matters has been so greatly developed by Catholics as to claim the attention of economists and sociologists. It is a land of hills and valleys, with a population very largely rural, engaged in the trade of vineyards and silk worms, and farm stock; but with only very niggardly results. It had no industries, no exports, and but the most primitive methods of transit.

Added to this it is a land of violent storms which often brought the poor husbandman to the verge of ruin. Of late, too, the usurer, and the money lender had increased the wretchedness of the people. Traders held up the markets and demanded their own prices for the very necessities of life. Thus conditions of life were wretched and the outlook without hope.

A parish priest, Rev. Lorenzo Guetti, saw this lamentable state of affairs, and putting his trust in God

set about stemming the tide of misery. He saw that the first thing to do was to put the people in touch with the manufacturers directly, and thus avoid middleman's profits. For this purpose cooperation was necessary; and so he founded "La Famiglia Cooperativa"; joined to this he planned to have rural banks on the Raiffeisen system to back up the enterprise. The first "Famiglia Cooperativa" was opened on September 28, 1890, in the village of Sta Croce; and the first rural savings bank in 1893. He died in 1898, lamented by a whole people who bless his memory.

From 1890 to 1894 progress was slow; in 1895 there were only 37 such Famiglie; in 1896 the number fell to 33; but at the end of 1900 there were 136, and in 1907 their number rose to 244, with a membership of 31,500, representing so many domestic households. The associations are run on the lines of a limited liability company, and each member subscribes the sum of \$2.50. A glance at the balance sheets for the years 1896 and 1906 will give an idea of the progress made.

	1896	1906
Money in hand	\$12,150	\$475,000
Money loaned	67,250	750,000
Goods in hand	172,250	675,000
Real estate	15,250	330,000
Total working capital	267,500	1,840,000
Capital subscribed	37,750	313,925

This capital of \$313,925 is backed by a guaranteed capital of \$2,500,000. The associates were, of course, the direct gainers from the plan, and the 30,000 households belonging to them are no longer at the mercy of exorbitant prices for foodstuffs. Up to the year 1897-98 the savings effected in the purchase of wares have amounted to \$259,000, and at that time the movement was only in its infancy; nowadays it amounts to more than \$250,000 a year. Moreover the tradesmen must sell at the same prices as these cooperative stores or lose their customers.

Father Guetti was no less successful with his banking system. The first was established in 1893; at the end of 1907 there were 156, representing 18,000 shareholders. They appeal to a rural population because the directors and auditors give their services free; speculation is forbidden; and in the Trentino no one can become a shareholder unless he is known to be a good industrious and honest Catholic.

In 1896 the loans amounted to \$58,400, an average of \$43.00 per member; in 1906 the loans amounted to \$1,841,750, an average of \$111.00 per member. In 1896 the amount of savings deposited was \$145,725; and in 1906, \$4,053,250. Attempts have been made to unite the various trades in cooperative societies, but so far no great results have been obtained. About twenty wine-growers' associations have been formed, as well as an electric light company, a carpenters' union, a blacksmiths' union, and a few others.

In 1896, as a further safeguard for the future, the Rural Banks and the co-operative societies formed a *Fédération*, having an office in Trent. Among its objects are:

(1) To encourage thrift and economy among the agricultural classes and to foster the good work of the societies. (2) To work for progress, and bring about better legislation in matters concerning technical instruction. (3) To control expenses by periodic auditing. (4) To protect their own moral, material and legal rights. (5) To control investments and supplies. (6) To mutually work for each other's interests. The *Fédération* consists of a Cooperative Societies' Council with its president, and a Rural Bank Council with its president. They meet in General Congress and elect a Federal Council.

In 1896 this *Fédération* consisted of 87 societies and 27 banks; at the end of 1907 there were 243 co-operative societies, 155 rural banks, 8 trades unions, and 7 other associations in the *Fédération*, with a membership of 48,900 persons.

For sake of greater uniformity it was agreed that one and the same method of bookkeeping be adopted in the banks and in the stores; and for this purpose instruction classes were opened.

Between 1896 and 1906 the classes were attended by 621 pupils, of whom only 53 were rejected on examination as unqualified. The *Fédération* lays great stress on the auditing. Between 1896 and 1906, no less than 902 auditings took place, representing 3,935 days' work; in 1907 alone there were 167 auditings.

It issues its own periodical, "*La Cooperazione Trentina*," which appears quarterly and is very skillfully edited. The *Fédération* is quite a power, and the Austrian Government recognizes this and employs it when legally auditing the books of other societies. A central bank was created to invest the surplus capital of the rural banks and the savings of the Co-operative Societies. This is the *Banca Cattolica Trentina* (limited), founded in 1898. After ten years' life it has, beside its main buildings at Trent and Rovereto, twenty-one branches scattered all over the *Trentino*, and at the end of 1908 it had a deposit account of \$5,250,000. And among other things it has built an electric mountain railway in the *Val del Noce*. This is the first railway built and worked exclusively by Italians, subject to Austria, without the assistance of Germans.

From the *Banca Cattolica* sprang the *Banca Industriale*, which opened in 1908 with a working capital of \$250,000, and has already done great things for industry in the *Trentino*.

Then again the various cooperative stores found the necessity of having one great central store, buying goods at wholesale prices and selling to the branches at a small percentage. Hence in 1900 arose the *Sindacato agricolo-industriale*, and in a few years it had 260 associate societies. In 1904 it built magnificent stores and offices in

Trent near the Railway Station. Its guaranteed capital is \$92,250, with a paid-up capital of \$18,750, and in 1907 it did a trade of more than \$1,250,000 with its own branches in foodstuffs, cloth, domestic and agricultural utensils, machinery, etc. It began with only one salesman and one delivery boy; after eight years it has now twenty-four salesmen and twelve delivery men.

Even the pottery kilns have been united on a co-operative basis that bids to revolutionize the pottery trade. In one single valley this plan has brought the country people a gain of \$50,000 in one year. Already there are more than ten of these cooperative kilns, and the number will go on increasing. In consequence of all this the *Trentino* is one of the most flourishing countries in the world, one of the most advanced in the field of cooperative organization as the result of Catholic activity. The clergy, knowing the needs of their people, entered heart and soul into the work; then the Catholic young men from the universities banded together and carried on a propaganda by means of conferences and lectures; the press, especially the daily *Trentino* and the popular weekly, *Squilla*, lent a hand. These are widely read papers, the *Squilla* having a circulation of 20,000 among 360,000 people. Another cause of success has been the integrity of the administration and firmness in the choice of employees. Socialism can make no headway in the *Trentino*. The people recognize the clergy and the Catholic party as their best friends; and on election day, 14th May, 1907, they sent to the Viennese Chamber the candidates chosen by the Catholic Party, which is officially known as the "*Trentine Popular Party*."

Their religion is all the more dear to the people since they owe the economic salvation of their country to their fellow Catholics.

CUNCTATOR.

Organization of Belgian Houses of Retreat

Organization is necessary in everything. Haphazard methods may accidentally produce success on one occasion or another, but they effectually prevent it if continued. This is especially true of religious effort of every sort where everything must tend to keep alive and fortify the motives of zeal which it is the purpose to render fruitful. If Our Lord thought three years not too long to form His Apostles for their missionary labors, we ought not to expect to form a body of apostles in one retreat or two, much less in the missions that are given to the faithful generally. Solitude and prayer in the retreat, the means used by Our Lord, are the means that we also must make use of. A few days of silence and prayer may really teach the soul more than years of prayer when one has all the distractions of life about him, when the world and life are too much with us to allow us to see them for what they really are.

This organization must include the gathering of recruits and the preparation and maintenance of Houses

of Retreats. The first of these is naturally the most important. Very few men are so disposed as to fall in at once with the proposition made them to leave their families, work and friends and plunge at once into such a very new and very unknown thing as a retreat. Experience shows that if the man is too easily persuaded he derives very little fruit. Hurry is the arch enemy of this eminently spiritual work. Those who go out into the highways and byways a few days before the retreat is to begin to invite the first comer and press him to enter, even at the expense of some slight deception as to what is required of him—coloring the retreat and its real earnestness and purpose to prepare for zeal and sacrifice so that it seems not very different from an excursion or a reunion with a confession at the end—do the work serious and irreparable harm. No one is benefited, the work is harmed. Grace ordinarily works slowly and hardly comes except when desired. This desire to make a serious retreat is what is first to be implanted in the mind of the prospective visitor. And it is altogether in line with the zeal to sacrifice oneself for the furtherance of God's work that the retreatant should defray his expenses at least in part. He begins with a sacrifice and God blesses sacrifice. He appreciates more what has cost him something. He feels more the utter freedom of his action and so he returns more spontaneously. And experience has shown that when this initial sacrifice is left entirely to another the work is appreciably less successful and the results less lasting.

This may seem to add difficulties to those already existing. In the mining districts of Belgium everything discouraged effort—atheistic conferences, libraries of impious and blasphemous books, Sunday labor, hard drinking, gambling, societies for civil burial, a blasphemous press, the "red" Easter and Christmas, discouraged effort just as much as they clamored for the necessity of it. And they still exist to make it difficult. Only organization and the co-operation of the priest and his parishioners can make any headway. "Boards of men" and "Boards of women" act with and under the parish priest to recruit the retreatants and help to defray their expenses. These boards go out among the workers, meet them on a footing of equality, interest themselves in their homes and families, and when the proper subjects are found propose the retreat. But the workingman himself is the recruiting agent of most success. With one or two others of his parish he has been the first to pass a few days at the House of Retreats. On his return he is besieged by questioners and he is an apostle on the instant if the grace of God has touched him during the retreat. He returns the next year with others who have been gained by his encouragement and much more by his changed life. A few may bring a great many—some miners returned to Fayt with twenty-one men from their shifts in the coal pits of Hainaut—even partly paying their expenses to make the first step easier. Socialist leaders, too, have been invited, and

open minded "indifferents," who have on occasion gone back to their work real apostles of Jesus Christ among the men they had hitherto helped to lead astray. But in every choice the necessity of having men who have influence and are leaders is kept in view. St. Ignatius destined his "Exercises" for them, and it is in reforming them that the purpose of that work is attained. In the more Catholic parts of Belgium, more, of course, is demanded of those who are sent to the retreats. None are taken under eighteen years of age, few over fifty-five, and all these are men who may return real leaders and helpers of the priest in his parish work. The retreats are not meant as a development of the "mission" in any way. They are a school for apostles and they search out earnest men to make apostles of them.

Much effort has gone to making the Houses of Retreat attractive. When once they have been established, all decoration as well as ornamentation is due to the generosity of the retreatants. The rooms are airy, light-some and scrupulously clean. Large gardens and cheerful recreation halls hung with popular engravings of scenes of the Holy Scriptures are everywhere. The cost of a retreat to a workingman is about ten francs, which cover the expense of his maintenance for three days. Railway-fare must be added to this. The problem of finding this money is a real one for the average wage earner. But again the Christian generosity of men and women who have the real betterment of their fellow-Catholics sincerely at heart has found a way. Often an employer counts the expenses of a retreat for his men as a part of his expenses or investment for the year; often, as at Tronchiennes, a committee gets together the groups of retreatants, and gathers enough to pay the expenses of their stay. In nearly every deanery there is a committee of patronesses of rank or position who ask alms from door to door to make the retreat possible for men and girls. The interest of five hundred francs assures the making of two retreats annually; seven francs of the ten is the average amount the workman is able to pay—conditions which would be much rarer in the United States, where our workmen are better paid.

The retreat is useless unless its fruits remain. It gives a determination to lead a life of apostolic virtue, not that life itself. Organization again enters to make the results sure. The parish priest gathers his retreatants in a "*cenacle*," which meets regularly for exercises of piety, and to learn from one another the practical results of their apostleship. When their number has grown to about twenty they become a Confraternity of the Blessed Sacrament, membership in which carries with it many indulgences. The soul of the Confraternity is a Council composed of a president, a secretary, a treasurer, and several counsellors, which meets the curé every month in a special session, and through it he acts. There are monthly publications, too, "The Cenacle in the Twentieth Century," "Manresa," "League of the

Retreatants of Alken," to help out the living word. The Confraternity meets monthly, generally on the first Sunday, and when the exercises of piety are done with, there is an Apostolic session, when the interests of the parish are discussed and the work of the retreats pushed forward. General Communions are frequent. Every doubt as to the practical character of this feature of the work is set at rest by the more than four hundred Confraternities which flourish in the sphere of action of the House of Retreats of Fayt alone. The work of the Confraternities is completed by the "General Recollection" which takes place twice a year. Each parish of the district becomes in turn the centre of the "Recollection." On the Sunday set apart there is a general Communion in the home parish where the reunion is held with their banners and music, all wearing the Retreatants' button and singing their own hymns. Such a gathering will count as many as five hundred or six hundred men. One of the clergy encourages them to perseverance and then a lay speaker passes in review the more recent efforts and successes and difficulties of the work; after the discussion there are games, followed by Solemn Benediction of the Blessed Sacrament. There are some fifty such Recollections yearly. These divisional meetings have given rise to Cantonal Federations, which combine the Confraternities of a Canton and give them the extent of action and power necessary to establish firmly the social action. Preparations are about complete to add a "Syndicate," to each Confraternity when the social side of the work will be more in view.

One might fill pages with instances of the returns to God and duty which the retreats have brought about. Here is one that is entirely accurate, and may be taken as an example of many others. "In my district," it is a committee member who writes, "there was a workman sadly in need of reform. He was an inveterate drunkard with all that drunkenness brings with it. His wife was the especial object of his cruelty; the Church had not known him for years. He was completely changed by the retreat. The morning after his return home from the House of Retreats one of his neighbors called on me and asked to be allowed to go with the next band of retreatants. "Why, my friend," I asked, "do you wish to go now?" "Well," he answered, "yesterday such a one came home from the retreat with tears in his eyes, and threw himself at the feet of his wife, whom he has cruelly beaten every day, and begged her pardon. I heard him say amid his sobs: 'My wife, God has bitterly reproached me for my fearful conduct towards you. Let us thank together the Sacred Heart for His goodness.' I heard all that and I saw all that. I am not much better than my neighbor. If the fathers have converted him, they can convert me." It is thus that profound changes of life are seen very frequently.

Now that a really apostolic generosity has begun the work among ourselves, it only remains that it be carried out in the same apostolic spirit.

Missions for Children

A movement intended to check the leakage in the Church in this country has recently been inaugurated, and although it is yet in its infancy is destined rapidly to become a great power for good. Hundreds, thousands of young men and women, leave the healthier and safer and saner life of the country, to seek employment in our large cities. It is found by those who have somewhat extensively investigated this question, that a large proportion of these join condemned societies for the supposed material advantages, and, of course, with a resultant fearful loss to the Church.

If the faith and morals of the young man or young woman who plunges into the vortex of city life are to be guarded and saved, it is evident that a strong and deep foundation of both must be laid in the earlier and more impressionable period of life. To help to accomplish this desirable end, a movement along the line of Children's Missions has been inaugurated in some of the Middle Western States. Such missions have already been given in Illinois, Missouri and Wisconsin, and they promise to be of immense practical value.

It is well understood that a side mission for children during the time of a mission for the grown people of a parish is, generally, but a poor affair. This is admitted by the most zealous of missionaries. The little people are more or less unavoidably pushed aside by reason of the larger demands from the older people of a parish. This would not be of much importance where there is a well equipped parochial school in which the children receive ample and regular catechetical instruction under pastoral supervision, and where sodalities, the League and other pious organizations exist and flourish.

In parishes, however, where no parochial schools exist—the "Catholic Directory" can reveal some startling facts in this regard—and where the religious instruction of a formal character, which the children receive, is given after a late High Mass and sermon, by a tired and still fasting pastor, it is, at very best, not all that could be desired. One can easily understand this. Even pastors are human and have but limited powers of endurance.

Experience often shows that even when instruction is given in the afternoon, in country parishes and smaller towns, it is but poorly attended. Children who can ride home in a farm wagon after Mass with their parents do not care—at least not many of them—to walk two or three miles, which they must do if they attend the afternoon Sunday school or catechism class.

Ours is an age of specializations. If you specialize in favor of any class you immediately arrest the attention of that class. Specialize in favor of children by summer missions, or doctrinal retreats, for them alone, and they are immediately drawn to you. It is said that in our day parents are very obedient to their children. Experi-

ence has shown that in these specialized missions the grown members of the family become alert and will do everything possible to help the little ones make them, and in but a few years it will be these little ones who are flocking into the cities. Deplore the fact as we may, it is a recognized fact that the greatest leakage arises among those coming from country parishes. It is to be hoped that this movement, which is certainly according to the mind of the great White Shepherd of Christendom, will become general throughout the United States.

J. E. CORUS, S.J.

Rev. A. Janssen, S.V.D.

The Rev. Arnold Janssen, a secular priest of the diocese of Münster, was born on the 5th of November, 1837, of deeply religious parents at Goch, in the Rhine province. After his classical studies at Gæsdonk, he entered the University of Bonn. He finished his theological studies at Münster and was ordained priest. His bishop entrusted to him the direction of the Apostleship of Prayer. To devote himself more exclusively to this and similar work, he retired to the Ursuline Convent in the City of Thomas à Kempis, where he started the *Kleiner Herz-Jesu-Bote*, or *Little Messenger of the Sacred Heart*. It was a small monthly publication, but it contained stirring articles on the need of prayer and appeals to the hearts of the faithful in behalf of foreign missions. At that time the old Franciscan Missionary Bishop Raimondi paid him a visit, and Father Janssen intimated to him the necessity of a German Mission House. "Found one yourself," was the Apostolic Vicar's short answer, and this word fell like a spark into his burning soul. He laid the matter before his readers and asked for contributions. A poor servant girl sent the savings of her life, 500 dollars! God blessed this offering wonderfully. Father Janssen resigned his position as Chaplain, and with four companions moved into a little inn he had purchased the year before at Steyl, and called it "St. Michael's Mission House"; the sign of the inn was replaced by a crucifix. It was in the dreary time of the Kulturkampf, and many prophesied failure for the undertaking, though practically all the bishops of Germany, Austria, and Holland were in favor of it. In spite of difficulties he went bravely ahead. "May the Heart of Jesus live in all hearts!" was his and his companion's daily invocation, and the Sacred Heart blessed them. Within a year, the house numbered four priests, and a fair number of pupils. Rev. J. B. Anzer and the Rev. F. Freinademetz were the first missionaries sent out to China in 1878. Applications became numerous and almost every year new additions had to be built.

In 1885 the young community adopted the name of "Society of the Divine Word." It consists of priests and brothers who work according to their state for the same common end—the spreading of the Gospel and civilization among the heathen. The course of studies for the priests lasts thirteen years. The brothers are

trained and skilled in all sorts of trades to meet the practical requirements of the missions.

The Rules and Constitution of the Society were officially approved in 1905. In 1889 a central house for higher studies, where all the pupils of the different colleges of the Society are brought together, was established at Mödling near Vienna, Austria. A small college for the pursuit of special theological and philosophical studies was started in Rome as early as 1888. At present the Society of the Divine Word numbers in all about 500 priests, 700 brothers, and 1,100 students, preparing for the priesthood. It has missions in China, Japan, Africa and New Guinea; in Argentine, Chili and Brazil of South America, and in North America, a Negro Mission at Vicksburg, St. Joseph's Technical School and since February of this year, St. Mary's Mission House at Techny, Illinois. From the reports of his missionaries, the Very Rev. Founder saw the great advantage of female cooperation, especially in China, and after careful reflection in 1892 he started a small house for missionary sisters. This congregation, which later took the name of "Servants of the Holy Ghost," has since grown to astonishing proportions. It numbers no less than 450 missionary and thirty cloistered sisters, who work faithfully and successfully among the women and girls in all the missions of the Society. As soon as space would permit, Father Janssen opened his house for the giving of retreats, in which from 6,000 to 7,000 men take part every year. The sisters' mission house offers the same opportunity to women and girls. His desire to benefit souls also led him to do all in his power for the spreading of good literature. The Steyl House has a printing establishment which turns out hundreds of books, and publishes the monthlies, *Stadt Gottes*, and *Steyler Missionsbote*, the *Catholic Missions* in Dutch. In South America the Society publishes a German and Spanish weekly, in North America a German, English and Dutch *St. Michael's Almanac*, and a German and English Monthly: *Amerikanisches Missionblatt* and the *Christian Family*. The Mission press in China publishes a Chinese weekly.

Arnold Janssen has been called to his eternal reward. The members of his two Societies mourn his loss. He was an indefatigable worker, gifted with an unusual strength of body and soul. Last December he was stricken with partial paralysis, and after a seeming recovery passed away at one o'clock on the morning of January 15th. His intimate friend, Bishop Frehmanns of Roermond spoke touching words to the assembled priests and laymen who had come to pay the departed one the last honors. He was buried in the little chapel that crowns the top of the cemetery. There he sleeps and rests from his work, but the memory of his life will always remain with those who knew him. He was always a strict religious, a devout priest, a kind-hearted father.

May his humble soul rest in peace!

F. M. LINK, S.V.D.

CORRESPONDENCE

Italian Views and News

ROME, APRIL 30.

In political circles the absence of our Ambassador from Constantinople just now is a puzzle. Curiously enough the same thing happened last year when the Sultan was obliged to grant the Constitution. The wise ones are saying that Marquis Imperiali's absence is due to orders from the Foreign Office, which is anxious to keep out of trouble. Despatches from Turkey are frequent and contradictory, but probably the Foreign Office knows all that is going on, though owing to the Ambassador's absence it does not or need not know it officially. In any case, the principle of non-interference so dear to European diplomacy is responsible for the massacre of 15,000 Armenian Christians.

Italian economists have been eagerly debating the wheat question, and the Deputies have been taking sides in the debate. Even the Government party is split into three camps on the matter, free-traders, protectionists and the undecided. Ought Italy have free-trade in corn, or is it not better to protect home-grown corn against Russian, Argentinian and American markets? The Socialists want all tariff removed, the Radicals want it removed temporarily, the Agricultural Deputies want it lowered temporarily, and the remaining Deputies are in favor of lowering the tax on corn for a time. The question affects revenue as well as home production. The debate brought out two facts (1) that Italy is unable to grow corn enough for its own consumption; (2) that speculators are responsible for the present high price of corn.

The opening of the annual exposition of Fine Arts at Venice is an event of international importance. This year the ceremony took place on April 24, and the Prince of Udine, the eldest son of the Duke of Genoa, represented the king. Bavaria, Belgium, Great Britain and Hungary sent contingents. One room of the exposition contained the works of American sculptors living in Paris, and another the great collection sent from New York. Unfortunately it contains no specimens by Duve-neck, Innes or Chase; nevertheless the "Mother and Son," by Cecilia Beaux; "Mrs Brice," by Sargent; the "Young Girl in Black," by Berry; the landscapes by Blakelock, Bunce, Martin, Wyant, Grott, Davis and Carlsen were warmly praised. The portraits by Miller, who makes his home in Paris, are examples of an unusual delicacy of observation.

On Sunday April 25, there took place at St. Peter's the Beatification of Ven. Eudes, founder of the Congregation of Jesus and Mary, and of the Order of Our Lady of Charity. The Congregation was instituted at Caen in 1643, dispersed in 1792, and reconstituted in 1826. An old Oratorian himself, his spirit and method are largely drawn from St. Philip Neri.

It has been computed that the influx of visitors to Rome during the recent beatifications benefited Roman trade to the amount of twenty-five millions of francs. However, as nearly all the hotels of Rome are owned by foreigners the Romans proper are not the gainers. As usual the cabmen tried to reap a harvest from the pilgrims, and in consequence the municipality has confiscated more than sixty drivers' licenses for overcharging.

Apropos of the Blessed Jeanne d'Arc celebrations, the Duke of Orleans, head of the House of France, has written a letter to the Duke of Alençon which is going the rounds of the press, and which claims the recent celebrations as gain for the Royalist cause. The Church, however, is above parties, and Pope Pius X made this clear in his address to the French Episcopate and pilgrims on the nineteenth and twentieth of April.

Extrema gaudii luctus occupat (weeping stands upon the skirts of laughter). On Sunday the twenty-fifth of April, Mgr. Sincero went from Rome to Naples to celebrate Mass on board the royal cruiser "Napoli" and bless the banner presented to the ship by the ladies of Naples. The commander of the vessel, Umberto Caqui, is a splendid type of sailor, and it was he who accompanied the Duke of Abruzzi on the occasion of the North Pole expedition. Hardly forty-eight hours after the ceremony at Naples, naval circles were in mourning over the loss of the *Foca*, a submarine, in the same Bay of Naples, caused by the bursting of a can of benzine. Ten lives were lost and all on board were injured.

Among the echoes of the first eight sittings of the new chamber there is one which at all costs is being interpreted as a political change of front on the part of the Vatican. I refer to the speech of the Catholic Deputy, Camerani, which would have been perfect had not its author allowed himself to be carried away by impulse once during its delivery. Fired by the cheap, but continued insults of the Extreme Left, he did not hesitate to make a public avowal of acceptance of the events that had made Rome the capital of Italy. That all the Catholics who had entered the chamber were of a like mind was well known, but no one expected such a public avowal without any precise demand for it. In consequence it was argued that the Vatican had entered on new relations with official Italy. But it should be observed that while Camerani owes his election to the suspension of the *non-expedit*, neither he nor his political co-religionists represents the Vatican on that account, nor does he represent the whole Catholic party, many of whom do not belong to the group that elected him. Hence his action and that of his friends can in no way implicate the Vatican, which continues in the line of conduct followed by it during the past forty years. The most that can be made of the incident is that it is a symptom of the state of things among a section of the Catholic party. But to see the Vatican at the back of it is to make a mountain out of a molehill. It only remained for some one to prophesy a tightening of the reins at the Vatican on the *non-expedit* question, but there are no grounds for such prophecy just yet. Rome is in no hurry, and will do what she thinks best. The prophet's trade is an uncertain one.

A new Dominican University will be opened in Rome next November. The Dominicans share with the Jesuits the glory of leading in the education of clerics who go to Rome to complete their studies. Up to 1870 they had the splendid convent of St. Maria della Minerva, near the Roman College, but after the occupation of Rome their convent was confiscated and has since been used by the public Board of Education. The Dominicans bought a new building and struggled to keep alive the ashes of their former university. For some months now they have been building in the most central part of the city, near the Via Nazionale and the railway station. There they hope not only to rival their former greatness, but to surpass it. The chairs of moral and dogmatic theology will be subdivided into theoretical and historical theology. Exegesis, after a preparatory course of Hebrew, Egypt-

tian and Greek, will be treated under the heads of Methodology, Textual Criticism and History of Exegesis: Church history will have the assistance of lectures on paleography, diplomatics, and auxiliary sciences. The program is wide and varied, and to carry it through the cleverest men of the Order are to be employed. It has the encouragement of the Holy Father, and the scope of the work is so widely different from that carried on by other universities in Rome that there is no danger of undue competition. The Gregorian University, for instance, continues and promises to continue in the lead for the learning of its professors and the cosmopolitan character of its student body.

The reform of the *Roman Curia* goes on wisely. The High Court of the Rota is about to be completed by the addition of two auditors representing Austria and Spain. All hitherto existing difficulties have been overcome, and the day before yesterday *Bolletino della S. Sede* publishes the first decision of the new Court in an Italian case involving *Jus patronatus* which fully recognizes the rights of the lay patrons. Rumor has it that we may soon have an important papal document on a matter of special concern to priests.

The school question, so much debated in England, Belgium and Canada, has taken a serious form in Constantinople. The fault does not lie with the Young Turks or the Porte Government. The evil of the situation arises from the action of paid French agents who are trying to bring about laicization of the schools à la Française. Two years ago they hoped to lead Italy along the same road, and invented clerical scandals in schools, only to find themselves hoist with their own petard. Their game now is to keep the Mussulman children from the Catholic schools. The French lay schools in Constantinople are almost empty, and those of the religious congregations are flourishing. In consequence reports have been circulated that proselytism was going on. The gentlemen of the *bloc* consider that Catholic is synonymous with anti-French, and so they war against Christianity even among the Turks. This is clear from an article in the *Temps*, which labors to show that the congregational schools are a hindrance to French expansion—for French, read anti-religious). The congregations may be grateful that on Turkish soil they have more liberty than in their native land, and the esteem and friendship of the Turks will enable them to go on doing good work for God and fatherland. In any case none but the atheists approve of this latest move on the part of the irreligious government of France.

Wishing to make capital out of the beatification of Jeanne d'Arc, the *bloc* raised a cry that the whole affair was an anti-Republican manifesto planned by the Monarchists and the Vatican. The very facts of the case and the denial issued by the Vatican give the lie to such a charge as far as the Vatican is concerned. Party feeling rejects nothing to further its own ends; and if the rival factions that rend the French nation make use of the occasion for unworthy purposes, that is their own affair.

On good authority it is rumored that one of the effects of the beatification will be to unite all French Catholics in defense of their religion, as they have been so often advised by the popes. The disunion among Catholics is the strength of the *bloc*. The recent action of the Federation of Labor, and its declared hostility to all parliamentary government, have shown Catholics the necessity of sacrifice for the common good. The promised sinking of differences and union of forces seem too good to be true.

We have had another of Emperor William's periodic visits to Italy, reminding us of the feudal pomp that always accompanied the great Barbarossa. Preceded by his Chancellor the Emperor arrived at Venice on April 14, with a suite occupying eleven Pullman cars, an enormous quantity of luggage and a number of automobiles. The visit is of no political import, as the Imperial party is on its way to Corfú for a fortnight's holiday.

The King of England recently passed through Genoa to meet his yacht for a cruise in the Mediterranean. Rumor has it that he will meet the King of Italy at Naples before long, and it is thought the meeting may have political results.

Recent events at Constantinople go to prove that the Eastern question is still unsettled, and that the Balkan affair is by no means done with. Since the proclamation of the Constitution, the Turks have seen the prestige of their country diminishing. They have lost suzerainty over Bulgaria; all claim over Herzegovina; and Turkey has no weight in foreign affairs. In spite of the Young Turks the true Mussulman has no desire for parliamentary representation, and the days gone by are the days that are longed for. The Young Turks are objects of suspicion, and on the whole their action has been more daring than wise. When the Young Turks Committee suppressed the old Government party, it was only right that they should carry on the Government till a new party came into power. But that they should go on making laws after a Parliament and a Senate had been constituted was a mistake. The Parliament thus became nothing more or less than their secretary; the dissenting party thereupon took the opportunity of stirring up Mussulman fanaticism and of playing on the claims of an ill-paid army to precipitate a crisis. The present situation, far from being a counter-revolution, is merely an episode in a series of party campaigns and changes of ministers, that have made the past year eventful in Turkish history.

In talking the matter over some days ago with a Foreign diplomatist, he remarked very sadly: "Between the two parties it will fare badly for the Christians," and events have proved the truth of his prediction. It is to be hoped the European concert will quickly find a means of restoring order which seems beyond the power of the new regime. Masonic France, which has been very busy along the Bosphorus, is not likely to do much to assist Christians. Its action on the school question, as noted in a former letter, is a sign of the times. The Oriental volcano is active, and Italy is seriously troubled over it. Her interests there are very great, and during the recent scare Government bonds fell ten points, and are not showing signs of improvement.

Very slow progress has been made in rebuilding Messina, real activity being blocked by endless red-tape. The Socialists are busy in the neighborhood, and have gathered around them the lawless elements there, and are taking the opportunity of local discontent to help the Separatist party, which for the present is not very dangerous. Anxious to see how events were progressing, the King and Queen, as soon as parliament dissolved, set out for Sicily accompanied by the Minister of Marine, a bluff sailor who cares as much or as little for Catholics and priests as he does for the foam in the wake of his ship. Deeds rather than newspaper stories or comments will prove the value of this visit, and from time to time I shall report what is taking place.

Social Activity in Belgium

On the second Sunday of April the Belgian Socialists held their annual meeting in the "Maison du Peuple" in Brussels, with M. Demblon, deputy from Liège in the Chair. An account was first read of the work done by the party in Parliament, in which it was shown that the Socialists had put 378 interpellations to the Ministers and that they had made their chief attack against the government's colonial policy in annexing the Congo. In accordance with their program, several bills had been introduced, the principal one being a bill for universal suffrage, giving each man one vote. Interesting figures were presented, showing the increase of workingmen enrolled in socialist societies. In 1905 there were 31,181; in 1906, 42,491; in 1907, 55,840; while in 1908 there were 67,418. In spite of this uniform progress the leaders complained that the miners held aloof from the movement, and that only 10,000 out of 53,000 had joined the various organizations. The military question aroused a warm discussion. Mr. Vandervelde's resolutions were finally adopted by the assembled delegates, a concession granted to his position as the socialist leader in Parliament. These resolutions are as follows: (1) compulsory service for all able-bodied men; (2) active service of from three to six months for the infantry, and from six months to a year for the others; (3) the reduction of the total length of service to six from thirteen years; (4) the repeal of the law exempting teachers, seminarists and priests, with the privilege, however, of continuing their studies uninterruptedly and doing military training upon the completion of the course. M. Hubert, Minister of Commerce and Labor, announced that he would introduce an important bill in Parliament, providing an annual pension for miners, to be made up of the joint contributions of the workingmen, the employers and the State, the depository to be the State *casse de retraite*. The State would pay nine francs yearly, and the workingman and employer fifteen francs each. The importance of the bill cannot be overestimated, for if the principle of cooperation of employer and the State is applied to the pensions of miners, it will eventually be applied also to other workingmen, which, indeed, was one of the wishes most earnestly expressed in the recent socialist meeting at Brussels. It is easy to see what an important step this is toward the solution of some of the social grievances. W.

Easter Sunday saw the close of a series of Lenten conferences in the Cathedral of Ghent, given by Père Rutten, O.P., in which social works received no small consideration. It will be remembered that it was Père Rutten who, along with M. A. Verhægen, President of the Belgian Democratic League, was the organizer of what is known as the "Syndicats Chrétiens," or Christian Trades Unions. In August, 1904, there were 10,000 workingmen enlisted as members; by 1908 the members had increased to 36,000. Two causes are assigned for this rapid increase of membership. The first is the undeniable value of these Christian associations, for it is Christianity alone that can bring happiness to the workingman, since of all religions it alone preaches charity and justice as well as hope in a future life with its rewards and punishments. The Socialist "Syndicats" defend the workingmen's interests strenuously and perseveringly, but they blunder in waging war on religion, on the family, and on political institutions, all three essential

for the well being of the laborer. The rapid growth of the "Syndicats Chrétiens" is likewise attributable to the devotedness and self sacrifice of the organizers of the movement. Père Rutten said recently: "In England and Germany the number of employees actually engaged in our social propaganda is very large. We are determined not to rest until we succeed in increasing the number of those who will be able to consecrate all their activity to the development of the Syndicats Chrétiens." Those who engage in the propaganda must be chosen from among the best in each profession with great care, in order to have the best assurances of progress and success. For some years there has existed in Europe an international board of the Syndicats Chrétiens. In July, 1908, an international congress was held in Zurich, Switzerland, representing eight different nations: Germany, Belgium, Switzerland, Austria, Holland, Italy, Russia and Sweden. Three important conclusions were arrived at. (1) That foundations of the "Syndicats Chrétiens" should be recommended for all countries; (2) That a national federation be formed in each country; (3) That the latter should be under the direction of an international committee, residing at Cologne. M. Stegerwald was chosen as Secretary of the International Committee. D.

A Question of Efficiency?

BISHOP'S HOUSE, LEEDS, ENGLAND, APRIL 27, 1909.

In view of the Educational strife that exists in this country, a few extracts from a Report made by His Majesty's Inspectors on a Catholic Secondary School in Leeds may be of interest to your readers. I may say that, although Leeds has a population of 450,000 of which nearly 40,000 are Catholics, until a few years ago it possessed no Catholic Secondary School. For some time there has been a thoroughly good secondary school for girls, taught by the Notre Dame Sisters, at which girls are trained for the teaching profession. This school is recognized by the Government and receives aid both from Government and from the Local Authority. In addition, there is a Catholic secondary school for boys, started four years ago by the Jesuit Fathers, and it now numbers 150 pupils. Up to the present it has received only a lower grant from the Government. When it was proposed a few months ago that the Local Authority should recommend it to the Government for the higher grant, as fulfilling a necessary part in the secondary education of the city, aspersions were cast by certain bigoted members of the City Council on the teaching staff of the school. "I say," said one of these gentlemen, "that the school is not staffed in a proper manner for an elementary school. . . . It is a school which is not fulfilling its proper part in the secondary education of the city."

Accordingly, a request was made that the school should be thoroughly inspected by Government officials. The following are extracts taken from their Report, and published by a local paper: The Inspectors believe that the school is "a valuable addition to the educational establishments of the city," that the staff have "received an academic and technical training much longer than that usually enjoyed by teachers in secondary schools even of the first grade; that "the level of teaching ability is very high"; that the teachers "in every case appear to have fully profited by the facilities they have enjoyed." "In the treatment of the literary subjects of the curriculum especially, all the masters showed a degree of knowledge and intellectual power fully equal to that

which one finds in secondary schools of the first grade, and much beyond that which is the usual standard in other secondary schools." In Latin, "the teaching throughout is of unusual merit." "Great freedom is allowed to the boys; this is a sign of the great control which the staff have over them, and the discipline is usually good." "Since the school started there has been a rapid increase in numbers, which shows that it meets a real want. The great majority of the pupils would probably, but for it, never have had any higher education, and it seems very free from any kind of social exclusiveness. Many of the pupils are doing really well, and, even those who make least progress generally, seemed to be interested in and to profit by their work."

The above Report, as may be supposed, has given great satisfaction to the Catholics of Leeds. For years they have felt the need of Secondary schools, the parents, who desired better education for their children, having to send them to Protestant schools. But the poverty of the Catholics generally, the huge burden of their elementary schools, until a few years ago when it was taken over by the State, and the missionary requirements of a rapidly increasing population, effectually prevented their undertaking the additional burden of secondary schools. Then come the Notre Dame Sisters who provided a school for girls—followed by the Jesuits, who have done the same for boys. That the Government is prepared to recognize and assist these institutions, is proof, in spite of the blatant outcry of Nonconformity, that the country at large wishes for definite religious teaching in the schools.

W. HAWKSWELL,

Secretary.

Absolution in the Russian Church

NEW YORK, APRIL 28, 1909.

TO THE EDITOR OF AMERICA:

I have your letter enclosing one from Mr. James V. Shields and a clipping from the New York *Sun* concerning the Russian Easter, with particular reference to a paragraph therein which reads, "The mere formality of saying 'I have sinned,' and dropping a coin in the collection box procures absolution," in regard to the practice of confession in the Russian church.

While there is an element of truth in what the *Sun* writer says, the paragraph is really a piece of smart writing rather than a statement of facts. In theory the Russian church is in accord with the Roman church on the subject of the Sacrament of Penance, or, as it is called in the Russian ritual, "the sacrament of confession." The exact formula of the prayers and absolution may be seen in English in Hapgood, "Orthodox Service Book," pp. 287-291; Bjerring, "Oriental Church," pp. 106-107; and in the original Slavonic in the Moscow "Trebnik," pp. 30-39. It will be noticed that the words of absolution are almost the same as those in the Roman church, and they have been given by me in *The Messenger*, October, 1904, p. 447.

In practice, however, there is considerable difference. The Russian penitent does not confess, strictly speaking. He is questioned by the priest, and to the various questions concerning the commandments and the seven deadly sins, he answers as the case may be, "I have sinned." The rubric in the ritual (*Trebnik*) says: "Then he shall question him diligently, point by point, and shall await his reply to every question." Then a note: "The priest doth not use the questions of olden days, which are still retained in the ritual, but interrogates the penitent discreetly; and at last when he hath questioned him con-

cerning the seven deadly sins, he exhorteth him as follows." Here follows an exhortation which is the analogue of our act of contrition and firm purpose of amendment. The actual absolution is given by having the penitent kneel, and placing the end of the priest's stole upon his head, whilst repeating the words of absolution.

I have never been in Russia during Lent and cannot say what the forms are there in the large churches. But I have seen the confession and absolution several times in Russian churches in this country, and once or twice in Russia. An extended description of confession and Easter duties is given in Leroy-Beaulieu, "The Empire of the Tsars," vol. III, pp. 136-137.

The Easter Communion is required in Russia for civil purposes because many stations in life are only open to members of the Orthodox church. Hence they must prove that they are such members in good standing. The usual practice is, as soon as absolution has been given, to say the required prayers and then have the penitent's name inscribed in the church list or register, and then return to the church next morning in time for Mass and Communion. A small fee is paid for the registration and also for the sacrament itself, as the Russian priest usually gets fees for every church service whatsoever. There is no special significance attached to the fact that the fee is for confession. But it can easily be seen that there is the opportunity for careless priests and penitents to put the whole matter on a perfunctory basis, and that may be done on some occasions, as in Lent or just before Easter.

Yours truly,

ANDREW J. SHIPMAN.

A Place of Inspiring Memories

(Communicated.)

The Office of Works has marked with an authoritative memorial a spot in London that has many sacred associations for Catholics. In the pavement in the middle of the broad thoroughfare of Oxford street, near the Marble Arch, and at the junction of the street with the Edgware Road, a six-foot triangle has been let into the highway. Round it runs the inscription: "HERE STOOD TYBURN TREE, REMOVED 1759." In the middle of the triangle, on a metal plate, the famous gallows is shown in outline, and a tablet on the park railings a few yards away will call attention to the memorial. This spot was the ordinary place of execution for London from at least 1108 A. D. The permanent triangular gallows was erected in 1571. Blessed John Storey was the first victim upon it. Mr. Alfred Marks, in his "History of Tyburn Tree," speaks of the site as perhaps the most blood-stained spot in the world, and shows good reason for his calculations that here some 50,000 men and women were put to death. They were mostly condemned for criminal offences, often not very serious, but among them were a great number of our martyrs of the English persecution from the three Carthusian Priors and Blessed Richard Reynolds and Blessed John Hale, in 1535, down to the victims of the "Popish Plot" in 1681. The last of these was Dr. Oliver Plunkett, the saintly Primate of All Ireland, July 1, 1681. No wonder that for the Catholics of London Tyburn is an inspiring memory, and the spot a holy place. Close by, at Tyburn Convent, there is the exposition of the Blessed Sacrament all the year round, and perpetual prayer for the conversion of England.

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A CATHOLIC REVIEW OF THE WEEK

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Peter's Pence

"You are aware of the financial condition of the Holy See," writes His Excellency the Apostolic Delegate to the members of the Hierarchy in the United States. "Since the Pope has been completely despoiled of the revenues which formerly accrued to Him from His temporal dominions, and since, unfortunately, some of the Catholic Nations of Europe are distracted by a spirit hostile towards the Holy See, He, the Vicar of Christ, has been reduced to a state of extreme need. Hence, in order that Our Holy Father may meet the requirements of the general and vast administration of the Church throughout the world, it is expected that those of His children who are free from religious persecutions, and whom God in His goodness is blessing with wealth and prosperity, should in a special manner, in this hour of need, show their generosity in a more effective way."

Socialism in France

There can be no doubt that unified Socialism is marching to power in France. During the last three months, out of thirty partial elections they have gained five seats, all won from the Radicals, and in most electoral districts where they have failed to carry the election, they have increased their votes by the hundreds and the thousands. Moreover, in the Chamber in the face of a Government which pretends to combat it, unified Socialism constitutes a preponderating section; it succeeds in injecting its ideas into the official program, and often forces the Ministry to compromise. Finally, in the working centres it enlists partisans ever more numerous, more agitated, more threatening. It is vain to judge of its redoubtable power by the incongruous scenes lately witnessed at the Socialist Congress of St. Etienne, where the representatives were divided as to doctrines, persons and tactics. The Congress was composed of at least three factions: the intransigents, the moderates and the nondescript compromise party of Jaurès. Their dissensions were not ap-

parent but real, not superficial but deep, and they treated one another in no parliamentary form. Yet the members of the St. Etienne Congress do not by any means represent the total sum of the Socialist party, which is for practical purposes a unit. What has united them, and therefore what has given them strength? Socialism draws support no doubt from the anti-blocard demonstrations, from the revolutionary forces and from the growing sentiment against the masters of the day that tyrannize the nation; and its leaders avail themselves of that moral decay in the masses which the Government has provoked, whether it intended or not, and which it cannot any longer control. But these causes do not account sufficiently for this sudden strength. The substantial and most powerful cause is summed up in the militant, energetic and indefatigable action of the Socialist party. They are determined not to wait to realize any even apparent union among themselves. They are united in this, that they are to rush into battle and to make propaganda, while each may keep his preferences, whether direct action, or parliamentary work, the stirring of the masses to revolt, or the insisting on social reform, etc. In every case they act with promptitude, with perseverance. Their action, moreover, is not mere impulse, but calculation and method. It seems impossible that it shall not succeed.

Political Tendencies in Rome

The monotony of events in Rome has been relieved by political excitement centering round a genuine Roman prince the young Duke Gaetani. He was a candidate at the recent elections, but the ballot-boxes and ballots got so mixed up that the election officers could not count the poll and the Chamber undid the Gordian knot by ordering a fresh election. On Sunday last the Duke was returned by a majority of 1,122 over his Conservative-Liberal opponent. The curious part of it is, that like his cousin, Prince Borghese, another of the old Roman nobility, his politics are tinged with Radicalism bordering almost on Socialism.

It is a sign of the times when old Roman families once devoted to the Vatican pass over to the opposite camp. Up to quite recently the Whites and Blacks were distinct parties in Rome, but owing to social and economic pressure the ranks of the Whites are being rapidly recruited from among the Blacks; yet it is curious to observe that the young hopefuls who go over do not stop short at Liberalism but take in Socialism also.

The Gaetani case reminds us that many of these old families owe everything to the Popes, and many of them count Popes and Cardinals among the founders of their families. Thus the house of Gaetani had two Popes and fifteen Cardinals. But loudly as they shout their socialistic speeches they are careful to forget the poor peasants dwelling in miserable caves on the broad acres of their family *tenute*, to the disgust of every visitor to our country who finds them oppressed and neglected beyond

conception. Gaetani, however, goes to Parliament, and his cousin Borghese may have to seek re-election before very long: but Radical victories such as these do not carry much weight in the Chamber, and the Ministry continues to be and to feel itself in undisputed authority.

The new deputy, the Rev. R. Murri, grew somewhat weak-kneed on his entry and inscribed himself among the Radicals instead of among his friends the Socialists. His eclecticism makes him an object of political suspicion to many of the Radicals, and the party is likely to disown him, in which case he must either form a party by himself or join the Socialist group of which Podrecca, editor of the *Asino*, is an ornament. The fact is Murri is more of an *excommunicatus-vitandus* by the Radicals than by the Catholics.

Latest Phase of the Schell Struggle

The late Professor Hermann Schell of the University of Würzburg, who held a high reputation as a theologian, was accused of unsound doctrines, and in 1898 four of his books were put on the Index. Besides the general trend of what is now called Modernism they contained serious errors regarding the nature of God, the eternity of hell and the difference between venial and mortal sin. Personally the professor enjoyed a good name and was a brilliant teacher. His condemnation gave rise to a complete Schell literature. Professor Commer, of Vienna, however, showed conclusively that the step was just and even necessary. Unfortunately, the first edition of Commer's book was not free from violence and anger, which made it easy to attack him. Yet as a whole the book did immense good and the Holy Father wrote a letter of commendation to the author. In the second edition the flaws were eliminated.

But it was especially in a further reply to his critics that the Vienna professor seems to have finally settled the matter. It is directed against Professor Kiefl, of the Würzburg University who, while Commer's superior in handling the language, does not hesitate to use very doubtful means, making, for instance, evident misprints the object of the most serious charges. Through Cardinal Merry del Val, his Secretary of State, Pius X again congratulated Commer upon his success. Some years ago the press printed a retraction which Professor Schell signed before his bishop. One of his friends, Professor Hennemann, is of the opinion that this retraction was not sincere, since Schell did not acknowledge the right of his bishop to judge in matters of Faith and Morals.

The Vienna *Vaterland* thus sums up the situation: "The Schell question became the Schell struggle and this changed into the opposition to Papal decision under the pretext of shielding the personality of Schell. It is only a part of the ever young struggle of ill-conceived freedom against divine revelation and authority. It is the

merit of Professor Commer that wider circles are enabled to distinguish clearly between the inspiring personality of Schell and the leader of a school which is estranged from, nay, dangerous to the Church."

Summer Soul Hunting

One of the stock cartoons of the Summer comics used to be a picture of his Satanic Majesty gloating over the free field he had during the dog-days with churches closed on all sides and ministers far away on vacation tours. An evolution of modern professional charity-work has changed a large section of this, and now the Summer has become the harvest time of the soul-hunting, social-uplifting proselytizer. It seems impossible for him to keep out of the so-called non-sectarian kindergartens, fresh-air funds, vacation centres and other schemes that present-day philanthropy has invented to make life more tolerable for the alleged "other half" of the world at large. He has found them fertile grounds for the cultivation of his evangelical microbes, and one of the most promising methods of propagation is what in the last few summers have been called "Vacation Bible Schools." These schools of Biblical lore have progressed so far as to have a "National Vacation Bible School Committee" of which the Rev. Robert G. Boville, No. 32 Bible House, this city, is the secretary. In a pamphlet that he has sent out to educational institutions, he says:

The National Vacation Bible School Committee consists of 100 prominent representatives from eight communions, sixteen cities, and thirty-three colleges and universities, organized to promote daily vacation school ministry to children in every city.

In the summer of 1908 fifty churches were opened for this daily ministry, under the auspices of Church Federations, City Mission Societies and individual churches, and 200 college men and women were employed in them, reaching about 15,000 children with Christian teaching and influence.

Two theological colleges, . . . sent three of their choice men into the field of service in 1908, and provided for them by means of social service scholarships (\$150 each), covering three months' service. One well-known woman's college sent two of its students and provided supporting scholarships.

Crozer Theological Seminary . . . will send eight men in 1909, to conduct daily vacation Bible schools in Baptist churches, and will provide for them by means of scholarships.

* * * *

The daily vacation Bible school appeals to the children of foreigners, who are not reached by Sunday schools.

The children—let us get at the children—is the constant aim and cry of these zealous advocates for what Dr. Boville calls "daily religious education and social ministry to neglected children." This activity is exercised, let it be remembered, when the schools are closed for the season, not when their classes are in organized operation. It can be surmised easily also who "the children of

foreigners" are. Any one who takes the trouble to do a little investigating will soon find it difficult to determine just where the vacation play and social uplifters end, and where the Bible teachers begin among the "boys and girls of congested city districts," but he will be soon convinced of the necessity of paying immediate attention to the warnings of the danger signals on all sides.

Was It a Blunder?

The recent decision of the Supreme Court practically nullifying the Hepburn Act is puzzling to many minds. The Court's decision seems to show beyond all doubt that Congress had power to prohibit ownership by railroads of stock in those subsidiary corporations, whose product it must transport over its own lines. Such legislation, the court indicates clearly, would be in line with good public policy, because it is manifestly impossible for a railroad to give all its patrons the same treatment if it has a pecuniary interest in one of them. Just here occurs the puzzle. According to common understanding the Hepburn Act was designed to prevent railroad companies from owning and operating coal mines and monopolizing the fuel supply. Apparently it was a matter in which, according to the Supreme Court's decision, the power of Congress is supreme. Why, then, nullify the act. The apparent puzzle is easily solved. The Supreme Court affirms the act to be not unconstitutional but defective. The act is nullified because it fails to state in proper language its real intent. In effect the judgment of the court just handed down intimates very pointedly that Congress may do what it attempted to do whenever it shall be so disposed, and shall be able to summon to its assistance the legal talent necessary to draw a valid act. No doubt Congress will make haste to correct a blunder that reflects upon its sincerity or intelligence. Obviously, if we are to have a government of law, the men who make the laws and attempt to enforce them should have some knowledge of law and of precedent.

Prussian Fairness to Catholics

Some Protestant papers are wont to speak of the "fairness" shown by the Prussian government in its appointments of Catholics to the higher offices in the kingdom. One little item may illustrate this "fairness." The province of Silesia has a population of about five millions, fifty-six per cent. of which is Catholic. It is divided into three districts, and these into sixty-three *Kreise*, roughly corresponding to counties in the United States. Since its organization in 1817, the province has never had a single Catholic District President, and at the present date only two of the *Kreis* Presidents are Catholics. To this the *Germania* adds: "We could mention scores of Catholic *Kreise* which never had a Catholic president since they came under Prussian sway." During the past ten years this unfairness to Catholics has been widely discussed in the Catholic press. It is conceded that Catholics may not

fairly demand the appointment of their co-religionists, in proportion to their percentage, if the candidates put forward are educationally unqualified; but it is incredible that the millions of Prussian Catholics during a whole century should not have produced more candidates qualified for the highest offices than the few ministers and the sporadic provincial and High-Court presidents who are on record. These Catholics are born in the same country and of the same race as the Protestants; they enjoy the same advantages of Prussian education, and they pass the same severe examinations in gymnasium and university. Clearly there is something more in their exclusion from office than mere lack of educational qualifications.

Relics of Jeanne d'Arc

In spite of a widespread and zealously minute search in France for relics of Blessed Jeanne d'Arc but very few have been found of undoubted authenticity. After putting the holy maid to death her executioners took great pains that nothing should remain of their victim. The ashes and charred bones were gathered up and thrown into the Seine. The suit of armor called hers is probably only a copy of one she wore, and of the many letters purporting to be from her, only three are undoubtedly genuine. As she could neither read nor write, these were only signed by her and dictated to her secretary. The form of the letters, uncertain and sprawling, in the signature "Jehanne," shows that someone guided her hand in tracing them. The house in Domremy in which she was born, January 6, 1412, is held in great veneration. A congregation of nuns have had care of it, but recently the anti-clerical government officials seized it and took its custody away from them. According to press reports by cable the oriflamme of Jeanne d'Arc was given into the keeping of the clergy of the cathedral by the Mayor of Orleans. Forty-two bishops received the banner at the entrance of the cathedral to which it was escorted by the troops and garrison-bands in a torchlight procession. More than 100,000 persons witnessed the ceremony which was the opening of a three days' fête.

Here is a bit of edification which is all the more valuable in that it appears in a society paper, the main purpose of which is disedification. "The French Ambassador and Madame Jusserand will go abroad early in June. Madame Jusserand, by the way, has always set the pace for those who go in for a quiet, unostentatious existence. With a considerable fortune at her disposal, and an official position that gives her precedence over many more ambitious women, she nevertheless is utterly averse to display. Except on occasions of great ceremony, her gowns are invariably simple and inexpensive. She seldom wears jewels. At St. Paul's Catholic Church on Sundays, or downtown in the morning, her costume is one of plain dark cloth untrimmed."

LITERATURE

The Revelation to the Monk of Evesham. Rendered into modern English by VALERIAN PAGET. New York. The John McBride Co. \$1.50.

Mr. Paget commends this book to his readers as a classical work of much importance—in fact, “as one of the most valuable and remarkable heirlooms of English literature.” It purports to narrate certain visions of Purgatory and Paradise granted to a monk who lived in the great Abbey of Evesham, in Worcestershire, towards the close of the twelfth century. The original MS., no longer extant, was written in 1196 and first printed on the Continent about the year 1482. It is difficult to determine whether the editor considers it a genuine record of actual happenings or adopts the verdict of an earlier editor who pronounced it to be “a Middle-Age work of religious fiction.” In either case, however, the literary world owes Mr. Paget a debt of gratitude not only for giving us a most fascinating book, but for his labor in translating the archaic English of those remote times into current language and paraphrase. Supposing the reality of the visions, Catholic readers may be tempted to wish that the book had found an editor rather more sympathetic with Catholic teaching and better informed on the history of the dogma of Purgatory. If Mr. Paget had consulted any standard Catholic theologian or been acquainted with two other English classics, Cardinal William Allen’s “Defense and Declaration of the Catholic Church’s Doctrine touching Purgatory” (A. D. 1565), and Father Richard Thimelby’s “Purgatory Surveyed” (A. D. 1663), we should hardly find him telling us, in his Introduction, that “it was not until 1438, at the Council of Florence, that it (the doctrine of Purgatory) was approved and incorporated in the Roman Catholic faith.” Some of his readers will also demur to various assertions in the following remark of Mr. Paget: “The Monk, had he lived to-day, would have ranked with the modernists, whose aims are the cleansing and reformation of the Church by consent from within rather than by compulsion from without, and the restoration and preservation of the most magnificent system of religious organization in the world.” But apart from a few blemishes of this sort which were, perhaps, unavoidable in the circumstances, Mr. Paget’s work is a distinct and valuable contribution to literature. We quite agree with his judgment that “for combined grandeur and sweetness of spiritual conception it is hard to find anywhere an equal to the concluding pages of the ‘Revelation,’ devoted to

the description of paradise. Dante himself is not so direct or vivid.” W. T. K.

Le prime pagine del Pontificato di Papa Pio IX (The opening pages of the pontificate of Pope Pius IX), by R. BALLERINI, S.J. Rome. *Civiltà Cattolica*. In the sixties it was known that Father Ballerini was busy on a history of the pontificate of Pius IX, and that the proofs were being submitted to the great pontiff for correction or approval. The first volume was printed in 1867, but it was deemed wiser to postpone the publication until the passage of years should allow a more impartial judgment of personalities and events.

This work may almost be called an autobiography of Pius IX, so thoroughly is he identified with it. The editors have attached facsimiles of the original galley proofs, containing corrections in the Pope’s own handwriting. To give an example: the original galley of pages 34 and 35 has: “Having been ordained by Cardinal Annibale della Genga, afterwards Leo XII, John Mary Mastai-Ferretti said his first Mass in St. Anne’s Church on Easter Sunday, 1819.” The Pope inserted the name of the ordaining bishop as “Mgr. Caprano, Archbishop of Iconium,” and added that “his father and his uncle, Mgr. Paolino, at that time president of the civil tribunal at Montecitorio were present,” and so it appears in the final issue.

Apart from the fifth chapter which gives the sketch of the life of Pius IX previous to his pontificate the volume covers only the year 1846, but the pages throb with interest. The popular rejoicings at his election, the amnesty he granted, the reforms he planned, the difficulties with the liberals, the relations with foreign governments, the rising of northern Italy against the Austrians, the havoc wrought by secret societies: all this is treated with the directness and clearness which only insight into the processes at work can give a contemporary. The book contains a very precious appendix from the pen of Father Bresciani, but corrected by Pius IX, on the Pope’s flight to Gaeta and the amazement at Rome when the flight became known. History is the poorer for the volumes that were never written.

Catechetical Instruction—The Sacraments. RAINERI-HAGEN. New York: Benziger Brothers. 1908.

In fulfilling the duty incumbent upon him and insisted on by our Holy Father of explaining Christian doctrine, it is beyond all doubt useful for the pastor of souls to have at hand an orderly arrangement of the points to be touched on such as is to be found in the Roman Catechism. The volumes before us aim

to give such a help in an English version of the second part of this catechism, supplemented by Raineri’s “Instructions” on the same, and the “Compendium of Christian Doctrine,” prescribed by Pius X. Father Hagen has done his work well, ably seconded by the publishers, and we are sorry that some few grammatical inaccuracies, which a more careful revision of the proof would have unearthed, have been allowed to mar the uniformly excellent translation. The sixth instruction, on the obligation imposed by baptism of dedicating oneself to God from youth, is especially rich in matter, though the language is much more suited to the elder members of the congregation than to the children to whom it is addressed. The instruction on sanctifying grace contains these words: “it should not be forgotten that grace may be diminished, as is done by venial sin,” which we can charitably interpret by supposing that the author wishes to refer to the relation between the amount of actual grace, and the dispositions of the one who receives the Sacrament. Again, we read in reference to adults who die before the deferred baptism can be administered, “the intention and resolution to receive baptism and do penance for their former ill-spent life will avail to grace and justification,” whereas the original speaks not of the intention to do penance, but of actual repentance, *male actae vitae poenitentia*, which at least hints at the kind of contrition necessary to supply for baptism of water. The clerical reader will doubtless find pleasure in the opportunity afforded him by these volumes of recalling his theology on the Sacraments, though in these days, we think the busy pastor of souls would be much more grateful had the editor not contented himself with mere translations but suggested illustrations suited to the tastes and interests of our times.

Ireland Under English Rule; or, A Plea for the Plaintiff, by THOMAS ADDIS EMMET, M.D., LL.D., Pres. of the Irish National Federation of America, Knight Commander, Order St. Gregory the Great. Second edition, revised and in large part rewritten. New York and London: G. P. Putnam’s Sons. 1909.

Those who are familiar with the first edition of Dr. Emmet’s plea will find as he states in his preface that it is essentially a new book. The brief introduction on early Irish History in the first volume has been but little changed, but most of the remainder has been rewritten or rearranged. The greater part of the second volume is entirely new. This is due to the fact that the author has come into possession of new material of great value. In the first edition the his-

torical narrative was carried down only to the union of the English and Irish parliament in 1801, but now the history is traced from the later portion of the reign of Henry VIII to the present time,—the period during which the Irish people were strictly under English rule.

Dr. Emmet's book is a distinct contribution to a subject that has been very much written about, yet very much misunderstood, and that even most educated people are quite dubious over, so much has been said on both sides and with so much vehemence. As might have been expected from the man whose collection of documents to illustrate American history was probably one of the best ever made and whose collection of Americana now at the Lenox Library will be an enduring monument to his name, Dr. Emmet has not depended on second-hand authorities but has gone straight to sources. For this reason these two editions of his book will be a storehouse of information for all those who, for generations to come, want to know the right about the relations of England to Ireland. The Cambridge Modern History in its preface declared that history had been a conspiracy against the truth and that the historian of the present day found himself constantly baffled even by supposed historical authorities and under the necessity of going back to consult all the documents once more. Dr. Emmet has done this and the result is a story of awful shame for a great civilized country. Dr. Emmet has toned down something of the indignation over the scenes that he has to depict as compared with the first volume, but it is easy to understand that this must have been extremely difficult, for if ever surely here a historian would be tempted out of his attitude of calm judgment.

Those who think that the volumes treat only of the past, however, would be seriously mistaken for there is much that tells of Ireland's present and more or less inevitably its future. How startling it is to find, for instance, on page 71 of the second volume that Ireland has the lowest marriage rate in Europe. For the last ten years this has been five per thousand while in most of the European countries it is from seven to nine per thousand. The number of children in each family is still the largest in Europe but even this is now being affected by the fact that the women in Ireland are marrying older than before. Of all the females registered in Ireland in the census of 1901 between the ages of fifteen and forty-five years only one-third were married. Of those married only one-twelfth were under twenty-five and one-half under thirty-five. The figures show that the marriage age is constantly rising. Economic conditions are respon-

sible for this and one explanation of it is to be found in the official reports for 1907, which show that in Ireland there had been an increase of grazing land and a decrease for agricultural purposes of 1,000,000 acres in the last ten years. Dr. Emmet's book deserves to be read by every Irishman and Irishman's son and by every fairminded person who is interested in genuine history.

Dromina, by JNO. AYSKOUGH. New York and London: T. P. Putnam & Sons.

Purchasers of "Dromina" will get full value for their money. Between the covers of this book, there are really two novels, the first having for its subject matter Louis XVII, still alive after the French Revolution, and still a king—the king of the Gypsies. How he marries the daughter of an Irish king, and how sudden death takes him off just as he is reaching successfully for the crown of France are all set forth in the first three hundred pages. Then comes the second novel, the story of the boy Mudo, who would be emperor. Despite the straining of probabilities, the splendid adventures and successes of Mudo, descended, like Maecenas, of royal ancestors are far and away the noblest chapters that have yet fallen from John Ayscough's noble pen. The reign and death of Mudo are inspiring. So too the noble end of his trusted friends, Lope and Fergus. There are martyrs in this book, and one splendid miracle.

Even though the action drags at times in the earlier pages, *Dromina* can be cordially recommended to all. In diction, in theme, it rises higher, ever higher, till it stops at the gates of eternal day. It is in every sense a Catholic novel. F. J. F.

A Little Land and a Living, by BOLTON HALL. New York: The Arcadia Press. \$1.00.

Like another work by the same author, entitled, "Three Acres and Liberty," this little work of the well-known sociologist, Bolton Hall, makes very practical and timely suggestions towards the solution of one of the most vexing problems of our complex civilization, the overcrowding of our large cities with unadaptable laborers seeking a living where there is no real opportunity. It emphasizes the slogan, "Back to the Farm," but in a sane and practical way. It advocates what Mr. Borsodi in his introduction of the volume calls the ideal plan of aiding the poor. It is not intended "to induce the unfamiliar to rush headlong into farming, but to encourage those who feel the presence of city life to study how they may get away from the overcrowded city into nearby country, where the gardens may first be made an adjunct to the income and later, perhaps, prove the source of income." It is a most practical book for the city pastor who is endeavoring to in-

duce the young man from the farm who is not succeeding in city pursuits to return to a more healthful occupation; it shows that country life, on small plots, not only pays financially, but in every other way, and it points out a solution of the social question infinitely more practical than any socialistic day dream.

The Italians of To-day, from the French of René Bazin. New York: Henry Holt Co. 1908.

Let a single masterpiece establish a man's rank and quality, and the rest of his work is sure of a hearing. This is no less true of literature than of the other arts. "The Italians of To-day," written by René Bazin more than a dozen years ago, has had to await translation until popular appetite had been whetted by "The Nun" and "The Coming Harvest." Yet "The Italians of To-day" (or more correctly—though the publishers refrain from making the explanation—"The Italians of a dozen years ago"), is a work sufficiently important to win fame for a lesser man than Bazin. Italy's beauty, history, and picturesque peasantry have long been a hackneyed theme for "Letters and Impressions from Italy," but Bazin is no ordinary tourist. He brought with him a new quality, or rather one he himself discovered in Fromentin, and which for want of a better word he calls "eye" (just as we say "an eye for baseball"), a sharpness of the senses, an aptitude for receiving impressions, a memory for images, and the result is a series of sketches so unique that they may best be described as literary landscape painting. He is most at home away from beaten tracks; he loves the smell of the earth, and almost echoes that confession of St. Ambrose, "Ego odorem ipsum terrae simplicem atque sincerum pro gratia benedictionis accipio." A man of the people himself, and familiar with the farm-life of his native Brittany, his eye is keen for the details of Italian agriculture. He visits the dairy-farms and learns the names of the cows there, soft Italian names, Galantina, Bellabecca, Monachello; he rides out to the buffalo herds in the Campagna, and he describes the pastoral encampments amid the great silence of the Agro. Of the Agro itself and the awful effects of the malaria he draws a melancholy picture. It was never inhabited at any time, he thinks; it had palaces where in Roman times the rich spent a month or two a year, and then left the place to their slaves, and every palace had an altar sacred "to the Goddess Fever." Besides the malaria, he blames the excessive taxation for the misery he found everywhere. The figures he gives are appalling; and while it is true that since Bazin wrote the "Benefica del Agro As-

sociation" has done much to remedy the malaria, the burden of taxation has increased. As he predicted, emigration has continued, and socialism has become more and more revolutionary. Perhaps the only thing that has undergone no change during the past twelve years is Italy's feelings towards France, which he sums up so cleverly after the manner of a chemical analysis.

Memory of wars from Francis I to Napoleon	(Hostile) 10
Natural race affinities, Latin tendencies	(Favorable) 15
Gratitude towards France for services rendered	(Favorable) 25
Memory of the expedition to Tunis, French press, sarcasms, epigrams, etc.	(Hostile) 25
Desire to resume commercial relations	(Favorable) 30
Prejudices on account of the Triple Alliance	(Hostile) 15

The book contains, moreover, a charmingly intimate account of a visit of some days to the Novelist Fogazzaro, and a description of Mt. Etna in eruption. The translation is loyally done; but we may be allowed to suggest a more accurate rendering of "Tempo di Sicilia, tempo femineo" than that given, "Sicilian weather, woman's weather"; Verdi knew better when he wrote "La donna è mobile come il vento." "The Italians of To-day" is a work which no serious student of sociology can afford to overlook, and which every visitor to Italy ought to make room for beside his Bae-deker or Murray.

Life of the Right Reverend Joseph P. Machebeuf, D.D., First Bishop of Denver. By the Rev. W. J. Howlett, Pueblo, Colorado, 1908.

The Catholics of the United States have reason to be proud of their pioneer bishops. The stronger the light thrown on their labors for Christ the greater the astonishment and admiration. There is no kind of hardship that they were not called upon to endure. "In labor and painfulness, in much watchings, in hunger and thirst, in fastings, in cold and nakedness"—they lived over again in the nineteenth century the lives of the early Apostles, and shed a lustre on the Episcopate of the American Church that will ever remain a precious heritage. Among these sturdy and saintly pioneers is the illustrious Joseph P. Machebeuf, first Bishop of Denver, whose admirable life has been written by the Rev. W. J. Howlett, of Pueblo, Colo. It is a book that will be read with the greatest interest. No pains have been spared by the author to picture the man of God and to give in detail the narrative of his missionary and episcopal labors. The story is doubly interesting, because we have

the inner life and character of the missionary disclosed to us through a series of charming letters to his family as well as the historic portrayal of his priestly ministrations over an immense territory east and west of the Mississippi. To have had a share in the formation of the Church in one State of the Union would be glory enough for any man, but to merit the threefold title of pioneer priest of Ohio, pioneer priest of New Mexico and pioneer priest and apostle of Colorado is a triple distinction quite unique in the history of the Church in the United States. The book is well printed and has a fine portrait of the venerable bishop as frontispiece. E. S.

Reviews and Magazines

Rarely does one find in the *Atlantic Monthly* a paper which the ordinary reader is obliged to characterize as a disappointment whatever be the view-point of his criticism. "The Hundred Worst Books," by Mr. Crothers, is, however, a distinct disappointment, unworthy to hold the place of honor in the May issue of our leading literary monthly. Despite his slurring reference to the assistance offered to the bewildered reader in recent years by the efforts of Sir John Lubbock and others "to chart the vast sea of literature," most of us will be slow to agree with Mr. Crothers' judgment regarding the many lists of "Best Books" presented to the public.

And similarly his own effort to mark; in his own words, not the "middle of the channel," but "the reefs and shoals" of this vast sea by setting up a "bell-buoy" telling the mariner where *not* to go, what not to read, would be of service had he done justice to his self-imposed task. But little help can be looked for from a rambling paper, full of phrases which lead nowhere, and in which, whilst proposing to tell us what he considers the hundred worst books, Mr. Crothers fails either to name a book as being among the worst, or to furnish us a real standard of judgment.

Surely the essayist will not expect one to accept his dictum that in selecting such a standard the word "worst" is to be used "not in the moral but in the strictly literary sense and that therefore the candidate for place in the list must be bad, not as a man may be bad, but as a book may be bad." As it is distinctly not true that the lowest depth into which a book can fall is to be unreadable, so it is not true that we are to judge a book by the test of whether or not we can read it.

"Is Immortality Desirable?" in the same number, is an article suggestive of the free and easy methods some modern thinkers, free from the "shackles of medieval dogmatism," follow in their philosophic devel-

opment. Mr. Dickinson is of opinion that "the Immortality of Man is one of those great open questions which are of the most worth discussing, even though they may never be resolved." He admits that there may be those who are convinced on grounds of *revealed religion* that man is immortal; he concedes that there may be others who are equally assured, on grounds of science, that man is mortal;—against these he does not argue, but airily passing over their contentions and considering the fact of immortality to be an open question he devotes his paper to the inquiry whether, and in what sense, it is desirable. One might express his astonishment that the essayist is thus ready to overlook the splendid array of authorities who impelled by the strength of pure reason alone hold fast to the ancient teaching of the soul's immortality. But the disposition to vent his astonishment will speedily disappear as he recognizes how futile it were to reason with one who calmly sets about building up a theory utterly disregardful of what most thinking men accept to-day. Poets may be allowed to follow fancy's ways, but philosophic teachers are supposed to be made of sterner stuff.

"The Newspapers as Historical Sources" is a readable paper in which James Ford Rhodes, out of the riches of his own experience, builds up a strong argument that "take the newspaper for what it is, a hasty gatherer of facts, a hurried commentator on the same, and it may well constitute a part of historical evidence."

"Sorting the Seeds: A Survey of Recent Fiction" is a chatty sketch of the work of recent novelists. It presents a satisfactory critical review of the day's output, and will prove interesting to the student who has not the leisure to peruse even the best of the popular sellers.

There are fair-minded men among us who profess not to understand the attitude of practical Christians regarding the system of instruction in our public schools. They know the objection ordinarily advanced, the lack of religious training, but they are slow to realize why it is that some sort of arrangement can not be made whereby church and school may work together in religious and moral training. An article in the *Educational Review* for May may give them some help to comprehend the existing difficulty. So long as men like Mr. La Rue are conceded to possess any influence among schoolmen of the day, so long must it be clear that the atmosphere of the public school is vitiated and unfit for the growing child.

It is to be regretted that Dr. Nicholas Murray Butler allowed such a paper to find place in a magazine of wide influence among teachers. It is full of statements of materialistic rationalism; one's gorge rises as he reads the flippant urging by the author

of principles rejected by the Christian world. Mr. La Rue's "The Church and the Public School" abounds in anti-Christian sentiment, and its lack of sound reasoning is only surpassed by the boldness with which he propounds his creed. With the characteristic cock-sureness of the modern unbeliever the Christian sense of the people is sneeringly ruled out of court without regard to the fact that it is as the pulsing life even of the majority of those who hold the public school system of the day to be the model system. One gem of the paper may be quoted: "Baby-boy represents something like the barbarian stage, morally. . . . So-called irreverence, disobedience, and impudence are but the first crude expressions of a fiery, straightforward, independent nature—something to thank God for, not to wail over. . . . The child must experiment morally, discover a few ethical affinities and spiritual atomic weights. He will know, as soon as we, when the equation does not balance. We need only see that the explosions are not too serious and that he does not pour the acids too recklessly."

Happily but few of the school-teachers who devote their lives to the training of the young in our schools are of the reckless atheistic mind of Mr. La Rue. But will the leaders of the system continue to wonder that Christian fathers and mothers are fearful of the consequences in the moral development of children when these are entrusted to a system which harbors men of his calibre?

In the *Outlook* for May, Mr. Roosevelt reviews the Japanese Question. He holds it to be the duty of America to wait and see whether or not Japan means to efficiently prevent undesirable immigration of her citizens to this country. If Japan fails to do this, it is his opinion that this government must protect itself "in the way that would provoke the least possible friction and cause the least possible hard feeling." Boldly asserting the right of Americans to say what immigrants shall come to their shores, Mr. Roosevelt urges the need of a powerful navy to back up the laws we may enact to this end. We are powerless, he argues, to force our rights against any nation that chooses to disregard our wishes "unless we continue to build up and maintain a first-class fighting navy."

The ex-President has little patience with "those well-meaning but fatuous advocates of peace who would try to prevent the up-building of our navy and who utterly misread the temper of their countrymen." To defend its inalienable right America would fight, he declares, whether prepared or not, and "all the peace advocates would do would be to prevent this country from being successful in the war."

The usual symposium is devoted in this number to the discussion of the question "Should Ministers know Life?" And, though a so-called neat thrust of a writer quoted in one of the articles bids us follow Dr. Johnson's advice and clear our minds of cant, one cannot see that a fair objection to the whole spirit of the policy urged in the symposium is thus airily to be set aside. Specialization has its limits and it certainly is to exceed these limits when candidates for the Christian ministry are presumed to pursue unprofitable training unless they devote the best part of their course to what, after all, concerns only the material well-being of those who are to be their after charge. Material well-being and civic righteousness are only a secondary elementary part of the Christian minister's duty to his people. "My kingdom is not of this world," was Christ's doctrine in the long ago and even the cry of "cant" will not frighten his followers into other lines of thought or of endeavor. And to add another word, while it is difficult—one might say impossible—to find room in a Christian seminary for instruction of the highly practical nature suggested in these three papers, we have yet to discover the impossibility of the student's applying the principles of the religion he studies to social conditions in a manner to work out that material well-being and civic righteousness, which his higher duty bids him aid and assist in every way.

The *Ecclesiastical Review* for May offers an unusually attractive and interesting table of contents. "The Literature of Anglo-Saxon England in Honor of God's Blessed Mother" shows how deep was the love of Our Lady which once glowed brightly in this land. Father Martin's third article on the Congregations of the Curia deals with the Congregation of the Propaganda from whose jurisdiction the American ecclesiastical provinces have been but lately transferred under the common law of the Church. And in his wonted luminous way the author gives his readers a brief but very satisfactory notion of the origin of the congregation; its territory, subject matter and scope of jurisdiction; its changed relations according to the new Constitution *Sapienti Consilio* and its temporalities. "How the English Martyrs saved the Mass for England" will please and edify the devout student of the history of the "Sublime Sacrifice."

The review of Father Fagan's paper prepared for the meeting of the Association of Catholic Colleges held in Chicago in 1901 and the practical suggestions it offers are apt and timely. The paper, entitled "The Danger of State Legislation interfering with our Rights of Educa-

tion," after giving some account of the forces that are moulding and influencing educational interests in the United States, points out how principles and methods advocated by these forces can and do affect Catholic interests of great value.

In Father McDevitt's reply to Professor Dahmus' article on the "Batavia System," as a remedy of certain defective educational methods, which appeared in the February number of the review, the author contends that the good found in the system is no novelty in educational work, while harm may result from excessive praise of it as it diverts attention from the real evils in all systems of teaching; namely, inefficient teaching, overcrowding, inadequate equipment and the like.

Few critics after all will reject Father McDevitt's conclusion that "of all factors that make for the proper education of children, the efficient teacher is the one absolutely essential." And therefore, he does not hesitate to affirm that "the splendid results, if such there be, in the schools of Batavia, are to be traced to the active, energetic, earnest, zealous and efficient Superintendent, who has kindled in his teachers the enthusiastic spirit that stirs his own soul, rather than to the system for which he stands sponsor."

When a New York detective was killed recently by some miscreants in Sicily, the *New York Sun* made, editorially, a very unworthy attack on the Italian people, saying that in return for our charities (to Messina) they gave us a corpse. Arthur Woods shows in the May *McClure's* ("Problem of the Black Hand") that Italy has given us not only the life and services of that excellent officer but thousands of other worthy citizens; and that only a few, and these mostly condemned criminals, are responsible for crime. The past ten years have seen 1,766,019 Italian immigrants come through Ellis Island. "They have spread all over the United States. As a whole they are respectable, industrious and self-supporting. Mixed with them, however, has flowed a thin stream of men who have left a criminal record behind them in Italy; these are the Black Handers. They settle down in communities of wage-earning Italians wherever they can find them and then proceed to prey on them. So far, then from being criminals themselves, the vast majority of the Italian immigrants here are in need of defence against the criminals. . . . The Black Hand is not a cohesive society. Given a number of Italians with money and two or three ex-criminals, you have all the elements necessary for a first-rate Black Hand campaign." The remedy lies in enforcing the immigration laws.

ECCLESIASTICAL NEWS

—Old St. Patrick's, New York's first Cathedral, celebrated the centenary of the laying of its cornerstone on Sunday, May 9, by an elaborate ceremonial, the ministers of which were prelates and priests, headed by His Grace, Archbishop Farley, who in the earlier years of their service had been connected with the parish. Mgr. John F. Kearney, for forty-three years the pastor, read this cablegram from the Pope.

"The Holy Father blesses the Archbishop of New York, blesses the priests gathered in your church to-day and blesses the congregation assembled in the walls of Old St. Patrick's."

The Right Rev. Thomas F. Kennedy, rector of the American College, Rome, sent a cablegram which read: "We have celebrated pontifical Mass this morning for the Archbishop, for the priests and for the congregation of Old St. Patrick's at the same altar where you celebrated your first Mass." This had reference to the chapel of the college, of which Mgr. Kearney is the oldest New York alumnus.

—Bishop Walsh, of Portland, Maine, has made the cause of higher education one of the special works of his episcopate. A new convent school which he has had erected in the Deering District near Portland is nearly completed. It will be in charge of the Sisters of Mercy, and will be equipped with all the latest modern improvements.

—Richmond Va. has just celebrated the seventy-fifth anniversary of St. Peter's Cathedral.

—Two bronze memorial tablets, one for Bishop Thomas A. Becker and the other for Bishop A. A. Curtis, the first and second incumbents of the see, will be unveiled in the cathedral, Wilmington, Del., on July 11. Two marble baptismal fonts, also memorials, will be placed there at the same time.

—Enough Spanish-speaking Catholics have been enrolled in Philadelphia to form a special parish, of which the Rev. Antonio Casulleras, C.M., has been given charge.

—Gallipolis, Ohio, is the oldest Catholic parish in the State, having been founded one hundred and sixteen years ago by a colony from France in the course of one of the wild-cat land boom schemes evolved in the early days of the Republic. The first settlers were, of course, grossly deceived as to the nature of the country. One of the canons of St. Denis, Paris, was designated as the bishop of the projected see, but before he could be consecrated, the land fraud was discovered. In spite of its age there are now only sixteen families in the parish and there is not a single French name

among them. New blood is, however, coming into the place and during a mission there two weeks ago, the local Episcopal minister asked that a sermon on "Convents and Nuns" should be given on an evening when he and his parishioners could attend.

—The Rev. Dr. Herbert Vaughan, who came here from England a year ago to study the system of the mission bands, in order to make use of it in the work of the Catholic Missionary Society for England, is returning to take up the extension of the organization throughout the various English dioceses. In response to his appeal for financial aid the Catholic Missionary Union has given him \$500. As his mother is an American, Dr. Vaughan thinks he has what he calls "a wee claim" on the generosity of those enthused with the missionary spirit on this side of the Atlantic.

—There are now 21,584 members in the 110 branches of the Holy Name Society organized in New York archdiocese, according to the business reported at the last quarterly meeting.

—Monsignor John Manuel Bidwell, D.D., who since the beginning of 1908 has been one of the attachés of the Papal Secretary of State in Rome, has been called back to the archdiocese of Westminster to act as chancellor.

—The new co-adjutor to the Bishop of Syracuse, N. Y., Mgr. John Grimes, will be consecrated on Sunday, May 16, by Archbishop Farley, at the Cathedral, Syracuse.

—The Archbishops at their recent meeting made Rev. A. P. Doyle, C.S.P., of the Apostolic Mission House their representative in the appointment of chaplains in the Army and Navy. During the last seven years twenty priests have been appointed in the army, four have retired on pensions, five have resigned, leaving at present eleven. There are now three vacancies to be filled in the army and none in the navy. The War Department is exceedingly anxious to have these vacancies filled as soon as possible.

—The intermediary general chapter of the Franciscan Order which convenes six years after the chapter in which its Minister General of the Order is elected, will be held in the convent of Santa Maria degli Angeli in Assisi, on the 29th of this month. The General Definitors who, according to the laws of the Order, act as counsellors to the Minister General and who are twelve in number, are to be elected in the chapter; and other business of importance within the Order is to be transacted. America will be represented by the Very Reverend Father Provincials, Edward Blecke of the East-

ern Province, Chrysostom Theobald of the Province of Cincinnati, and Cyprian Banscheid of the Province of St. Louis.

—Catholics will be interested in a new movement among Protestants, the enlisting of students as missionaries. The *Boston Evening Transcript* gives an elaborate account of the first annual conference of the Greater Boston Volunteer League, the primary purpose of which is to try to persuade college men and women to go to distant parts as missionaries. It is said that there are now nearly five thousand student Volunteers in the foreign mission fields, while nearly as many more have signed the declaration pledge and stand ready to go when the opportunity arises. During the current college year twenty-three thousand young men and women have been enrolled in the mission study classes maintained by the association. These classes are being conducted in nearly four hundred institutions of higher learning.

—One of the great difficulties in dealing with the rapid increase of Italian Catholics at all our centres of population during recent years has been the scarcity of priests not only speaking their language but in sympathetic accord with the people. Provision in one phase of this direction for the New York of the future is being made by Columbus College at Hawthorne, Westchester County, which will be dedicated by the Apostolic Delegate, Mgr. Falconio, on Sunday, May 16. It will be in charge of the Salesian Sons of Dom Bosco, and is the gift for its special purpose of Mr. J. McGrane, of New York.

—As a practical evidence of the rapid growth of the Church in the Middle West, the task recently assigned to Rev. E. A. Kelly, of Chicago, as head of a fixed Committee of the Archdiocese may be adduced. In order to relieve overburdened existent parishes and to accommodate the influx of Catholic population in newly developed residential sections of Chicago, Archbishop Quigley contemplates the establishment of ten new parishes in his diocesan city. The Committee, of which Father Kelly is the head, is considering the problem of re-districting old parishes and of mapping out new ones. Its report will be in the hands of the Archbishop in a few weeks when the ten new parishes will be erected.

Bishop Canevin, of Pittsburg, has sent the Rev. Hugh C. Boyle to make a special course at the Catholic University previous to assuming in the coming fall the office of Division School Inspector.

Archbishop Gillow of Oaxaca, Mexico, has ordered the establishment of parish schools wherever they are not at present in operation.

EXAMPLE.

Some one who watched my faltering fight
(Though all unknown to me),
Bore news of what I tried to do
Over a far-off sea.

And there another striving soul
(Though half a world away),
Through word of me took heart anew
And won the hard-fought day.

MARIE BLAKE.

SOCIOLOGY

The official transfer of the sovereignty of the Congo State to the Belgian people, has caused a great deal of interest in the world at large. During the years of King Leopold's rule, the Congo Free State was officially an independent power, governed by three secretaries-general residing in Brussels, responsible to the King alone. To outward appearance, it was an extremely autocratic government, but, practically, it was no more autocratic than the administration of some of the British "crown colonies" in which the governor is, to all intents and purposes, autocratic. Now all is to be changed. Following the transfer of sovereignty, there has been created a Belgian Colonial Minister, who takes charge of Congo interests. He will be responsible to the Belgian Parliament, and if Parliament does not like the way he manages affairs, it can easily remove him. Moreover the colonial budget will be subject to the approval of Parliament, which thus holds the purse-strings, and controls the situation. All new laws must be approved by the Belgian legislature, and all new grants of concessions must be submitted to Parliament. No one now denies that the "one man power" of King Leopold's regime was efficient; will the rule of Parliament prove equally so? On the whole, the prospects seem good, in spite of the croakings of the envious, and this in spite of the fact, that Congo concessionary shares are depressed and selling below par. It is generally granted that "one man power" is essential in the early years of colonial development for quick and decisive action in dealing with colonial problems as they arise. But with the passing of the days of infancy of a colony, circumstances become radically changed. Thus it is with the Congo Free State, and the transfer of its sovereignty seems to have aroused a splendid spirit in the Belgian nation. A good start has been made in the choice of M. Renkin, a level-headed man of calm judgment, high ability and quick decision, as first colonial minister. He has done much good work in organizing his department, and he means to spend some time in the Free State itself, to secure that first-hand knowl-

edge of the country and people, which a wise prudence urges him to attain. The relations of the Congo to the other powers naturally undergo certain changes, but these are more in form than in reality. Congo, as an independent State, has ceased to exist, but all its international obligations and treaties have been assumed by the new government, the Belgian nation.

From Washington, D. C., comes the report of the inauguration of an "Irish home-going movement," which will take the form of a pilgrimage to Ireland of the sons and daughters of Erin. The slogan, indicating the time and place of the event, will be "Ireland for the Irish—1910—Meet me at Kilkenny." The principal purpose of the proposed pilgrimage is the development of the natural resources of Ireland and the upbuilding of its industries. The leader in the movement is Mr. Frank J. Kilkenny, of the Treasury Department, who hopes to establish national headquarters in Washington, with branches of the Irish homegoing movement in the principal cities of the country.

After the model of the German "Volksverein" the Catholics of Holland two years ago organized an association, which from the beginning has commanded general respect. It now counts 70,000 members, and up to date has distributed nearly a million pamphlets on the social question. Every year the members hold a "Social Question Week," during which they are agreeably and profitably entertained with speeches and lectures on social needs and methods. The greatest praise for the society comes from an enemy, the editor of a socialist paper, who said: "It is an adversary that enters the combat well equipped. It would be folly to disregard its power."

The promoters of public playgrounds in American cities present a report at once surprising and gratifying. There are now one hundred and thirty-seven cities supporting playgrounds at public expense and ninety-one others in which private generosity supplies the need. The reports reveal the awakening of the municipalities to the needs and rights of children and to the realization that in the bustling activity for to-day's interests it is well to show full regard for the secure well-being of the morrow.

There is a type of morbid activity that is peculiarly characteristic of modern civilization, says Dr. Charles L. Dana, the eminent nerve specialist, in *The Medical Record*. We have come to regard animals differently he tells us in the past one hundred years: we breed them more carefully, train them better, kill them less ruthlessly, and are more concerned for their welfare. But along with these advances there has

come a tendency to regard the animal intelligence as of a human type, which is not justified by the facts. To this "Modern malady," as he calls it, he gives the name of "zoophil-psychosis." "The psychosis," says Dr. Dana, "is really the expression of a weak nature. A very kind-hearted person, for example, may be also very indolent and very selfish—the combination is not uncommon."

The writer of a letter to the *Boston Evening Transcript* blames the Doctor for being too hard on kind-hearted people. Granting there is on record the case of a woman who lost her mind because her cat died of cancer; of a girl "obsessed with remorse" because she had given away her cat; of a young man who dared not go about for fear of seeing animals suffer, or a woman who neglected her home duties "to keep a cat hospital," is it not reasonable to suppose that those persons were weakminded or mentally unsound to start with? "There is little danger," he says, "of the world getting too sentimental over the sufferings of animals. So far we are only beginning to think about giving them fair treatment . . . better run the chance of letting a few hysterical men and women, who are going to go daft over one thing if they don't over another, take the lower animals for their craze than hinder a progress in advanced civilization that will not be perfect until, not only mankind, but all living creatures, are treated with sympathetic and kind consideration for their needs, which means with ample justice."

The Men's Anti-Immorality Societies of Germany met at Cologne. The executive committee reported that they had taken part in the international congress at Paris against pornography and had also frequently and successfully petitioned the Prussian Minister of Justice to stop the spread of immoral posters and advertisements. It was on their petition that the so-called "Schönheitsabende"—beauty evenings—were prohibited by the Berlin police, because they were schools of the grossest kind of vice. "Our laws are all right; but the people must not expect that the police and the courts can do everything." The meeting was specially interesting because of a lecture by Dr. Forester, a Protestant professor of the University of Zürich, who has written excellent works on the relation of the sexes. "If we read the books written on this subject during the few last years," he said, "we almost imagine that everything must be remodelled. What we need, is the treasure of old: the sanctity of the marriage tie! Modern literature as regards matrimony is one gross error; but the time will come when even the blind will see that there are eternal truths which can not be effaced by ephemeral wisdom."

EDUCATION

Some years ago the Lower House of the Parliament of Holland accepted an amendment to its school laws by which primary free schools, Catholic schools included, should receive subsidies from the Government. By a vote of 63 to 19 the House has lately passed a new law admitting secondary free schools, Catholic colleges among them, to the same privilege. A proposal that the subsidized institutions should have the approval of the Government was rejected by a vote of 54 to 24, the Minister declaring that the free schools should remain free in the fullest sense.

The inevitable reaction against the exaggerated specialism in education in this country in recent years is at last beginning to set in very strongly. Here in the United States those who are opposed to it are as yet not very emphatic. In Canada, however, they do not hesitate to say what they think about it in unmeasured terms, and some of their expressions make rather racy reading. An article written by Steven Leacock in *The University Magazine of Montreal* on "Literature and Education in America" is concerned mainly with exaggeration of specialization in post-graduate studies. He says "The American student is expected to become altogether a specialist, devoting his whole mind to the left foot of the garden frog, or to the use of the ablative in Tacitus, or to the history of the first half hour of the Reformation." He says nothing about the conceit that is likely to develop in a man who thus devotes himself to one little subject and thinks he knows all about it. Dean West, of the graduate schools at Princeton, summed up that very well, however, sometime ago when he said "a specialist is a man who knows so much more about one subject than he knows about any other that he thinks he knows more about that subject than anyone else does, in which he is often very much mistaken."

Mr. Leacock has something to say about this state of mind that is worth while repeating: "Some years ago I resided for a month with a group of men who were specialists of the type described, most of them in pursuit of their degree of Doctor of Philosophy, some of them—easily distinguished by their air of complete vacuity—already in possession of it. The first night I dined with them I addressed to the man opposite me some harmless question about a recent book of general interest. 'I don't know anything about that,' he answered, 'I'm in sociology.'" Mr. Leacock continues: "I remember once seeing a specimen of this kind enter a country post-office store, and make a few purchases, closely scrutinized by the rural occupants. When he had gone out the postmaster turned to a friend with triumphant air and said: 'Now wouldn't you think to look at

him, that man was a d—d fool?' (Mr. Gilbert Chesterton, by the way, suggests that this term should not be used, it is Calvinistic, for it condemns the person in question by predestination as it were to eternal ill). 'I certainly would,' said the friend, nodding his head. 'Well, he isn't,' said the postmaster emphatically; 'he's a Doctor of Philosophy.' But the distinction was too subtle for most of the auditors." Evidently with sentiments like these in the air there is still hope for scholarship in this country.

A generous legacy from an old student and professor at Niagara University—why is it that such events are so rare in the records of our Catholic colleges?—has enabled the faculty to make a start on long deferred plans to add to the present buildings. A new dormitory and a house for the Sisters who care for the temporalities of the institution will be ready for use in September. In their statement of these changes the faculty add:

"A chapel, a science building, a library and faculty house are among the dreams—we trust our friends will not allow them to be mere dreams—of those who guide the destinies of Our Lady of Angels' shrine of learning, seated in regal majesty and queenly beauty above the mighty, world-famed gorge."

Seton Hall also announces that the damage of the recent fire will be repaired at once, and a new and up-to-date structure replace the burned part of the foundation. Another item of news in the same direction is that Boston College will break ground for the new university buildings next month. All of which is most satisfactory evidence of progress and push among our Catholic colleges.

PERSONAL

The congratulations showered upon Lord Lister on his eighty-second birthday prove that his services to mankind are not overlooked. More than forty years ago he first announced his antiseptic treatment, which has made so many of the miracles of modern surgery possible. The worthy old man has received in these years abundant proof of the popular gratitude: kings have ennobled him, scholars have honored him, and cities have welcomed him to their freedom. Lord Lister has been little moved by these manifestations, and in the peace of quiet retirement he spends his days.

Hon. Charles J. Bonaparte was tendered the position of legal adviser to the Bureau of Catholic Indian Missions by the board of directors, which met recently at the Catholic University, and Rev. William Ketcham, who is in charge of the Indian mission work, has received his acceptance.

Speaking of Charles Warren Stoddard's "The Lepers of Molokai," Burton Kline in the Boston *Evening Transcript* says: "The opening contains the quintessence of his powers. Nobody else could paint a scene with such magic accuracy, and at the same time stamp it with its atmosphere with the same unerring skill. The people in the piece are all there, but so are their feelings, joyous or sorrowful, vividly, poignantly portrayed. The lepers leaving the wharf at Honolulu, never to return from Molokai, are limed in with a realism that omits nothing; but the pity of their case, the very sunset shedding a benison over their parting, the despair of their friends left behind—that, too, has not been left out. The picture makes you feel as vividly as you see."

"It is true," continues the writer, "that 'Theo. Bentzon,' a very exacting critic, called Mr. Stoddard the American Pierre Loti, in the *Revue des Deux Mondes*, and probably thought it a good and sufficient compliment. But his laurels need not be grafted on another's fame, not even the name of Pierre Loti. His books will endure because they were written by Charles Warren Stoddard. . . . They are redolent of the personality of their writer, a man of a sparkle and charm as taking as it was singular, fugitive and impossible to describe."

Dublin is to have a memorial of the ill-starred poet, James Clarence Mangan in St. Stephen's Green.

PLATFORM AND PULPIT

Lecturing on "Art as a Peculiar Product of Christianity," the Rev. P. C. Gavan, Chancellor of the Archdiocese of Baltimore, began the story of Christian Art with its rise in the Catacombs and follows its gradual development into the Byzantine period. Of the thirteenth century he said:

"About 1220 there arose two great religious bodies, those of St. Francis of Assisi and St. Dominic. The Dominicans preached the beauty of the Christian doctrines; the Franciscans, the beauty of a moral life. By their action a passion was aroused in the whole Christian world for the beautiful, and it was then that the passion for real painting first burst into life. The churches of the two orders soon became the schools and workshops of art, and it was the church that fostered this branch of intellectual learning.

"We have to-day examples of the work of the five great masters of the golden age—Correggio, Michael Angelo, Raffaele, Leonardo da Vinci and Titian. They put on canvas the greatest thoughts and conceptions the world has ever seen."

LETTERS TO THE EDITOR

To the Editor of America:

The editor of the "American Catholic Who's Who" finds that an idea has got abroad, in some quarters, that the "Catholic Who's Who" has an object it does not claim, that of being a social register. She wishes to point out that it is not to be a roll of honor, but a reference book, stating what Catholic men and women are doing and what position they hold in the Church, or the professions.

It will follow the line of the English (secular) "Who's Who," and "The Catholic Who's Who," published in London, of "Qui êtes Vous?" (Paris) and "Wer ist's?" (Berlin), works which have an immense vogue as books of ready reference, and serving the same purpose for the living that biographical dictionaries do for the dead.

The proposed work is not a social blue book. Its line of inclusion is drawn at what people have done for the Church, for education, for literature, science and art. Its purpose is to make Catholics better acquainted with what they are doing, and of bringing them into greater mutual acquaintance and unity.

In deciding who is to go in, the only question asked is: "Is this a person that Catholics and, we may add, non-Catholics, would like to know about, and need to know about?" It is understood, therefore, that the book is to be a means of bringing out the share which Catholics are doing of the world's work, so far as America is concerned.

To this end the editor trusts that all who have been, or will be asked to send in their record for the book, will promptly do so. Her work will thus be greatly lightened.

GEORGINA PELL CURTIS.

The object of AMERICA so well unfolded in the first issue, your organization and oversufficient facilities to realize such aim, all combine to secure a welcome, and let us hope, a very wide circulation among thoughtful Catholics.

Of these, there is one class, whose urgent needs I trust you will ever remember in your editorial and science columns. I refer to our Catholic doctors and Catholic nurses. Their influence, steadily at work, is not sufficiently used for the good of souls. Very many of them are trained by doctors, who, if not hostile to revealed religion, are most frequently material-minded. Thus prepared, with only a First Communion minimum of Catholic instruction, they do not realize their opportunities, nay, their obligations regarding the call of a priest to the apparently dead, regarding the baptism of children in the cases explained in our treatise "De Sexto," regarding some very important and

very practical points about which every young mother should be kept informed.

Nevertheless, this class of influential persons are daily attending Catholic mothers, and hourly receiving into the hospitals the sick, dying and the apparently dead. With the needs of these doctors and nurses ever in mind, your AMERICA, by calling attention to certain practices fatal in consequences, to certain books and articles explaining the Catholic view on medical questions ever arising, could exercise a mighty influence for the good of souls, many of which are unable to help themselves.

REV. DANIEL P. DUFFY, S.S.
St. Mary's Seminary, Baltimore.

A Brooklyn subscriber has this to say on a current topic of interest:

I am delighted to have a Catholic newspaper and one of such excellence as AMERICA. I wish, however, you had omitted the article on Woman Suffrage in your first number. I am neither a suffragette nor a suffragist, as yet, but I cannot but feel that the article is a very one-sided presentation of the suffrage movement. Why give such weight to the declaration of one "Englishwoman" even though she be "distinguished?" To state that a committee failed to report a measure favorably is surely no argument against its strength. Committees have been known to hold bills, although strongly urged by many members of the Senate and the Assembly to report them. As you know, a governor, one man, can influence a committee so that a measure will be held in committee. I was taught by a Jesuit father, now dead, to appreciate articles that gave both sides of a question, and allowed one to make one's own conclusions. That the suffrage movement has gained in strength cannot be denied; that it is wise movement is a different matter.

In the face of such excellence as AMERICA shows I hesitated writing my small protest against anything in its pages, but I disliked your first number being in any way unfair to the woman, or to any one. So many of our papers are biased; let the Catholic one be broad and fair.

I expected much, and happily am not disappointed. It is a credit to the staff. Its leaders, summary and reviews are all of a high order of journalism. Specially worthy of commendation seems to me the enterprise shown in cabling to Germany for correct information regarding Professor Schnitzer's case. With all my heart I say then to this newest venture in high-class Catholic journalism: "*Vivat, floreat, crescat!*"—May it live long, flourish exceedingly and prodigiously increase its circulation.

RT. REV. HUGH MACSHERRY, D.D.
Bishop and Vicar Apostolic of Eastern Cape Colony, South Africa.

The Sunday Closing Question

To the Editor of AMERICA:—

As one of the "Committee of Fourteen," the corporation devoted to the work of suppressing the Raines' Law hotels, I am acquainted with the Brough Bill, drawn by it, to which Mr. Philbin's letter is directed in your issue of April 24. The strange position of the "Committee of Fourteen" is that it is showered with praise for everything in this bill, which covers a number of important points excepting the one clause which relates to the opening of the liquor saloons on Sundays from 1 o'clock in the afternoon to 11 o'clock at night. The committee finds it difficult to understand how its deliberations should have merited praise for its labor and zeal in every thing but as regards the proposal for Sunday opening.

I think there is no one of the "Committee of Fourteen" who is not in principle opposed to the sale of liquor on Sunday in the barrooms of this great city. The clause was inserted in the bill solely as a remedy for grave public evils. The committee thought that it was such a remedy for these reasons:

It is a patent fact that anyone who desires to do so can obtain all the liquor that he wishes in any one of the thousands of liquor saloons in New York which may choose to keep open on Sunday. The law is certainly not enforced. The violations of the law must easily exceed 100,000 cases every Sunday.

The evil consequences of this state of facts are: (1) the use of money in regard to the police; (2) the sale of liquor all day Sunday; (3) the open violation of the law, and (4) finally a social and political hypocrisy that, in my opinion, is the most grievous of all the evils if for no other reason than the following. The Raines' Law hotel is, unfortunately, sufficiently well known to make discussion of it here unnecessary. It is a cancerous ulcer on the body politic. It is the direct and immediate result of this hypocrisy, social and political of which I have spoken.

The opponents of the Sunday opening clause of the Brough Bill say that the liquor law respecting sales of liquor on Sunday can be enforced in the face of the reports of the public officers and the common knowledge of the people of New York City.

If they mean that the law can be enforced and regularly kept enforced in the present state of public sentiment by the local officers placed in charge of its enforcement I deny the statement expressly. In this denial the committee's inquiries show that almost everyone connected with the administration of justice or with intimate knowledge of political conditions joins.

The police side of the difficulty need not be discussed here. A policeman is only

human. It is not fair to give him practically the power to issue licenses to violate the liquor law on Sunday and then expect him to resist the temptation in all cases when the overwhelming public sentiment of the city does not regard either buying or selling liquor on Sunday as a sin, and when the law itself permits such acts with perfect legality in the cases of hotels, both Raines' Law and otherwise, and of the social clubs of certain qualities.

It seemed to the "Committee of Fourteen" that the remedy lay in acknowledging the public sentiment of the city and in inserting in its bill a provision regarding Sunday selling of liquor which would be supported by the general public opinion of the city, and which the police consequently would have to enforce. The saloonkeepers and the brewers and the liquor trade, vitally concerned in the matter all agreed with the "Committee of Fourteen" that such a provision broadly considered was wise, and that it could be enforced, and that the liquor trade generally would acknowledge it as an enforceable statute and see to its enforcement as far as possible. Public opinion, it was evident, would force this anyway. This is the genesis of the Sunday opening clause of the Brough Bill.

Mr. Philbin discusses in his letter the police and grafting. The general honesty of the police force is not questioned by anyone that I know of. Certainly I never heard them charged with "being hopelessly addicted to the habit of grafting." It is a fact, however, beyond contradiction that the man in the street is convinced that the liquor dealers pay for the police protection for the sale of liquor on Sunday. The strength of the evidence behind this conviction Mr. Philbin does not discuss or mention. The position of the liquor trade and the saloonkeepers in the matter Mr. Philbin seems entirely to misunderstand.

I am not aware of the idea which Mr. Philbin mentions "that saloonkeepers insist that the law be adapted to their business regardless of consideration for the community." As I have stated above the cooperation of the liquor trade for the orderly and decent enforcement of a reasonable Sunday selling provision has been promised by honorable men of standing in the community.

Mr. Philbin's second assumed ground for the bill mentioned in his letter "that the working men desired to have the saloons open" on Sunday is new to me. I never heard such a proposition discussed. It seems to me to be in fact irrelevant. The working men are not in a political sense a class in the community. Some 90 per cent. of the population are working men and women. The "Committee of Fourteen" was considering a general public sentiment and moral condition, not those of any social class in the community. The "Committee of Fourteen" wishes as fer-

vently as Mr. Philbin that the working man would "not spend his time on Sunday away from his family in a saloon." It honestly thinks that the proposed change in the law would result in a great decrease in the number offending in that way. Now liquor is sold generally all day on Sunday in back rooms and concealed places and as far into the night as the liquor seller and his customers choose. Under the proposed change it would be sold legally and decently, and only for ten hours, and those in the most acceptable part of the day, and such a law would and could be enforced.

Mr. Philbin's proposition as to the Raines' Law hotels and the effect upon them of the allowance of sale on Sunday in barrooms generally is erroneous. The "Committee of Fourteen," which has long studied the Raines' Law hotel problem earnestly, knows that it is the privilege of selling liquor on Sunday which keeps them for the most part alive. It is to be remembered that a Raines' Law hotel is never a legitimate hotel; that is, one honestly conducting for profit the business of boarding and lodging guests. It pretends to be a hotel solely in order to sell liquor on Sunday. The expenses of making this pretense are recovered by the unspeakable methods pursued by their keepers, not only on Sunday, but during the week in the portions of the building outside the barroom. As a matter of fact if the sale of liquor on Sunday were permitted in barrooms, the Raines' Law hotel with its horrors would probably entirely disappear.

Lastly, Mr. Philbin's confusion in his letter of *malum prohibitum* and *malum in se*, I think has misled him seriously. To reduce the prevalence of offenses recognized as such in morals by repealing the penal statutes which make them civil crimes because they are hard to enforce would indeed be an absurd plan, and would merit the scorn which Mr. Philbin's letter visits upon it; but to modify or repeal sumptuary laws which control people's habits and customs as such, is surely a proper and wise field of legislation. When Connecticut repealed the Blue Laws which are humorously said to have prevented a mother from kissing her little child on its way to church on a Sunday morning, certainly there was no attack upon the morals of the State or public order generally. To support this part of Mr. Philbin's argument it must be assumed that either buying or selling liquor on Sunday in a liquor saloon is a moral offense. Mr. Philbin certainly would not claim that. The present liquor law, as has been said, is expressly to the contrary.

A great many excellent people completely misunderstand both the purpose and the methods of the Brough Bill and its advocates, and especially its provisions regarding the permission for the sale of

liquor under severe police restrictions for a limited time on Sunday. The "Committee of Fourteen" has convinced itself that such a change in the law would render great public service. It would like to see its arguments met and discussed. The failure of the bill at Albany this season does not mean its defeat by any means. I hope Mr. Philbin will return to the discussion of the matter.

Yours very truly,

EDWARD J. MCGUIRE.

To the Editor of AMERICA:

Mr. McGuire has courteously sent me a copy of his communication to you, and which concludes with the suggestion that I reply. I ask your leave to briefly do so.

There is no evidence that public sentiment opposes the enforcement of the law. The main object of the civil law is to procure peace and rest on Sunday. If the law is violated as to saloons, the average citizen does not know it, except through the press. The community would not stand for the saloons being open as on week days, even for a part of the day.

The grand juries have failed to take interest in such cases because of the need of considering more important crimes. The law does not design that they shall have violations of the liquor tax law submitted to them, but the Court of Special Sessions has been designated as the proper tribunal. Failures to convict are more frequently due to the difficulty of getting sufficient evidence than lack of sympathy on the part of officials. The law can be enforced. It is rigidly upheld in Buffalo. The State Commissioner of Excise, with only sixty special agents, secured over two hundred convictions in this city since January, 1908. What would be the result if the local police accomplished proportionately as much?

The District Attorney has said that if the Excise Commissioner would give him twenty agents he could close every saloon as tight as a drum. The "Committee of Fourteen" has closed eleven hundred so-called Raines Law hotels, which seemed an incurable evil, and yet it says the Liquor Tax Law cannot be enforced.

The official who enforces the law as to saloons offends but a small percentage of each section of the city, and that is greatly offset by the general popular approval. If he is sincere and fearless every great religious, labor and civic organization will applaud and support him.

The law would still be broken if it were amended as proposed. The most profitable and pernicious period of violation is between midnight and five A. M. on Sunday. The saloonkeeper would certainly not consider the privilege of selling between one and eleven P. M. as compensating for the enforcement of the law during the above hours.

A recent report of the Excise Department states that eight hundred and sixty-four saloons have been put out of business, mainly for Sunday violations, thus indicating that public sentiment is not overwhelmingly against the enforcement of the law. The amendment of the law would be a source of temptation. Sneaking in a side door and possibly being regarded by the bartender as a spy, deters many. An open saloon would induce many a man to drink who now has no desire. There is no evidence that the workingman desires the saloon open on Sunday.

I have confined myself to a discussion of the plan of opening the saloons on Sunday. There are other phases of the observance of the day that present greater difficulties in their solution. It should be possible to make the day one of recreation as well as of rest for the workingman, and even the sale of liquor under proper circumstances, but not in the saloons, might be susceptible of satisfactory adjustment to all.

Respectfully yours,

EUGENE A. PHILBIN.

WELCOME FROM THE PRESS

Numbers 2 and 3 of AMERICA came to hand last week. Their contents are in every respect satisfying, as a fulfilment of the undertakings which were given in the programme mapped out by the management. We venture to say that for the future historians of Catholic activity and thought in this epoch they will be found to be of the same high scale of value as the immortal "Relations" which tells the story of the conquest of North America by the great Jesuit pioneers.—*Catholic Standard and Times*.

The new Catholic review, AMERICA, recently launched * * * to the delight and happiness of literary minds, both home and abroad, is being highly commended by the press of the country, both religious and secular. The new review richly deserves the highest encomium.—*Catholic Sun*.

The first number gives every indication that the new publication will be an able and valuable addition to the literature of the Faith.—*Jamaica Plains News*.

Its sphere of influence will be boundless. To the Catholic mind it is a source of clean pleasure, reliable information, and a broad education. * * * The attention of the non-Catholic mind will be caught by its simplicity and methods and accomplishments. Anti-Catholic prejudice will be emasculated by its policy, its spirit, its atmosphere of truth and thoroughness.

AMERICA needs no apology, no appeal—only the chance to present itself to the eye and mind of a reader. Grant it that, and its own merit will enlist your support, en-

thusiasm and gratitude.—*Parish Monthly*, Peru, Indiana.

No one paper or magazine can hope to reach everybody, neither can any one paper possibly expect to refute each error that appears in the public press in regard to our most Holy Faith. Therefore all Catholic editors should unite in the *Pilot's* kindly message to AMERICA; all should unite in our sacred work of safeguarding, defending, explaining the true faith and refuting error; we should be brothers-in-arms in a glorious warfare; and exult that we are permitted to do a work which has been called most congenial to the mind of the great apostle St. Paul, and which he would gladly choose, were he among us now.—*Sacred Heart Review*.

In typographical appearance and in arrangement of matter the new review is pleasing. It is of handy form and well suited to the reader in his easy chair or the confirmed straphanger who will insist upon scanning a paper on his flight from office to home. We envy the equipment which permits of such nice preparation, and very earnestly hope that the future will prove so kind to us that we can don such smart garb and mingle, even in a very modest way, in such charming company.—*True Witness*, Montreal.

What is Said About America.

. . . AMERICA realized what has been my desire nearly half a century, to see a clever and impartial Catholic weekly newspaper, containing a true statement of important facts and principles habitually misstated and misrepresented in the daily non-Catholic press. . . . I have ardently recommended it to my flock, and shall again repeat the recommendation.

REV. DR. HENRY A. BRANN.

New York.

. . . AMERICA covers a wide field thoroughly, and is a dignified, interesting magazine. May it prove successful in every way.

REV. G. PETTIT, S.J.

Poughkeepsie, N. Y.

. . . With the greatest pleasure I subscribe to your review, AMERICA. I am sure that it will be my best and dearest friend in the solitude of my mission.

Lambert, P. O. REV. W. T. ROY.

. . . Allow me to congratulate you upon the new field of labor which you doubtlessly will plough with results more encouraging than the most sanguine of your admirers will predict. I heartily hail the appearance of AMERICA.

REV. FRANCIS T. PARR, C.S.S.R.

Buffalo, N. Y.

. . . I have seen the first two numbers of AMERICA and am delighted with them. I feel that every Catholic should rejoice in the excellence of the publication.

REV. ALBERT REINHART, O.P.

Washington, D. C.

. . . I enclose check for my subscription to AMERICA, and also add my hearty congratulations, good wishes and sincere gratitude to those who have been zealous and optimistic enough to inaugurate this great work for the increase of the Gospel through journalism.

REV. J. G. MURRAY, Chancellor.

Hartford, Conn.

. . . It is much needed, and is bound to do great, great good in the service of truth and religion.

REV. P. M. J. ROCK.

Louisville, Ky.

. . . AMERICA is bound to occupy the best strategic post for offence and defence in the battle for truth in our time and country.

REV. WILLIAM J. MCGURK.

So. Manchester, Conn.

. . . The right reverend bishop directs me to say that he hopes that your efforts will meet with success and that AMERICA will find a large circulation.

VERY REV. MGR J. A. DELANEY,

Secretary, Bishop of Albany.

Albany, N. Y.

. . . I wish you every success and hope your weekly will reach a large number of readers, and be the center from which will flow the best in Catholic thought and literature.

THOMAS F. COSTELLO.

New York.

. . . As I am pretty far advanced in the seventies, I am afraid I shall not enjoy reading AMERICA for many years, but as long as I live, I will remain on your list of subscribers. Wishing you full success, and a very long list of subscribers.

VERY REV. M. G. PROULX, V.G.

Nicolet, P. Q.

. . . It takes in the Catholic horizon at a glance, and will keep us posted on important things that otherwise would not be likely to be noticed.

REV. JOHN M. BREEN.

Manayunk, Phila. Pa.

. . . The paper is excellent; it satisfies all requirements, and the fact that we have at last a Catholic review that stands for the best thought and aspirations of literary Catholics, is most gratifying to those who have awaited the advent of such a review.

REV. EDWARD F. X. FINK, S.J.

Leonardtown, Md.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

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CHRONICLE

Earthquake Funds Misapplied.—The question of the misuse of the earthquake funds is still alive. As AMERICA, May 8, announced, there have been attempts at "Souperism" on the part of some Protestant sectaries, who made use of their own funds. But now it comes to light that the Hungarian Earthquake Committee has officially constituted itself a promoter of Protestantism in the afflicted regions. The Italian press has published a letter from the committee to the president of the council forwarding him "3,000 crowns to rebuild the Waldesian church and school at Messina, and 5,000 crowns to assist other Protestant and Evangelical churches in Southern Italy." These are the exact words of the letter signed by President Kossuth, the son of the great Hungarian Revolutionist who certainly never descended to religious proselytism. It is another example of Protestant methods which, in Rome as elsewhere in Italy, bring in converts of the style known in Asiatic countries as "Rice Christians."

The present case is all the more irritating because Prince Cardinal Vaszary is patron, and Wekerle president of the Hungarian Council which sends this money for Protestant propaganda. Whether the committee directly voted the money for the purpose, or merely accepted it for transmission, it clearly went outside its powers in doing so. Moreover, it is a question whether the Italian Government would accept money under such

circumstances for a purely Catholic object. Some people are asking if the act is to be interpreted as an official anti-Catholic declaration. As far as Kossuth and Wekerle are concerned they are out-and-out Protestants, but as concerns Giolitti it is only another example of the opportunism which is the keynote of his whole political career. Doubtless the Cardinal Primate's patronage was abused; but if Catholics would only realize the way all public charitable collections are diverted they would entrust their contributions to safer hands.

Columbus Day.—A bill has been introduced in Congress to make October 12 of each year a legal holiday to be known as Columbus Day. Seven States, New York, New Jersey, Pennsylvania, Colorado, California, Montana and Illinois have thus far so honored the great discoverer, and it is hoped to have the national tribute to his memory paid at an early date. Narrow-minded carpers who objected at the outset of the movement that we are having too many holidays do not seem to be meeting with special success in this direction. There is a growing interest in the trans-Atlantic fad that turns back the clock two hours in the morning to give that additional day light for work, with a similar increase of the evening time for recreation.. It has already caught the government bureau employees in Washington. Lecturing before the Brooklyn Institute the other day on "Ideals of Democracy," G. Lowes Dickinson, M.A., Fellow of Kings College, Cambridge, declared, with much public approval, that "we ought to be able to secure more leisure, even though the thing that most condemns us just now

is the little leisure and the extraordinarily bad use to which it is put."

"If people are too tired out to enjoy things that are worth while," he added, "they naturally go to see something that will amuse them and not put further strain upon minds weakened by too long hours of work and affected by the jaded body."

Senator Depew and the Tariff.—The Senior Senator of the Empire State injected a bit of academic novelty into the weary routine of the tariff debate during his speech this week. Having endorsed Hancock's claim that tariff is a local issue and denied any pledge of downward revision on the part of the Republicans, the Senator declared himself opposed to an income tax. Explaining his position as a protectionist, Mr. Depew then discussed the conflicting economic theories of Alexander Hamilton and Robert Walker, reaching the conclusion that, save in Great Britain, the Hamilton theories had conquered the world. "The fight to the death is now going on in the last citadel of Adam Smith, Richard Cobden and Robert Walker—the British Isles. It is a contest which I believe must result there as everywhere else in the triumph of the ideas of Alexander Hamilton."

The Hains Sentence.—"A substantial though by no means a severe punishment" is the popular verdict regarding the indeterminate sentence of from eight to sixteen years imprisonment imposed on Captain Peter C. Hains. The words spoken by Justice Garretson in imposing sentence show a praiseworthy disposition regarding the appeal to the "unwritten law" urged by Hains' counsel. "With the verdict of the jury the court is not disposed to disagree. The logic of it is that the killing of William Annis by you on August 15 last was not justified, and was the act of a man who was responsible therefor, and you must receive the penalty which the law prescribes. That any person may assume to be judge and executioner for a real or fancied wrong done to him by another, society cannot approve and the law does not sanction. Such a doctrine is abhorrent to all right-thinking men, and the practice of it is subversive of modern civilization. In this case the law of the State has been vindicated, and the claim to a right to mete out personal vengeance has been again condemned. Further comment is needless. The result of the trial is its own best commentary."

The Wirz Memorial.—A monument erected to the memory of Capt. Henry Wirz, at Andersonville, Ga., by the Daughters of the Confederacy, was unveiled May 12 by his daughter, Mrs. Perrin, of Nashville. Father P. H. McMahon, of Albany, Ga., delivered the invocation. The Stars and Stripes mingled with the Stars and Bars and good feeling marked all the addresses. Capt. Wirz, a native of Switzerland, having been disabled in the Confederate service, was made commandant of the Confederate prison at Andersonville. He was tried by a

military commission at Washington on charges of cruelty and murder, and executed November 10, 1865. Mr. Stovall, the principal speaker at the unveiling, said that the monument was erected not to perpetuate bitterness, but to vindicate the memory of a brave and innocent man, the vicarious victim of popular passion. When Capt. Wirz was appointed Commander at Andersonville, the blockade of Southern ports had made medicine and the necessities of life contraband. The sufferings of the prisoners were unpreventable, and were endured by Wirz himself. He wrote, urged and journeyed to procure them food and medicine, but found it impossible. "His trial was unjust. He indignantly spurned a pardon proffered on condition that he would incriminate President Davis on a charge of which both were innocent." Gen. Grant's refusal to exchange prisoners and dire necessity were responsible for the sufferings at Andersonville. This the South is willing to forget, but she will not forget her heroes and martyrs.

Those who knew Captain Wirz and his circumstances best, maintained that he was a wronged man. Fathers Whelan and Hamilton, both priests of the highest character and frequent visitors to the Andersonville prison, declared that he did the best he could under the circumstances. Father Whelan received him into the Catholic Church while he was in command at Andersonville, and wrote three times to Secretary Stanton in his favor, but his appeal was unnoticed.

Census Tinkerings.—Committees of settlement workers in various big cities want the director of the coming census to order the enumerators to make their returns of population according to "city blocks" in place of wards or districts as formerly. This is to give the uplifters and social emancipators a chance "to work among the poor more effectually." The determination of the census director to clip fifteen per cent. off the enumeration of the Catholics to oblige the Sociologist who believes that their number should be limited to those "who are entitled or privileged to participate in the ordinance of communion," as noted recently in AMERICA, will be recalled. At this rate of procedure the Census of 1910 will result in a thing of shreds and patches. The "block" system, too, has not an attractive sound to the public ear. Some irreverent critic might make a reference to the "blocks of five" of malodorous memory.

Catholic Disabilities Bill.—The bill introduced by Mr. Wm. Redmond, M.P., in the British Parliament, illustrates how absurdly Catholics are discriminated against by English law eighty years after what is called Catholic Emancipation. The King's oath calls Catholics "idolaters," and is otherwise brutally offensive. Neither the Lord Chancellor of England, the "Keeper of the King's Conscience" nor the Lord-Lieutenant of Ireland, his representative, may be a Catholic, though they may belong to any other religion or to none. Members of Catholic

religious orders have no legal status in England, at least by statutory law. Mr. Asquith, the Premier, spoke favorably of Mr. Redmond's bill which aims at removing these disabilities. The vote, however, by which it passed second reading, indicates that many Liberals abstained from voting and that some opposed it. A petition against the bill bearing 300,000 names was brought into the House as Mr. Redmond rose to introduce his measure.

Ireland and the British Budget.—All classes in Ireland are united against those portions of the British Budget that bear heavily on that country. Mr. Redmond and Lord Dunraven are at one in their protest against the indirect taxation which will be twenty-three per cent. higher in Ireland than in England. Ireland's tax, said Mr. Redmond, is chiefly on the food of her people. A Government Commission has established that she pays \$12,500,000 per year beyond her due; and now that she is trying to rebuild her industries, Government not only lends her no assistance but discriminates against her in favor of England. Mr. Lloyd-George's reference to Ireland's advantage in Old Age Pensions only accentuated the fact that the misgovernment which caused the emigration of the young, made the proportion of the old abnormally large. England and her colonies whose commerce they protect should pay for the Dreadnoughts, not Ireland, which has been left no commerce to need protection. The tax raises tobacco from 3d to 3½ pence an ounce. This means, says the *Dublin Leader*, that "the Irish workman buys in his ounce of tobacco a ha'p'orth of Dreadnought." Mr. Lloyd-George held out some hope that Irish-raised tobacco would be protected; but the distillers and brewers, and in consequence the producers of oats and rye, have no such prospects.

German Colonies.—On April 25 German colonial policy celebrated its silver jubilee. On that day in 1884 the German consul in Capetown made the official declaration that a settlement at Angra Pequena, started by a Bremen firm, was under the protection of the German Empire. Until then England had considered that spot a part of her Cape Colony, but gave up her claims. Germany's colonies now represent an area five times her own size with a population of about twelve millions. "Our colonies," says the *Kölnische Volkszeitung*, "give us little pleasure in return for the enormous expenses which they caused. We must be satisfied if our colonial officers have at least learned something by their unfavorable experiences. Indications of better times are not wanting. The present administration tries to make the colonies self-supporting. We also hope the period of colonial scandals has come to a close, and the absolute necessity of aiding missionary efforts is at last fully realized."

There are about 130 Catholic missionary stations in the German colonies. As a rule they are protected by the colonial officers, though there are cases of persecution on

record. In German East Africa the silkworm is found in such numbers as to injure the crops. This will constitute a much desired source of revenue to the mother country. In Hanau, Germany, a company has been formed to develop the diamond fields which are situated in South West Africa. In 1890 Cecil Rhodes concluded a treaty with a Kaffir chief for the exploitation of districts in the German colony. But this transaction was never considered as valid by the German colonial authorities. At present the Government takes steps to prevent non-Germans from working any mines in these districts. A grave danger to the colonies is alcoholism. Dr. Ph. Kuhn, an army physician who spent many years in Africa, says that the negro is entirely helpless against the attractions of intoxicating drinks.

The Orleans Feasts.—A most striking fact has been the opposition shown by freemasonry and the Government against all demonstrations in favor of Jeanne d'Arc on the occasion of her Beatification. M. Fabre, a Senator and a Protestant, in a very sensible and elaborate article in *Le Temps*, reproaches both freemasons and the Government for this conduct. Among the acts that provoked indignation, was the prohibition of any decoration of the statues of Jeanne d'Arc on the day of the Beatification. If flowers were placed near them, the police that kept watch at once removed them. In Domremy, the native place of the holy Maid, all houses were decorated and illuminated, but the little house where Blessed Jeanne saw the light was left unadorned and dark. Another act even much more resented was the preventing the historic traditional cortege at Orleans. M. Clemenceau gave peremptory orders that it should not take place this year, on the plea that the Orleans feasts this year had a particular character. The act was denounced on all sides as an outrage to patriotism. The merchants of Orleans in a meeting held at the Chamber of Commerce loudly denounced the act as a blow to the glory of their city, and to its municipal liberty. They resolved, if it were not withdrawn, to pay no taxes. The municipal council the next day entered its protest. The Women's Patriotic League sent representatives to the Prefect of Loiret to voice their indignation. Over two thousand Orleanese women joined them. The prefect, a creature of M. Clemenceau, was not to be seen. M. Clemenceau's sectarianism failed. The civil, the military and religious authorities and the various societies responded to the invitation issued by the city council to honor the celebration with their presence.

Government Employees on Strike.—A private letter from President Butler of Columbia University, published by permission in the *Sun* on May 18th, contains some timely views on the status of Government employees. "In my opinion, loyalty and treason ought to mean the same thing in the civil service that they do in the military and naval services. The door to get out

is always open if one does not wish to serve the public on those terms. . . . The happiness and prosperity of a community might be more easily wrecked by the paralysis of its postal and telegraph services than by a mutiny on shipboard. . . . So far as my observation goes, events which have been taking place in France have produced a response from American opinion which is sound to the core."

"The peculiarity of the French case is that the Government is propped up by bureaucracy, and the civil servants know their power as well as the pretorians did in ancient Rome. Defeat of the strikers will mean the fall of the Government. That is Clemenceau's real dilemma.

Porto Rico's Governor.—The Republican Party in Porto Rico has sent a representative to Washington to demand the removal of Governor Post. The governor is accused of Anti-Americanism and favoring the Independence party; and of not seeing eye to eye with the Protestant clergy in the Island.

The Wreck of the Maine.—In a lecture in Washington on Sunday last, Rear Admiral Sigsbee argued against the raising of the Maine in Havana harbor, and upheld the finding of the Board of Inquiry that the Maine was blown up from outside. Last year Rear Admiral Luce wrote a letter in which he expressed the opinion that "it is a duty we owe ourselves as a nation that the true cause of the disaster should be determined beyond a doubt." Rear Admiral Chadwick would also desire to see the wreck raised. The prevailing opinion abroad seems to be that the sinking of the ship was due to an internal explosion, and AMERICA re-echoes Admiral Chadwick's words: "We can afford to say we were mistaken; we cannot afford the imputation of fearing the truth."

On nautical grounds Mr. Magoon in his last report as Governor of Cuba urged the raising of the derelict. In any case the general public would welcome any new light which exposing the wreck might bring.

Frauds in Examinations.—The State Education Department at Albany, N. Y., is actively investigating cases of personation in connection with Regents' examinations. Inspector De Groat declares he has the names of four professional personators, and it is asserted that in two years one of them added between \$3,000 and \$4,000 to his income by this means. The public has a right to be safeguarded against these frauds. Civic honesty demands that every assistance be given the investigators in unmasking not only the personators, but those who through their action have secured certificates for which they were unfitted. Unqualified, ignorant professional men are as much a danger to the State as forged bills or impure food.

Misleading Tariff Tables.—An evidently inspired statement appears in the New York *Tribune* of May 19, repudiating the accuracy of a table of tariff duties on various imported necessities, which has recently appeared in the press. The document in question, though prepared in the Treasury Department, was rejected by the treasury experts as misleading, and rescued from the waste paper basket by the newspapers.

The error of the table consists in the fact that the retail prices were taken as the basis for computing ad valorem duties. It is interesting, if sad, for the consumer to have it pointed out to him in cold official print that an article valued in the custom house at \$5 very often retails at \$10; so that very naturally tariff computations on retail prices are misleading. In the Senate on Monday, May 17, Senator Smoot said a German razor brought in at a cost of forty-nine cents was selling at \$3. Making all allowances for difference in the cost of production between the United States and Germany this would seem to prove that more than protection is needed for our razors and similar industries.

Bohemia's Protestant Converts.—According to official statistics the number of apostasies from the Catholic Church in Bohemia during the year 1908 was 1,673. Of these, 1,266 fell away to Protestantism, 393 to Old-Catholicism and 14 to Judaism. The number of conversions to the Church from Protestantism was 370, from Old-Catholicism, 111, from Judaism, 69; in all, 550. The total loss of the Church in Bohemia is therefore 1,123. This is to a large extent the result of the Los-von-Rom movement. In judging these figures, however, we ought to bear in mind a warning of *The Messenger*: "By far the major part of these 'converts' to Protestantism are undeveloped youths, students, dependent employees, etc. People were often amazed and surprised to see their names on the list of 'converts'; an imprudent word dropped in the presence of the agitator about matters of Faith was enough." Moreover the Protestants receive their "converts" from a population of six and a half million Catholics, while there are only 160,000 Protestants from whom to draw converts to Catholicism. There was a conversion to Catholicism from every four hundred and fifty Protestants. If the Catholics had fallen away from their Church at the same rate, there would have been more than fourteen thousand apostasies to Protestantism. How careful we must be in accepting Protestant statistics may be seen from the following instance: According to the official census the increase of Protestantism during the last ten years is 19,400, births and conversions included. But the Protestants give the figure 19,795 for the conversions alone during the same period, and another Protestant statistician maintains that the increase by births alone is 10,000. Where is he mistaken? Probably not in the latter figure as that can easily be controlled. So the number of conversions must have been more than doubled in the report.

QUESTIONS OF THE DAY

The Retirement of Prof. Haeckel

On February 16, 1909, Ernst Haeckel, Professor of Zoology at the University of Jena, reached his seventy-fifth year, and on this occasion announced his retirement from public life. Shortly before, he had been compelled to admit, over his own signature, the existence of deliberate forgeries in his scientific writings, so that his departure was attended with but little dignity and honor. The chief features of this episode are worthy of mention.

Haeckel had published in 1907 a pamphlet, entitled, "Das Menschen-Problem," in which representations of the embryos of man and of various types of apes were given for purposes of comparison. After carefully studying these diagrams, Dr. Arnold Brass came out with a counter pamphlet, "Das Affen-Problem" (Leipsic, 1908), in which he asserted that many of the diagrams were inaccurate and worthless, and that others had been *purposely and deliberately falsified*; that in particular, Haeckel's Gibbon-embryo (plate III) was a reproduction of Selenka's drawing of a *Macacus-monkey-embryo*, 15 or 16 vertebrae having been omitted, and the name changed; also that the human embryo (same plate, after drawings by His), had been furnished by Haeckel with 11 vertebrae not occurring in the original. In proof, Brass published four plates, in which the original diagrams, and Haeckel's distorted and forged copies appeared side by side.

This deadly parallel made all thought of escape impossible. Haeckel's reply appeared in the *Münchener Allgemeine Zeitung* (No. 2, of January 9, 1909), and contained the following admission:

"To put an end to this unsavory dispute, I begin at once with the contrite confession, that a small number (6 to 8 per cent.) of my embryo-diagrams are really forgeries in Dr. Brass's sense; those namely for which the observed material is so incomplete or insufficient as to compel us . . . to fill in and reconstruct the missing links by hypothesis and comparative synthesis. . . . I should feel utterly condemned and annihilated by this admission, were it not that hundreds of the best observers and most reputable biologists lie under the same charge. The great majority of all morphological, anatomical, histological and embryological diagrams . . . are not true to nature, but are more or less *doctored, schematized and reconstructed*. . . ."

The last sentence caused a sensation. Professional ethics require that the word "*schematic*" be always added to every diagram which the author has retouched or invented; whereas Haeckel deliberately left his readers under the impression that he was using diagrams from nature! The zoologists of Germany were, therefore, compelled, much against their will, to throw Haeckel overboard in order to save their own honor. The fol-

lowing statement, signed by forty-six professors representing twenty-five German and Austrian universities and scientific schools, was issued in No. 8 of the *Münchener Allgemeine Zeitung*:

"The undersigned professors, directors of laboratories, etc., herewith declare that *they do not approve of the method of 'schematizing' which Haeckel has in some instances made use of*; at the same time, in the interests of science and professional freedom, they condemn in the sharpest manner the warfare waged against Haeckel by Brass and the members of the Kepler-Bund. They declare, moreover, that the evolutionistic idea can suffer no detriment from some few inaccurately reproduced embryo-diagrams." (Signatures follow.)

This document depicts clearly the state of mind of Haeckel's friends! The last sentence was totally superfluous; the point at issue being merely, that Haeckel, in trying to prove a scientific problem, had presented forged documents as evidence. But the attack on the Kepler-Bund proved to be no less superfluous and ill-advised. This association, in some respects analogous to our A. A. A. S., has no religious affiliation, and pursues purely scientific purposes; among its members are men like Valentiner, Berberich, Reinke, Branca, whose reputation is international. We quote from their rejoinder, as reproduced in the *Augsburger Post-Zeitung* of March 23, 1909:

". . . . We are in agreement with the Kepler-Bund, when it demands, that henceforth as in the past, German scientific research shall rest on an uncompromising love of truth, and on the strictest personal sincerity. . . . What should we say of a historian who altered the letters of an inscription in order to push through a preconceived personal opinion? Haeckel's want of conscientiousness in popularizing scientific facts and philosophic speculations has been shown up by others besides Dr. Brass; we refer particularly to Wilh. His, who in 1875 exposed the arbitrary manner in which Haeckel modified his scientific data. To declare as unimportant such arbitrary mutilations of the diagrams of other workers as Haeckel has been convicted of, by Rüttimeyer, His and Brass, manifests a laxity of opinion to which we cannot assent.

The declaration was signed by twenty-five scientists, members of the Kepler-Bund, and by eleven non-members. Nineteen universities, botanical laboratories, etc., of Germany, Switzerland and Austria are represented by these names, including the University of Jena.

Rüttimeyer's name, in the above statement, recalls the fact, that in 1868 Haeckel printed off one and the same diagram three times in succession, to show the marvelous similarity of the embryos of man, ape and dog. Rüttimeyer called attention to this curious device, whereupon Haeckel conceded that he had been guilty of "a thoughtless piece of folly." The end of his career is therefore worthy of the beginning.

Repudiation of Haeckel is now unanimous and com-

plete; he is discredited by the signed verdict of eighty-two of the foremost German authorities, forty-six of whom gave judgment sorely against their inclination. Poor Haeckel! One could almost sympathize with this lonely old man, as he goes out into obscurity, clad in dishonor. What are his reflections on considering his ruined life-work?

A. F. FRUMVELLER, S.J.

The Cost of a Decent Livelihood*

Thanks to Pope Leo XIII, the Catholic doctrine that the laborer has a moral claim to a wage that will maintain himself and family in reasonable comfort, is pretty generally known and accepted. How far is it realized in the actual rates of remuneration? To answer this question we must know, first, the money cost of a decent livelihood in any place, and, second, the wages paid to the various groups of workers. Of these underlying questions, the first is by far the more difficult.

In 1890 and 1891, the U. S. Bureau of Labor investigated the cost of living among several thousand families in the coal, iron, steel, textile and glass industries, and found that the average annual expenditure for all purposes varied from \$390.93 per family in the iron ore industry, to \$769.06 among the glass workers. While the average amounts and kinds of food, clothing, shelter and other essentials of living obtained by the different groups, were reported with considerable minuteness, no attempt was made to state which, if any, of the groups were actually enabled to live in conditions of normal health and comfort. The work of the Bureau was merely positive and descriptive. It left to others the task of determining whether the planes of living that it described were above, at or below any ideal or normal standard. The same methods and the same limitations characterize the Bureau's investigation and report, which was published in 1903, concerning the cost of living of more than 25,000 families.

Various individuals had, however, made the attempt to define the minimum cost of a normal or decent livelihood. John Mitchell placed it at \$600 per year for the average family in cities of between 5,000 and 100,000 inhabitants; Dr. E. T. Devine gave the same estimate for New York City. Both estimates seem to have been based upon general knowledge and observation, rather than upon any detailed study of the essentials of living and the cost of each essential in a large number of cases. Using the results of the Labor Bureau investigations of 1890 and 1891 as his principal justification, the author of "A Living Wage" declared that a family of six or seven could not live decently in any city of the United States for less than \$600 a year, and that this amount would not suffice in some of the larger cities. Although this estimate was not disputed by anyone who studied its basis,

the basis itself was not sufficiently specific. After a somewhat brief investigation, several groups of social workers placed the minimum cost for a family of five at \$950 in New York City, \$900 in Chicago, and \$750 in Baltimore. This was in 1906. About the same time Mrs. Louise B. More made an exhaustive study of 200 families in Manhattan, and published the results in a volume of 280 pages, entitled, "Wage-Earners' Budgets." Her conclusion was that to live decently and make adequate provision for the future, a family of average size required from \$800 to \$900 per year. Comparing the results of her investigation with those obtained from all previous investigations, both in America and Europe, Mrs. More found that they all showed a remarkable general agreement. This proves that the cost of living is as susceptible of accurate study as any other social fact, and can be made to yield equally sound practical conclusions.

At the New York State Conference of Charities and Corrections, November, 1906, Mr. Frank Tucker asserted that the cost of a normal standard of living for a family could be ascertained and stated in such a way as to convince society of its correctness. The outcome of his address was the appointment of a committee to report at the next annual conference concerning "the essentials and the cost of a normal standard of living in the cities and towns of the State." In its preliminary report to the 1907 Conference, the committee gave as its opinion that for a family of five, the three children being under fourteen years, \$825 per year was sufficient for "a fairly proper standard of living in Manhattan." The secretary of the committee, Dr. Robert Coit Chapin, of Beloit College, then took all the reports brought in by the enumerators, restudied, analyzed and tabulated them, thus producing the final report of the committee. It is now available in the volume which forms the subject of this review. Of the 642 families that were investigated in Greater New York, Dr. Chapin rejected for various reasons 251; of the remaining 391, he gave particular attention to the 318 whose incomes ranged from \$600 to \$1,100. Nine nationalities were represented, including, Negroes, Russians and Italians, and the number of persons per family was 4, 5 or 6, the average being a little above five. His conclusion is that \$800 per year is not sufficient to permit the maintenance of a normal standard, but that \$900 or over "probably permits the maintenance of a normal standard, at least so far as the physical man is concerned" (pp. 245, 246.)

The investigation from which these conclusions are drawn was the most exhaustive that has yet been made in this country by the "intensive" method, that is, the method of studying in great detail a small number of typical families. It is sometimes called the method of Le Play after its inventor, the great French Catholic social student. Dr. Chapin tells us that, although the family reports upon which the book is based have not the exactness of a bank statement, they are carefully pre-

*The Standard of Living Among Workingmen's Families in New York City, by R. C. CHAPIN. New York Charities Publication Committee. Vol. I, pp. XI, 372. \$2.00.

pared, and are sufficiently accurate for a tentative estimate of the cost of living (pp. 32, 33). His own work of tabulating, analyzing and drawing inferences seems to have been done thoroughly and conscientiously. As a result, the facts are presented as fully, as variously, and as suggestively as any reader could desire. We are enabled to form our own judgment concerning Dr. Chapin's view of the details and elements of a normal standard of living, and concerning every other opinion and conclusion that he offers; for we can easily examine their basis. In addition to Dr. Chapin's study, the volume contains several important appendices, including the reports of the committee referred to above, a translation of a workingman's budget from the works of Le Play, and a partial bibliography of works on the standard of living.

No one who studies the detailed presentation and analysis of the amounts and kinds of welfare (food, clothing, shelter etc.) obtained by the sixty-three families in the \$900-\$999 group, will deny that the average expenditure of \$906.70 is barely sufficient for decent and reasonable living. Their outlay for rent is less than \$15 per month, which enables them to live in dwellings that average only $3\frac{7}{10}$ rooms each. The clothing expense is \$132.34, and food costs \$405.19. Turning to the non-physical items, we find that the expenditure for labor unions, religion and lodges is only \$16.78; for recreation and amusement, \$11.71; for education and reading, \$6.70. The average of \$45.51 for "miscellaneous" may at first sight seem high, but it covers alcoholic drinks, tobacco, barber's services, funeral expenses, moving and a variety of other items. Speaking of the whole number of families investigated, Dr. Chapin declares that the number that was kept below a normal standard through drink was so small as to be negligible in any general statement of causes (p. 249). He likewise rejects the explanation of "too many children," since the average was only three, which is about the general average for the whole country, and the minimum that will suffice to prevent a decrease in population (p. 248).

The conclusion that \$900 is the minimum upon which a family of five in Greater New York can maintain a sound physical existence and make some provision for the future, and that even this amount does not seem to meet adequately the mental, religious and emotional needs, ought to be sufficiently startling to the comfortable classes, the unreflecting optimists, and all the varieties of closet philosophers. True, the cost of living is higher in New York than in other cities, but only in the matter of rent. The results of the committee's investigations in nine other cities of New York State, which are to be found among the appendices of our volume, make this a tolerably safe conclusion. The difference in rent between New York and Buffalo for families with a cost of living of \$900 per year would be somewhere between \$72 and \$100 per year (pp. 314, 315). Putting it at the latter figure, we see that even

in Buffalo (and in very many of the other large cities) the minimum annual cost of a decent livelihood would be \$800.

What proportion of adult males get this amount of wages? Very much less than half. The writer of the report on Buffalo, Mr. John R. Howard, says, that the investigations have established one fact beyond question, namely, "that the average unskilled wage-earner in these two cities [New York and Buffalo] gets far below the income necessary to provide what any one of us could call a minimum standard of living" (p. 317). "Census Bulletin, No. 93," which presents the results of the most extensive and thorough investigation yet made into the wages paid in our manufacturing industries, warrants the conclusion that more than 75 per cent. of all the adult males in these occupations receive less than \$800 per year. And the wages in our manufacturing industries are probably as high as those in urban occupations generally, except some departments of the printing and building trades. Is it any wonder that the average laborer refuses to be comforted when he is told that he is well paid and prosperous? Is it any wonder that we have a labor question and a growing propaganda of Socialism?

Many other vital questions are raised by this book, but they cannot be considered here. It should be noted that the expenses of the investigation upon which the book is based were borne by the Russell Sage Foundation. A few more studies like this and the recently published "Pittsburg Survey," will convince every intelligent observer that the funds of this endowment are to serve the cause of the poor in a wise and far reaching way.

JOHN A. RYAN.

Finance Reform in Germany

Since the days when Tariff Reform raised the German people to a fever of excitement, and led to such stormy scenes as the Reichstag had scarcely ever previously witnessed, no question has arisen in the domestic politics of the German Empire, which has monopolized public interest to such an extent and aroused such deep feelings of excitement as the question of Imperial Finance Reform. For many years, contemplated but always postponed, its solution has now occupied the Reichstag for five months. In the frequent sessions of the Tax Commission and its sub-committees, the bill of the Confederate States has been discussed without giving any clear clue as to the direction in which the final solution of this vexed question will be found. It is certain that finance reform will again constitute the most important question of home politics during the present summer, and that a solution must unconditionally be found, since the most pressing interests of the Empire require it.

In contradistinction to the old German Confederacy, which had no general financial system and no truly characteristic scheme of economy, the German Em-

pire has its proper financial administration distinct from those of the Confederate States, and has withdrawn many important problems from the competency of these States and undertaken their solution. Thus, the Empire has taken in hand the protection of the frontiers, the guardianship of German interests in foreign lands and all social legislation of a comprehensive nature. The prerogative of the Confederate States, on the other hand, extends to all the narrower social problems, e. g., the provision for education and the sciences, the administration of the laws, the encouragement of commerce, manufactures, agriculture, etc. For the realization of the funds necessary for the discharge of its various offices, certain sources of revenue have been assigned to the Empire. The Empire has hitherto referred to the separate States all direct taxes (e. g., income-tax, property-tax, etc.), and has itself levied only custom, excise and traffic duties. At the present time, therefore, the main sources of Imperial revenue are the traffic receipts, the custom dues, the excise receipts and the "Matrikularbeiträge," about which a few words of explanation must be given. By the term "Matrikularbeiträge" is meant the contributions paid by the Confederate States into the Imperial exchequer. They are regulated by the excess of the Imperial expenditure over the receipts from other sources, but, as they are levied on the various States in proportion to their population and not in proportion to their taxable value, they press much more heavily on the poorer than on the richer states. The allotment of the contributions to the different ratepayers of the Empire is also unequal, since the separate States levy the contribution on the ratepayers according to their income (i. e., the direct taxes which they pay), and the system of taxation is not uniform throughout the Empire. It must also be noted that these "Matrikularbeiträge," which we shall hereafter refer to as "state contributions," have not always been paid in full. According to the Franckenstein clause of the Customs Act of July 15, 1870, the excess of the customs and tobacco duties over 130 million marks (thirty-two and one-half million dollars) in any year must be placed to the credit of the separate Confederate States in proportion to their population, and the State contributions to the Imperial exchequer lessened by such amount. In 1881 and 1887, the stamp duties and the excise duties on brandy were also assigned to the Confederate States. According to the Imperial financial system, therefore, the States at one time contribute towards the expenses of the Empire; at another, they receive large sums from the Empire in accordance with the Franckenstein clause. In all, the States have contributed to the Empire, between 1872 and 1907, about 247 million marks more than they have received. In the present unsatisfactory financial position of both parties, the State contributions far exceed the Imperial grants, in consequence of which the weaker Confederate States are face to face with financial ruin. In the Budget for 1908-09, the revenues of the

empire are given as follows: Customs and excise duties, 1,068,860,000 marks (customs alone, 666,970,000 marks); postal and telegraph departments, 644,150,000; Imperial printing department, 10,930,000; railway department, 125,520,000; banks, 34,670,000; State contributions, 346,030,000; extraordinary receipts, 265,550,000; (public loans, 260,950,000). Total revenue (including certain items not here mentioned), 2,784,850,000 marks.

Against this revenue must be set the great outlay necessary for the proper discharge of the Imperial functions. The upkeep and development of land and sea armaments demand an ever-increasing expenditure. In 1908-09, the war department required 670,530,000 marks for ordinary expenses, 127,240,000 marks for immediate needs, and 56,620,000 marks for extraordinary expenses. The naval department, 133,800,000 marks for ordinary purposes, 129,040,000 marks for immediate needs, and 86,140,000 marks for extraordinary expenses. Total for army and navy, 1,203,000,000 marks. The Colonial Office required 56,800,000 marks; the Home Office, 107,300,000 marks; postal and telegraph departments, 621,700,000 marks; the treasury, 310,500,000 marks (principally for the Imperial grants in accordance with the Franckenstein clause); the railway department, 121,700,000 marks; the National Debt, 156,000,000 marks; pensions, 146,400,000 marks. Total expenditures, including certain minor items not here mentioned, 2,784,850,000 marks. A brief comparison of the receipts and expenditures will show that equilibrium can only be maintained by the raising of a loan, i. e., by increasing the National Debt.

Matters have been in this parlous condition for many years, and have rendered financial reform unavoidable. The financial difficulties of the Empire are in fact almost as old as the empire itself. Even as early as 1876, its income proper did not suffice to cover the current expenses, although the French war indemnity brought in a large sum. Since, however, political and commercial reasons made it desirable not to raise the State contributions to too high a figure, no method of meeting pressing liabilities remained except the raising of Imperial loans, of which the first was raised in 1876. The Customs and Finance Reform of 1879, which substituted a moderate protection for extreme free trade principles, introduced indeed new sources of revenue, but the successful working of its provisions was seriously hampered by the above-mentioned Franckenstein clause. In the succeeding years of commercial prosperity, however, the Empire was able to make grants of many millions to the separate States. Consequently the great outlay required for raising the army to its present strength, and for inaugurating the social-political measures recommended by the Imperial Commission of 1881, could be met without raising inordinately the State contributions or the National Debt (in 1880, 268,000,000 marks; in 1886, 486,000,000 marks). But the trade boom of the last decade of the nineteenth century was followed by the commercial crisis

of 1901; receipts sank, although stamp duties had increased and the introduction of duties on sugar and brandy had opened fresh sources of income, while the expenditure maintained its tendency to rise. Thus the State contributions, which during the period 1895-99 had been smaller than the Imperial grants, had to be increased, and the National Debt mounted up at an alarming rate, exceeding 1,000,000,000 marks in 1889, 2,000,000,000 marks in 1894, and 3,103,000,000 marks in 1903. The so-called "Minor Finance Reform" of 1905-06 was expected to end these abuses, to restore the balance of Imperial economy, to open up new paths of revenue, and to lay the foundation for a systematic reduction of the National Debt. A number of new taxes were imposed, and those already existing were raised (e. g., the death duties, the duties on beer, cigarettes, railway tickets, automobiles, etc.), the revenue from these sources being estimated at 180-200,000,000 marks. But, in spite of these measures, the financial state of the Empire has become ever more cheerless, and the need of a "great financial reform" every day more pressing. The reasons for the failure of the reforms of 1905-06 are now potent. In the first place, the taxes imposed have not realized the estimated sums; the ticket duty, instead of the estimated 180,000,000, brought in only 110,000,000 marks, and most of the receipts from other sources are almost correspondingly low, leaving—as far as can be judged from available information—a total deficit of 280-300,000,000 marks for 1908-09. Again, the Empire has found itself compelled since 1906 to forego to some extent its claims to the State contributions, although it has a perfect constitutional right to demand payment. The decline in revenue may also be traced in part to the reduction of the sugar duty from fourteen to 10 marks, which means a yearly decline of 35,000,000 marks.

This falling off of revenue assumes a much more serious aspect in consequence of the many additional items of expenditure, which it was impossible to avoid. Clerks' salaries and allowances for houses had to be increased; some improvement had to be made in the soldiers' and sailors' pay; the salaries of the State officials were increased; and the retroactive measures for the improvement of the position of employees (1908) require between 180,000,000 and 190,000,000 marks. From 1910 should begin the gradual reduction of the National Debt, which in 1908 amounted to 4,250,000,000 marks, without reckoning 475,000,000 in treasury drafts. In the same year should come into force the Widows' and Orphans' Insurance scheme, for which the sum levied on provisions in accordance with the Trimborn law convention will certainly not suffice; consequently, an Imperial grant will be essential. Again, the Imperial Fund for Invalids will be exhausted in a few years, and still another burden will be thrown on the Empire. If, then, we take into account the proposed reduction of local postal rates and the gradual increase of expenses in general, we can easily test the accuracy of the

Treasury officials, who estimate an increased expenditure of 2,000,000,000 to 2,250,000,000 marks in the next five years, that is, of 500,000,000 marks for each year in the period of 1910-1913. The Government has tried to shake clear by means of detailed tables and preliminary estimates for the next few years that the increased revenue of 500,000,000 marks is not an over-estimate, and the accuracy of their estimate has never been seriously impugned. Greater economy might indeed be exercised in some details, e. g., by the reduction of certain official posts, by modifying the luxuriousness of buildings, by the abolition of some altogether or practically superfluous posts particularly in the military departments, by displaying more thrift in every direction; but a substantial reduction of the deficit will not be accomplished by these means.

Concerning the necessity for Finance Reform, then, the German people are of one mind; concerning the manner in which the reform is to be brought about, there is a great diversity of opinion.

JOSEPH LINS.

In the City of Confusion

Canon Henley Henson has sailed from Boston to England "to answer charges of heresy" as the daily press reports it. He carries with him our sympathy and our admiration. For how can we fail to admire a man who has succeeded in being accused of heresy by Anglicans while repudiating Rome "as definitely outside the range of reasonable and practical policy!" Perhaps high churchmen are angered by his further declaration that "the churches of Russia and the East are admittedly sunken in ignorance and superstition, and would have to traverse the whole distance between modern civilization and the semi-barbarism of the Middle Ages before they would really be able to enter on equal terms into any negotiation (for unity) with the reformed churches of the Western world." For shame, Canon! how could you write such things of those dear people with whom your bishops have been flirting, though surely without encouragement, ever since the Tractarian movement discovered the comforting theory of Branch Churches. The canon's article in the current *Nineteenth Century and After* on "The Lambeth Ideal of Reunion" is well calculated to annoy Lord Halifax and his followers who pin their faith to Apostolic succession and valid orders. "Corporate reunion of Christendom along the lines of the Lambeth policy is a mistaken ideal; . . . any reunion on the basis of 'historic episcopate' is essentially identical with the Roman ideal, only the Roman is incomparably better justified in history and reason. . . . In the Roman Catholic Church alone episcopalianism finds its true logical development." It has been written, "a man's enemies are of his own household": and here we have a canon of the Anglican church betraying the weak spot in her armor. He has no concern for continuity. In his eyes an Anglican bishop holds the same

place as a moderator in the Presbyterian Church, and his appeal is that the Lambeth conference should begin by joining hands with Non-conformity. That Conference held out an olive branch toward Presbyterianism when it made a tentative and hesitating suggestion that Presbyterian ministers joining the Anglican body should not necessarily be compelled to accept reordination at the hands of a bishop. In face of such a step there is logic in the canon's appeal for another acrobatic wriggle to include non-conformity. But imagine the confusion! The ritualist, the evangelical, the non-conformist all using the same Prayer Book. The one believes he is saying Mass: the other swears it is a "blasphemous fable": the third holds that the Real Presence is a "damnable heresy." No wonder religion becomes repulsive to thinking laymen when such ideals of unity are contemplated.

While the Lambeth Conference dreams of reunion the Houses of Convocation have appointed committees to "Report on Prayer Book Revision." The truth is nobody really wants the Prayer Book revised. The main body of the people are indifferent, or hope that nothing will be done to mar the beauties of this great monument of Tudor English. Lord Halifax and his party dread any tampering with doctrine or ritual. The Dean of Canterbury and his henchmen are equally uneasy. Very probably what are known as the "cursing psalms," and others of a "vengeful spirit," and such daring expressions of belief as the Athanasian Creed will be put on the shelf; but genuine anxiety centres around the "Ornaments Rubric" which deals with Eucharistic vestments. On this point the Committee of the Lower House of Convocation of Canterbury has already sent in its report. "Whereas the Eucharistic vestments commonly so-called cannot be rightly regarded as symbolic of any distinctively Roman doctrines, and whereas the historical conclusions underlying the ruling judgments in regard to the vestments appear to be liable to reasonable doubt it is expedient that two alternative vestures for the minister at the time of celebrating Holy Communion, viz (1) the surplice with stole or scarf, and the hood of his degree; (2) the Eucharistic vestments commonly so-called, be recognized as lawful under proper regulations." "The bearings of which saying lie in the application of it," as Captain Bunsby puts it. In other words it says to the Anglican ministry: one of you thinks himself a sacrificing priest and for that reason puts on a chasuble; the other thinks himself a minister of the word and for that reason puts on a surplice. It is not the least consequence what you wear, *cucullus non facit monachum*; but be sure you do what your congregation likes best.

As was to be expected the Ritualists are very angry, and Mr. D. C. Lathbury, a supporter of Lord Halifax, complains that the "Ornaments Rubric" has now no sense at all. "It would be bad enough if the use of the vestments so intimately associated with the conflicts of the past forty years had been forbidden. It is worse to have them relegated with other antiquarian survivals to the

region of ecclesiastical art." Yet the Christian church was to be a city seated on a hill, with streets so straight that not even a fool should err therein.

J. C. G.

In America Before Our Era

Between the first appearance of man upon our continent, and its certain discovery by the Norse about the year 1000, there extends a vast and "weird mid-region," covered with the mists of myth and fable. And yet this long period of doubt and uncertainty is not without its interest to the historian. To condemn at once as entirely fabulous all that meets us here, would be both hasty and uncritical. The antecedent probability of a pre-Christian discovery of America by the great nations of antiquity has appealed strongly to the modern historian. That the small, yet well-built crafts of those early seafaring people were often caught in storms and carried off to the most distant lands, no one can doubt. That, lost in mists and fogs, they were cast at times upon the shores of our continent, is not improbable. But that their crews should ever have returned again to tell the tale of their adventures, offers to us a more serious difficulty. Yet even this was not impossible. "First and last," remarks an American historian, "there has been on all seas a good deal of blowing and drifting done." That some of this should have resulted in chance discoveries of our continent, even before the era of Christianity, is certainly no improbability.

What, for instance, are almost all the voyages of Ulysses, but a "blowing and drifting" by the cloud-gatherer, Zeus, by Poseidon, or some other deity? Most characteristic, perhaps, is that intended homeward journey when the wind catches up the ships and bears them far away to the strange land of the lotus. "And now I should have come to mine own country all unhurt, but the wave and the stream of the sea and the North wind swept me from my course, as I was doubling Malea, and drove me wandering past Cytherea. Thence for *nine whole days* was I borne by ruinous winds over the teeming deep; but on the tenth we set foot on the land of the lotus-eaters." Such, too, is the story of the "Æneid," and such, we know, is the record of history. But aside from all merely antecedent probability of a pre-Christian discovery of America, there are strange whispers audible even to this, our day, that once were heard throughout those early epochs of our race, whispers that told of a land beyond the western seas, wonderful and mysterious. How far such rumors rested on the fact of actual discoveries, and how far they merely bore witness to the voyagings of man's imagination, we may never be able to say.

This tradition of a land beyond the waves of the Atlantic is thought to have originated with the early Phœnicians, the Britons of their day, whose craft once dotted every sea. These hardy seamen visited at

regular intervals, we are told, the British Isles, and so may readily enough have been caught in some tempest which cast them on our shores. We are actually informed by Diodorus of Sicily that they were thus carried beyond the Pillars of Hercules, over the Atlantic Ocean, several days' sailing from the coast of Africa, and so discovered a vast island, with woody stretches and lofty mountains and pleasant streams, where the climate was elysian and the trees bore fruit all the year. Confused legends of this same country, it is thought by some, may have prompted Homer to place here his abode of the blessed, on the westernmost limits of the earth. It is in search of this that Tennyson significantly makes the ancient Ulysses set forth at the end of his days:

'Tis not too late to seek a newer world.

. . . for my purpose holds

To sail beyond the sunset, and the baths

Of all the western stars, until I die.

It may be we shall touch the Happy Isles.

Hesiod, Plutarch, Aristotle, Strabo the geographer, and many others, are cited in evidence of this tradition of other lands beyond the Atlantic Ocean. But the classical argument is that which is taken from Plato's Atlantis. To refute at once the opinion that we are dealing here with an allegory, emphasis is laid upon the fact that Plato makes Critias refer to this history as "very strange, but altogether true," and that Socrates is called upon to witness to it as "not an invented myth, but a history absolutely true." We certainly require, to say the least, the strongest affirmations for its credibility. And yet there may be blended with it some vague legendary knowledge of our continent. It is the tale of a powerful nation of American aborigines, sweeping across the waters of the Atlantic in a wonderful flotilla, and overrunning all Europe and Asia. All this, Plato takes care to tell us, happened nine thousand years before. The very details of his geography are made to agree most perfectly with the geography of our hemisphere as we now know it. To give the text of our author with a running commentary: "Then," writes Plato, "that ocean (the Atlantic) was navigable; it contained an island (Atlantis) opposite the mouth which you call, as you say, the Pillars of Hercules (Strait of Gibraltar). The island itself (the lost Atlantis) was greater than Asia and Lybia together. From this island the voyagers at the time had access to the other islands (the Leeward and the Windward Islands) of that ocean, and from these latter islands to the whole continent (the continent of America) lying close beyond them and around that other sea, the true sea (the Pacific Ocean).

But proofs for an actual Greek discovery of our continent are likewise advanced, and we are called upon to credit a strange find, which is claimed to have been made in a field near Montevideo, South America, in 1827. It consisted of a large slab, inscribed with unknown characters. When this was raised from the ground, there was discovered beneath it, we are told, a vault in which

lay concealed two ancient Greek swords, a shield, and a helmet. On the latter could be traced a sculptured design of Achilles dragging the corpse of Hector about the walls of Troy. The legend on the slab, when deciphered, ran thus:

During the dominion of Alexander, the Son of
Philip, King of Macedon, in the Sixty-
third Olympiad, Ptolemais.

However this may be, we must say that a great deal of simplicity is required to credit at sight all the countless "facts" and arguments adduced. In addition to the array of witnesses we have already summoned up before us, there still remain the Roman authors. Though existing at the beginning of our era their testimony is significant only as an echo of earlier days. Repeating what they had learned from the Greeks, the voices of Virgil and of Horace are heard, speaking vaguely of a far-off land in the distant ocean, "jacet extra sidera tellus—extra anni solisque vias." But above them all we hear the clear and stately tones of Seneca's so-called phrophecy:

Venient annis sæcula seris,
Quibus oceanus vincula rerum
Laxet, et ingens pateat tellus,—
Tethysque novos detegat orbes,
Nec sit terris ultima Thule.

"Still many years, and the age shall come when the ocean shall loosen her chains, and a vast land shall lie disclosed. Tethys shall unfold new worlds to us, and Thule shall no longer be the bourne of the earth."

It is but just to say, before closing this brief review, that not one of all the arguments advanced seems to be conclusive. Taken together, however, they may constitute a sufficient proof, that among the nations of antiquity there existed some vague knowledge of our western continent. If this is so, there still remains for us an unsolved problem to which the key is not yet found. How and when was such knowledge first obtained?

JOSEPH HUSSLEIN, S.J.

M. Clemenceau and Blessed Jeanne d' Arc

M. Clemenceau ordered that neither the military nor the civil service should take part in the Orleans celebrations on May 8, in honor of Blessed Jeanne d'Arc. Citizens of all classes protested; and, as one of the bishops laughingly put it, Clemenceau's ban, like Balaam's, was turned to a blessing. Determination to make the event a success in spite of the absence of military color and picturesqueness was unbounded, and in the end Clemenceau was constrained to lend the troops and to present the flags and banners of the Fifth Army Corps to the Cathedral.

The mayor, M. Courtin-Rossignol, sent out invitations to all the civic, military and religious officials of Orleans, and the only one to refuse was the Prefect, a freemason.

CORRESPONDENCE

Meeting of Royalty at Baia

ROME, MAY 6.

The event of the week has been the meeting of King Edward of England, and King Victor Emmanuel of Italy, at Baia near Naples. Modern Italy owes its existence in great measure to English diplomacy, which for nearly fifty years has assisted Italy's cause on the diplomatic chess-board. England's hold on Malta, Cyprus and Suez is an added reason for Italy's desire to stand well with so powerful a nation. Her entry into the *Triplice*, in 1880, did not alter good feelings with England. At that time Official Italy was drawn towards Germany as much by prestige in arms as by the success of Berlin's diplomatic skill. It was, moreover, a source of pride to a young nation such as Italy to be sought in alliance by such powerful empires as Germany and Austria-Hungary. England could then afford to stand in "splendid isolation," whereas Italy could not afford the luxury of such independence. The *Triplice* has been a doubtful boon for Italy. Mancini tried to make its clauses cover the safeguarding of Italian interests in the Mediterranean, and Robilant, the Italian Ambassador at Vienna, who engineered its drafting, had to confess later as Minister of Foreign Affairs that all it meant for Italy was the empty honor of an increased national prestige. Recent events in the Balkan have proved how truly he spoke.

In the early years of the *Triplice*, England and Germany were fast friends and German susceptibilities were not aroused by Italian advances to England, so that there has grown up what I would call a "sentimental alliance" between England and Italy, while on the whole Italy's aim has been to stand well with all the powers, though France has not yet quite forgotten Crispi's Gallophobia. Now it is rumored that the meeting of the two sovereigns at Baia contemplated a tightening of the bonds between the powers they represent. The tone of the Italian press on the matter is uncertain. The Opposition papers build great hopes on the meeting: the ministerial organs treat it as a passing act of courtesy and friendship. On the whole the event is looked on as making for the peace of Western Europe.

THE REAL TROUBLE IN THE EAST

In the East the real cause of recent happenings is gradually coming to light. The yellow press version must be rejected *in toto*. A confidential letter I have had from Constantinople declares the newspaper accounts to be worthy of Munchausen at his best. *Is fecit cui prodest* is the only safe motto in examining into the question: and the fact is becoming known that the Young Turks have been but tools for furthering a Bismarckian program. Germany is driving Austria towards the East: Austria in turn is pressing on the scattered races between her and the sea. The combined strain has fallen on Turkey and before long we may see the Turks driven for refuge to their Asiatic provinces to carry on there their traditions of hate and violence against Christians. Possession of Constantinople is the political apple of discord in Europe; and the still unsatisfied hunger of the Czar of Bulgaria is causing no small alarm. *L'appétit vient en mangeant*. If we bear this in mind it may help us to follow coming events more clearly.

Present safety for Turkey in Europe would seem to lie in granting autonomy to the various races within the Empire at present divided by race and creed hatreds. But it was one of Bismarck's saying that "autonomy is much the same as anatomy": in Turkey it would mean dismemberment, and could hardly save Mohammed V who is but the puppet of the Young Turks who in turn dance on wires pulled by forces far away from the Bosphorus.

Mahomedan Byzantium, with its intrigues, its fickleness, its dissensions, is a reproduction of Byzantium of the Emperors without its greatness and its dignity. The mob that applauded Abdul Hamid was the same that deposed him next day. Perhaps history may one day throw light on the logical sequence of events in Constantinople. But I have purposely dealt at this length with the situation there because I have exceptional grounds for believing that a plot has been and is on foot to throw dust in the eyes of the public outside Turkey as to the real nature of what is taking place there. L'EREMITE.

Marriage Statistics in Hungary

BUDAPEST, APRIL 16, 1909.

The statistical report for 1907, recently issued by the Hungarian Government, gives fresh evidence of the fact that, since the introduction of civil marriages in 1895, there has been a steady advance toward the complete annihilation of family life amongst the people. The number of marriages contracted in 1907 was 201,431, or 24,605 more than in the preceding year. The number of divorces amounted to 7,110—a figure hitherto unapproached in Hungary and exceeding the preceding year's figure by 3,220. The increase in the number of divorces has been specially noticeable since the introduction of the Civil Marriage legislation. The great number of mixed marriages (22,607) must be regarded as another sign of religious deterioration, as they constitute 11% of the total number of marriages—a proportion abnormally high for a country prevalently Catholic. Still more serious is the consideration that a large number (629, an increase of 113) of these mixed marriages are between Catholics and Jews. From the statistics we also learn that the Catholic partners in the mixed marriages have as a rule clung the more closely to their religion. In most cases, provision had been made that the children should be reared as Catholics, and this action led to a Catholic gain of 723 and a gain of 49 for the Greek Catholics, whereas the Lutherans lost 283, the Calvinists, 249, and the Jews had neither loss nor gain. The statistics concerning the birthrate make mournful reading. The population continues to increase, thanks principally to the influx of Polish and Galician Jews, but the increase in the birthrate does not increase correspondingly. In several districts of the country, e. g., in the Calvinistic districts of Baranya, Tolna and Somogy, the prevalence of families with but a single child is truly alarming.

The Catholic press inaugurated a decidedly forward movement by establishing a Catholic Press Bureau to supply news for the exclusive use of Catholic papers. Heretofore, Catholic organs were to a great extent compelled to draw their supply of news from Liberal-Jewish sources, without having any means of testing its accuracy or supplying its defects even in matters which affected the honor of the Church. The Press Bureau is already at work, and the improvement of the Catholic papers is discernible almost from day to day.

THE RESIGNATION OF THE WEKERLE MINISTRY

On April 28th the "Coalition Ministry" under Wekerle as Premier handed in its resignation. It was forced to this step by the Independence party which demands the complete independence of Hungary from Austria. The coalition was formed three years ago for the purpose of passing some laws which were of vital interest to the State. But most important questions are still waiting for settlement. The ministry showed the best of will to come to a satisfactory solution. Suddenly the Independence party, under the leadership of Minister Kossuth, came out with a demand for an independent Hungarian Bank. They worked on the national feelings: "Hungarian Bank," "Hungarian Money" and other catch-words were tried with good effect, although even members of the Independence party granted that the independent Hungarian Bank was bound to be disastrous for Hungary. The King (the Emperor of Austria) insisted on the carrying out the coalition program, which contained no bank project at all. This caused a deadlock for the coalition government, which for three years had ruled with greater satisfaction of all parties than any other cabinet since 1848. In the best sense of the word it had been a popular government, because it represented not an artificial majority but all classes of citizens. Even the little Catholic party was represented in it by a minister, Count Zichy. Besides, this government had made it its special aim to improve the condition of the rural population, which had been sorely neglected by the Liberal legislation. As the King has not accepted the resignation definitely, the ministers remain in office until further steps can be taken. The future of Hungary is uncertain and not hopeful. Socialism is steadily increasing here, though the latest congress of the party in Budapest at Easter time showed most glaringly that internal disruptions are at work. The 215 delegates indulged in the most insulting attacks on one another. As usual, several members of the executive board had to be removed for good. The funds amounted to \$130,000, every dollar of which came from the pockets of poor workingmen, who get nothing in exchange but virulent agitation pamphlets, class hatred, dissatisfaction and the misery caused by ill-advised strikes.

That "Riot" in Mexico

In the first number of AMERICA a few words were said about the true nature of the Guadalajara trouble. Further explanations seem nevertheless necessary. According to a local correspondent, the affair began as follows: In a little village, called Portezuelo, near Atotonilco el Grande, of the Guadalajara archdiocese, some poor ignorant people found on a rock a rough design, which they fancied to be an image of our Lady of Guadalupe. The fact soon spread among the country people, who thought of a new apparition of the Virgin and started a series of pilgrimages, which were at once prohibited by the clergy. The impious press, however, seized the opportunity to make fun of the miracles and apparitions approved by the Church and to charge the priests with inventing startling stories, as a means of making money.

A few days after, the same press distributed an obscene pamphlet against the virginity of Our Lady, against Joan of Arc and Pius X. This roused the indignation of Catholic Guadalajara, and a solemn reparation service was thought necessary. Although pious associations and sodalities alone were invited to be present at the service

held in the Cathedral, it may be said that the whole Catholic population had its share in the manifestation. More than 20,000 adults and about 3,000 children received Holy Communion in the various churches of the city.

The Archdiocese of Guadalajara has just made its annual pilgrimage to the national shrine of Our Lady of Guadalupe, near Mexico City; 4,000 tickets were issued by the railroad companies, and a solemn reparation service was held at the national expiation Church of St. Philip, built in the leading street of our metropolis.

Velardena is a mining plant under American management in the State of Durango. The chief manager of the mine requested the priest, who is in charge of the Chapel of the Hacienda, to prepare solemn Holy Week services. The priest, granting the request, ordered among other things that a statue should be translated to the place where the services were to be held. The statue was accordingly veiled, and a few people accompanied it beating a drum and playing piccolos. The police agent at the mine interpreted this act as a violation of existing laws, which forbid any act of religious worship outside of churches. On April 11 the priest was summoned and declared a prisoner. Such an attempt could only create popular excitement, and indignation went so far that a mob attacked the house of the chief of police and burnt it down, perpetrating other violence. Soldiers were sent to the spot in order to check the uprising, and forty-eight persons were taken to jail, of whom thirteen, according to other statements, eighteen, were shot without further trial. This bloody deed was received with universal reprobation throughout the country. According to an official document, President Diaz has given orders for an investigation of the case which so wantonly violated individual safety.

Among the Molokai Lepers

Under date of April 13, Joseph Dutton writes AMERICA from Kalawao, Molokai, Hawaii:

The great visit that is now made every two years by the legislature and friends took place on Palm Sunday. This visit is nearly always made on Sunday. The visit two years ago, I think it was two years ago, was on Easter Sunday. This time about one hundred came. As usual they took horses and all sorts of conveyances, as soon as landed, and came directly here, to Baldwin Home, and after gathering at the office, they repaired to the hall and held a meeting for people of the home and for all at Kalawoo—a fine opportunity for oratory. Nothing pleases the bright Hawaiian better. When finished, the flow of words being unobstructed, he is satisfied, and does not worry as to how the subject at issue is determined.

Much the same followed the return to Kalanpapa, after paying respects to Mother Marianne, who is now becoming quite feeble. She is the only one amongst the workers older than myself. Everything passed off very quietly, and the special steamer took the visitors back to Honolulu, leaving the settlement at about 4 o'clock, having spent the day here from early morning. The legislature has various measures in hand, affecting the Leper Settlement. It is well to have some effective law concerning segregation.

Extensive efforts to secure tourist travel are being made. The military camps are increasing in number and size. It is suggested that the proper force of infantry, cavalry and artillery for a brigadier-general's command will shortly be located upon the islands, and that a separate district may be formed.

The heavy works at Diamond Head will be known as Fort Ruger. This is interesting to me, as the Ruger family has been a subject of my earliest boyhood remembrances. Two brothers of General Ruger served in the Civil War with the regiment to which I belonged; one as Captain of Co. A, the other as adjutant. But the latter, about 1863, was promoted and given service on the staff of his brother, Gen. Thos. H. Ruger, in honor of whom our fort is named.

Signs of Waning Bigotry

LONDON, MAY 5, 1909.

The Protestant Alliance, one of the militant anti-Catholic organizations, had a "great Protestant rally" April 30th, at Queen's Hall, one of the largest of our concert rooms. Mr. Sloan, M.P., a Belfast Orangeman, talked of a mysterious conspiracy to put "Rome on the Throne." I fully expected to hear that King Edward VII had been denounced as a Jesuit in disguise, for during his recent holiday in the south of France he motored into Spain one day and paid a visit to the Jesuits at Loyola, and saw the old home of St. Ignatius, now built into the historic college. Then when he went on to Malta he bestowed on the Archbishop the decoration of the Victorian order. Apparently Mr. Sloan and his friends have not yet heard of the Loyola visit—the telegraphic agencies did not mention it in their press despatches. This will be perhaps another suspicious circumstance for those ultra Protestants. Next week there will be another of these anti-Catholic gatherings, the meeting of Mr. John Kensit's Wycliffe Association, which sends preachers through England to denounce Ritualism and incidentally to thunder against Romanism. The "Kensitites" are a particularly objectionable and foul-mouthed crew of agitators. They are good allies of the "Protestant Alliance," and slightly less respectable in their methods. It was the joint opposition of these two bodies that last year frightened poor Mr. Asquith into forbidding the great procession of the Blessed Sacrament on the last day of the Eucharistic Congress. Kensit has just scored another success. On Palm Sunday there was a procession of the Blessed Sacrament in the streets of Reading. He has succeeded in obtaining from the mayor and police authorities there a pledge that no such procession will again be permitted. There would be a howl of indignation about the violation of religious liberty if such an order were issued as to General Booth's Salvation Army parades. Kensit's organ in the weekly press has been calling on all good Protestants to prevent such processions in London, because on the morning of Low Sunday, in the almost entirely Catholic district of Hatton Garden, the Italian quarter, the priest took the Blessed Sacrament in procession to give Holy Communion at the houses of six poor people who were seriously ill.

This Kensit is the son and heir of a father of the same name, who started a small bookshop in Paternoster Row and made a speciality of the "Revelations of Maria Monk," and anti-Catholic tracts against the Mass and the Confessional, the former blasphemous, the latter so indecent as to bring him within reach of the law. John Kensit, senior, founded a "Protestant Truth Society," which never showed the public its balance-sheet and which Mr. Labouchere in *Truth* aptly described as a one man organization for collecting subscriptions to be used in disposing of his own stock of pamphlets. In his latter years he took to lecturing against "Romanism and Ritualism." After one of his meetings at Birkenhead

he was roughly handled, and died of his injuries, and he counts as a Protestant martyr among his followers. His mantle descended on his son, whose Wycliffe preachers are continually making disturbances at Ritualist churches.

This week John Kensit has addressed a long memorial to the Bishop of London pointing out that in many Protestant Churches in London the "adoration of the Cross" was carried out on Roman lines on Good Friday; that in some of them "the Sacrament" is reserved; that in others sermons are preached and hymns are sung in honor of "the Virgin." He asks Dr. Ingram if this is sound Protestantism? Kensit has logic on his side. He represents the bitter old Protestant tradition. But then the Establishment is a kind of Noah's Ark that shelters all kinds of strange creatures.

Low churchmen have been angered by the Anselm celebration at Canterbury Cathedral. Why, they ask, should a Protestant Archbishop honor the memory of a "Roman saint," whose action "rivetted the chains of Rome on England for centuries." The high churchmen, who were pleased with Dr. Davidson's ceremony in St. Anselm's chapel as a tribute to their curious "Continuity" theory, are somewhat scandalized at the Shakespeare celebration in St. Saviour's Cathedral, Southwark. St. Saviour's is one of our pre-Reformation churches—once the "Church of St. Mary Overy" (i. e., over the river). When it fell into Protestant hands at the Reformation in Elizabeth's days the dedication to Our Lady was got rid of. Close by stood in those days the Globe Theatre, where Shakespeare acted in his own plays. St. George's Day was his birthday, so on this day the feast not of St. George but of William Shakespeare was kept in St. Saviour's. A prominent actor read an address. The poet laureate recited a feeble ode. A poem composed by one of the canons was sung, to the tune of Luther's *Ein feste Burg ist unser Gott*. The tombs of the poets and dramatists Gower, Fletcher, Dyer and Massinger are in the church, and they were invoked to do honor to Shakespeare:

"Come forth, ye poets, from your sleep

Green laurel garlands bringing,

For him who climbed thought's highest steep,

And crowned the world with singing."

One High Church organ rightly says that this sounds very like a pagan ode. But the people who joined in this chorus would be scandalized at being asked to sing a hymn calling on the angel choir to join with the faithful on earth in honoring their Queen. It is a strange world, and the wandering and blundering of even educated human minds, unenlightened by the gift of Faith and without the guidance of God's Church would be grotesquely ridiculous if the whole thing were not so profoundly saddening.

One of the most famous of the great monasteries of pre-Reformation England was the Convent of Syon, at Isleworth on the north bank of the Thames, nine miles west of London. It was founded by King Henry V, suppressed by Henry VIII, restored by Mary, and finally suppressed by Elizabeth. Its community of Bridgetine nuns after long wanderings on the Continent is now at Syon Abbey in Devonshire, and kept last December the *fifth centenary* of the foundation. The site of their original home at Isleworth is now occupied by Sion House, a mansion of the Duke of Northumberland, and the old abbey lands are a beautiful park.

In the days when Henry VIII was working the ruin of Syon Convent, one of its community of chaplains, Blessed Richard Reynolds and his friend and neighbor, Blessed Thomas Hale, parish priest of Isleworth village,

were among those who braved the fury of the tyrant even to death. These two were among the first five martyrs who were executed at Tyburn gallows. The day was May 4, 1535. This year the anniversary was kept at Isleworth in a way that might well have made an on-looker think he was not in Protestant England but in a Catholic country.

In the seventeenth century the Catholic Talbots, Earls of Shrewsbury, had a house there in which they kept a chaplain hidden. One of the Talbots became a Jesuit and worked on the English mission as "Father Gray," though for many years of his life he was Earl of Shrewsbury. A little later two brothers of the Talbot line were bishops of the London and the Midland districts. When toleration began, a little chapel was built. Sixty years ago it was enlarged into a small church. The steady growth of the congregation made a new church necessary. One generous benefactor gave the land, a fine site at some distance from the old church. Another gave the money for the building, with the condition that the donor's name should be kept secret. The new church stands where the main street of Isleworth runs into the London road, and preaches a silent sermon to the passers-by, for the chief ornament of its white stone front is a crucifixion carved in high relief with figures of Our Lady and St. John.

Tuesday, May 4, the day of the triumph of the two Isleworth martyrs of 1535, was fixed for the solemn opening. The Catholics gathered at the old church, and a procession was formed. It came out headed by the processional cross escorted by acolytes. Then came hundreds of men and women marshalled four deep each carrying a lighted taper. There were many banners. The statue from the old Lady Altar was carried by four young men and escorted by the white veiled Children of Mary. Last came the clergy in their vestments. It was after sunset and the winding village street was a mass of moving light and resounded to the hymns to Our Lady sung by the procession.

What were the Protestants doing? They had combined with their Catholic neighbors to decorate the street with lines of flags. Here and there Chinese lanterns hung out. There were flowers in the windows. The dull grey street was a mass of color. On either side crowds stood looking on respectfully. There was not one unfriendly word. It was the same when after the blessing of the church the procession returned to the old church for a last benediction of the Blessed Sacrament there. Darkness was coming on and the effect of the moving lines of light was still more striking.

Faith of our fathers living still,
In spite of dungeon, fire and sword!

was appropriately the first hymn of the return march. At the benediction the old church was so crowded that many could not find space to kneel. The note of the whole celebration was on the side of the Catholics unbounded enthusiasm and on the part of the Protestants friendly good-will that manifested itself in many congratulations on the success of the day.

I am sending this description of what may seem to be a mere local celebration in the suburbs of London to readers beyond the Atlantic, because such an event has more than mere local significance. It is quite true that, as the Archbishop said, there seems to have been a special Providence watching over Isleworth, thanks to its martyrs. But though in this place the progress is more striking than in some others, and the events of the last few days serve to demonstrate this progress in a startling

way, there is a marvelous movement towards the Church in England. Catholics are realizing their strength, and non-Catholics never count the Church as one of the sects; outside the Ritualist body they feel it represents the historic creed of England. Many of those who walked in the procession through the streets of Isleworth were converts. Many of those who looked on were more than tolerant because they were half persuaded to be Catholics themselves.

A.

St. Triduana's Well

It is always pleasant to note the waning of ancient prejudice. In Scotland, the Reformation was carried on with such vigor and with such antipathy against the old Faith, that no measure seemed too sweeping which could help to destroy all traces of what was contemptuously styled "Papistry." But happily in our own days we see the turning of the tide. Scottish Presbyterians are exhibiting an interest in everything that concerns the ancient Faith, which might put many a Catholic to shame. It is true that they regard everything Catholic from a mere antiquarian and artistic point of view; but that the interest is genuine cannot be denied. A case in point is the recent commencement of the restoration of a building of historic worth in the village of Restalrig, a mile or two from Edinburgh.

The church of this place was one of the first doomed to destruction by the Presbyterian leaders in 1560. It was decreed in the General Assembly of the Scottish Kirk in that year that "the Kirk of Restalrig, as a monument of idolatrie, be raysit and utterlie castin downe and destroyed." The acknowledged reason for such wanton demolition was that the church in question had for many centuries been the bourne of pilgrims visiting the shrine of one of the early Scottish saints. St. Triduana, a virgin recluse of the eighth century, or thereabouts, was entombed there, and her holy well, hard by, was reputed miraculous in working the cure of diseases of the eye. It is not unlikely that a less spiritual reason than the prevention of "idolatrie" was at the root of the iconoclastic zeal displayed by the Assembly in this instance; the Dean of the Collegiate Church of Restalrig had been a prominent opponent of the growing heresy, and Protestantism, now in power, was in a position to retaliate.

So Restalrig Church was ruined and left desolate, and St. Triduana and her well were practically forgotten. Antiquarians came to the conclusion that another well in the same village, called after the saintly Queen Margaret, was really "St. Trid's Well," which Lindsay had scornfully jeered at as a place where the superstitious might "mend their ene," but renewed interest in the little church of Restalrig has lately led to a most important discovery. On the south side of the main building stood a small six-sided chapel, styled usually the Chapter House, for the church had been served by canons. This ruined heap of masonry was almost buried in a mound of earth.

In 1907, the Earl of Moray, owner of the land, resolved to bring about a restoration of the little building, and an Edinburgh architect of note was entrusted with the work. The clearing out of the rubbish revealed that the Chapter House was the building raised over the once famous well of St. Triduana, and that the other holy well in the same village had no connection with the earlier saint, but had been always dedicated to St. Margaret. The style of the architecture of this recently discovered holy well, is that of later fourteenth, or early fifteenth century work, and is pronounced to be of great beauty.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

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CABLE ADDRESS: CATHREVIEW.

Cable or Fable?

The heading is suggested by the frequent recurrence of "cables" from Rome, London, Paris—anywhere far enough away—containing false or misleading statements on Catholic matters. There is a suspicion abroad that many such foreign "cables" are of domestic manufacture. A late one from London in the *New York Sun* might just as well have been invented at home, and at less expense. It is to the effect that the Ruthenian clergy in the United States recently petitioned Rome for permission to marry, and that, though their request was denied, the *fact* is very significant as this is a live question among the clergy of England and the Continent, many of whom are similarly disposed. The latter statement is of course an evident concoction added to give body and news value to the "cable."

As to the "fact," Archbishop Falconio, the Apostolic Delegate, has written in response to an inquiry of AMERICA, that he has received no notice of any such petition or reply. As his Excellency has special charge by Apostolic commission of the Ruthenians in the United States, this statement determines the value of the *Sun* cable and others of similar nature. *Ex uno disce omnes.*

The status of the Ruthenian clergy has been settled long ago. As Archbishop Falconio states, "several times in the past (1890, 1894, 1897) the Sacred Congregation of Propaganda published circular letters and decrees in which it was decided that the Ruthenian priests in the United States should be celibates or at least widowers." The marriage question had indeed been agitated by some of the sixty Ruthenian priests in the United States prior to 1890, and again from time to time until 1897. In that year the Apostolic Constitution "*Ea semper*" and the appointment of Mgr. Ortenski as bishop of all our Ruthenian Catholics with definite instructions as to rites, marriages and jurisdiction, determined the question absolutely and beyond recall.

Bishop Ortenski was given general supervision of the Ruthenians in the United States and Canada. He was directly responsible to the Apostolic Delegate, but together with his clergy received his jurisdiction from the local bishop. The Ruthenian clergy were to follow Ruthenian rites in celebrating Mass and administering the Sacraments according to the ancient customs of their people, but in regard to marriage, they were to conform to the rule of the American priesthood and of the Catholic Church generally. It was absolutely forbidden to allow any Ruthenian clergymen to exercise any priestly functions, unless he was "a celibate or at least a widower and without children." Those who refused to obey this decree were promptly suspended. A few recalcitrants tried to create a schism, but the Ruthenian people maintained their traditional loyalty to the Catholic Church, and in a short time the affair was ended.

American Catholics who had never heard of married clergy in the Church were surprised at the necessity for such action. It should be remembered that the celibacy of the clergy, though generally requisite to the efficiency and dignity of the priesthood and the proper administration of the Sacraments is, notwithstanding, a matter of discipline. St. Paul urged it and the Church succeeded in enforcing it in the West, but after the days of Athanasius and Chrysostom discipline in the East continued to grow lax, until with the schism of Photius it became customary to receive married men into orders. Even then marriage was never permitted after the reception of the diaconate, and bishops were chosen from celibates only, a rule which holds among Greek and Russian schismatics to-day.

The Ruthenians had been evangelized from Constantinople, and though the majority finally rejected schism and, despite the uninterrupted persecution of Greek, Turk, Calvinist and Russian, remained loyal to Rome, they were allowed to follow the Greek custom in regard to married clergy. The recent repeal of Russia's penal code increased their number considerably, and there are at present about 5,000,000 Ruthenian Catholics in Europe, chiefly in Russian Poland and Austria-Hungary. Bishop Ortenski found on his arrival a quarter of a million in the United States and Canada. He has followed faithfully the decree of 1897, and for twelve years no married Ruthenian priest has had any jurisdiction in this country. Moreover, he has had Ruthenian youths trained in our seminaries according to the instructions of the same decree and on the conditions therein prescribed: "Only celibates, either now or in future, can be promoted to Holy Orders." Thus it is clear that the Catholic Church, which compels none to enter the priesthood, maintains unalterably its discipline of celibacy for those who choose to enter it, and that the indulgence granted the Ruthenians and a few Orientals for local reasons is the exception that proves the rule.

It is also clear that the *Sun's* cable message was twelve years old.

A Contrast in Law-Making

"A Contrast in Disestablishment," one of the topics of the day discussed in the London *Tablet* of May 8, is a clear and forcible article which merits attentive study. The paper compares the French Law with the bill recently introduced into Parliament for the disestablishment and disendowment of the Church in Wales. The writer disavows from the start any intention to "applaud the two general principles involved in the bill of the separation of the State from religion, which in the language of the Encyclical 'Vehementer Nos' is an obvious negation of the supernatural order, and of the diversion of money given for religious purposes to others never intended by the donors." In every other phase of the bill, however, he finds, and rightfully, fit subject for praise in the honorable dealing of the framers of the bill when comparison is made with the provisions of the French law. At the very outset there is discovered a striking contrast between the two bills as to the constitution to be imposed on the respective churches after the disestablishment. The French law, ignoring the known constitution of the Catholic Church, assigned "the administration and the supervision of public worship, not to the hierarchical body divinely instituted by our Lord, but to associations formed by laymen placed in such a position of dependence on the civil authority that the ecclesiastical authority would clearly have no power over them." In Wales a constitution is offered which statutorily includes and secures the rights of the bishops and clergy.

The provision made for the disposal of ecclesiastical property offers even more striking contrast between the Law of Separation and the bill at present before Parliament. Much of the church property in Wales remains in the control of the church; the rest, subject to all existing and private rights, is to be used for charitable institutions and higher education, and Mr. Asquith's bill, moreover, secures the church in the absolute possession of what is left to her. M. Briand's Law, on the contrary, deprived the Church in France of everything and, moreover, placed every obstacle that perverted ingenuity could invent in the way of obtaining or keeping the use of what the law offered.

The third notable contrast between the two measures affects the rights and livelihood of living persons. In the case of the Welsh bill the existing interests of the present holders of ecclesiastical offices are carefully safeguarded, not for a mere arbitrary period, but for the full term of their incumbency, practically, therefore, for the period of their natural lives. In an entirely different manner has the French law dealt with such interests. Instead of securing their livelihood to the holders of ecclesiastical office whose meagre salaries had been guaranteed as a compensation for the Church property seized by the Revolution, nothing but miserable old-age pensions and temporary allowances were offered, and these under conditions either practically impossible or of such a nature

that a self-respecting ecclesiastic might not accept them.

Certainly the charge of "grave injustice" affirmed of the French law in the "Vehementer Nos" is, as far as living persons are concerned, practically absent from the Welsh Disestablishment Bill.

The *Tablet's* article presents a masterly object-lesson of the opposite methods of action followed in a land where justice and fair play rule and in one where the whim of a powerful faction overrides all thought of square-dealing. And it permits one to cherish the hope that similar honorable dealing in favor of their Catholic fellow-citizens will characterize Britain's law-makers when the Removal of Disabilities Act will have come before them for final action.

Prussia and Her Polish Subjects

The destruction of the Kingdom of Poland, brought about by the dismemberment of that helpless country into the three "divisions of Poland," and the distribution of the spoil between Russia, Prussia and Austria, was finally determined in the Congress of Vienna in 1815. Of these three powers Austria treats her Polish subjects the most humanely, Russia the most despotically, relaxing, however, somewhat after the war with Japan. Prussia in 1900 counted, in a population of thirty-seven millions, about three million Poles, who live in the eastern provinces of the monarchy. In the Province of Posen they make up sixty, in Silesia, thirty-five, and in West-preussen, twenty-three per cent. of the inhabitants. At the time of the occupation, royal promises were lavished on them, that neither their nationality and language nor their religion would be interfered with. Whether these promises were meant or not makes little difference; they were surely not fulfilled. The Prussian Government went so far as even to prescribe the German language for catechism instruction in the schools. It is at present the avowed intention of Prussia to make these provinces both German and Protestant. The usual means of discriminating against the Catholics which is practised in the administration of the whole kingdom, does not work fast enough. Extra legal facilities had to be invented. The most effective is the so-called Settlement Law of 1886.

This law, were it not for its anti-Polish clauses and its anti-Catholic method of execution, might be styled excellent. Its origin sprang from the fact that the people of the poorer farming classes emigrated in large numbers from the eastern to the western part of the kingdom, while extensive estates which might have been worked as smaller farms with great profit were not well cultivated at all. Tradesmen and day laborers also hoped to find better pay in the industrial regions of Prussia or in foreign countries. Most of them would have preferred to stay and acquire a little farm or at least a home, but had neither the money nor the credit. The German working people, especially, found it very hard to compete

with the Poles who were ready to work for smaller wages. The emigration again had a bad effect on the large estates, as it deprived them of the necessary farm hands. It also rapidly widened the gap between the very rich and the very poor. During the years 1885 to 1890 not less than 800,000 persons emigrated from the eastern provinces.

The Settlement Law was to check this depopulation. It provided for a Settlement Commission which was given a public credit of twenty-five million dollars, to buy up lands, especially large estates, break them up into small plots and thus furnish homesteads for settlers, farmers, tradesmen and laborers. The buildings are erected by the commission and go with the plots. Generally, the homestead with the farm or garden is to be held in perpetuity against the payment of a fixed rental. The law makes the conditions for the colonist as easy as possible.

But the law is made extremely odious by the clause that only Germans may be settled on the estates thus acquired. And the reports of the commission reveal another much more deplorable fact: the law as carried out is an effective weapon for the propagation of Protestantism. The commission from its beginning, in 1886, to the end of 1908, turned over 15,143 homesteads to German settlers. Only 586 went to Catholics, and 14,557 to Protestants. The whole number of Germans settled on them is 113,000 persons. For this population of newcomers the commission built forty-two churches and twenty-eight chapels (Bethäuser), but among them are only two churches for the Catholics. In many parts of the Empire the parishes are still endowed, the rural parishes owning farms large enough to support the clergy. Forty-four such church farms were provided for the Protestants and two for the Catholics.

These figures show clearly that in the language of Prussian bureaucracy, Germanization means Protestantization. How little real Germanizing is done may be seen from another fact. Two-thirds of the property bought up by the commission had been owned by Germans and simply passed from one German hand into another. The only gainer by the whole affair is Protestantism. The activity of this commission creates an entire province of well-to-do Protestant farmers.

This Settlement Law, however, must not be mixed up with the Prussian Expropriation Law, which was passed last year. This latter places in the hands of the Government the power to condemn the estates of any Polish land owner and settle Germans on it, if this is considered necessary, e. g., to strengthen the German population of a village or city. Prince Bülow and his partisans declared this power was absolutely necessary to safeguard German interests in the eastern provinces, but the passage of the law was only obtained with great difficulty. Until now this law has never been carried into effect.

Another weapon for the suppression of Polish nationality was secured last year in the new association law for the empire. For the convenience of the anti-Polish

policy of Prussia the so-called "language paragraph" was inserted and passed by Prince Bülow's *bloc* parties. According to the law no public meeting can be held unless the police are informed twenty-four hours before. All such meetings must be conducted in German. Only in districts in which sixty per cent. of the population speak another language may this language be used, provided, however, that the police be notified three days ahead. In this way a very large number of Polish subjects will be unable to use their mother tongue in their own assemblies. How severely the law is enforced one incident will show. A Polish society in Gnesen was holding a procession and when passing the house of one of their clerical friends, stopped and invited him to join them. The priest came out of the house and spoke a few friendly words in Polish to the men. The following day he was haled to the police court and fined fifteen marks for speaking Polish in a public meeting without due authorization.

Professor Karl Krumbacher, an authority in the history of the nations of Eastern Europe, says in a recently published book: "It is my firmest conviction that the present Prussian method of treating the Poles is not only contrary to the written and unwritten laws of justice, to the principles of Christianity and civil order—such trifles do not bother a normal statesman—but that it does not even serve its purpose and will be attended by the most disastrous consequences."

Franciscan Historical Activity

Discoveries of the past are always precious, and their value grows in proportion to the interest exacted by the subject to which they refer. Surely a very interesting subject is the Franciscan Order and its history. St. Francis, lowly and meek, seraphic in loving God and His poor, saint, poet, and friend of nature, is a centre of attraction to all, to the philosopher and the artist, to the Catholic and non-Catholic. Literary men have praised him in prose and in verse. Something of this attraction belongs to the Franciscan Order itself, like a halo of glory and sweetness bequeathed to it by its founder.

No small amount of gratitude is due to the Franciscan Fathers for making us know more of their founder and of their order. They have opened their archives, rich with the accumulated lore of ages, and brought forth treasure new and old. As an example take the historical works which the Rev. Father Zephyrin, O.F.M., is writing and publishing in this country. His histories are monumental; he has delved into the Franciscan archives, from which he draws an authentic, accurate and detailed history of the missionaries whose deeds will ever remain the chiefest glory of America. Our readers may be glad to know that a quarterly is issued by the Franciscans under the title, *Archivium Franciscanum Historicum*.

AN ITALIAN VIGNETTE

The pilgrim was jogging the foot-path way from Zaggaruolo over the Sabines. The breath of romance had caught him, and the never-ending *Pronti: partenza* of the trains was out of joint with the mood. If all went well he would hear the "Ave Maria" bell at San Vito and sleep at the Aquila Nera.

"Madonna what a day! a day for *Inglese* and mad dogs (*cani matti*)," the old vignaiuolo said, as he poured out a litre of rich red *vino nostrano*.

A day for *Inglese* and mad dogs! There was wisdom in the saying. The masterful sun held the whole countryside in his gaze. Zaggaruolo was winking in the valley below, and through the Campagna the railway threaded its course in lazy curves.

Up along the mountain-paths singing as he went the pilgrim jostled the mules and oxen laden with the ripe grapes—for it was vintage time, and the air re-echoed the songs of the grape-gatherers among the vines—up to the Genezzano with its shrine and its legend of the Georgian peasant who followed the picture over land and water. (They show you his descendants in the village to this day, a swarthy, dark-eyed gentle race.)

He hurried over its crazy streets cut out of the rock or tunnelled under it, with the houses and storerooms tottering along them on either side, out of which peeped wild-half-naked beings who were treading out the grape-juice to a music as old as Dionysus. It called to him, that hill-side hamlet of goat-herds and vine-growers, where every street-corner and every house had its Madonna-image, moulded in clay or daubed in raw color, and bedecked with dead wild flowers, that must have been plucked fresh in the morning withal. No wonder Mary of Nazareth had mistaken it for home!

But there was thunder smouldering in the hills, and the leaves of the olives were turning inwards, so he stayed just long enough to kneel at the shrine and visit Signora Volpella's osteria where he eased the pinch of a shoe by soaping a stocking, and the pinch of his hunger by absorbing the signora's excellent *pasta con brodo*.

The way to San Vito lay up the tangled hillside; it was mostly a bridle path and the clouds were gathering. Already Olevano in the valley beyond, circling the summit of its little cone of olive-garths and vineyards, was shrouded in a belt of Guido Reni blue. Two carabinieri were hurrying to shelter. They smiled the natives' indulgent smile for the foreigner so busy after *roba antica*. . . . "Bacchus! there would be rain . . . altro," they said, "but the women would put the santini in the windows and the church bells would ring, and so the vines would not suffer. *Senti!* that was thunder . . . well, warnings are short in the mountains. Going to San Vito? *Madre di Dio,*" and shrugging their shoulders they left him.

But the pilgrim heeded not, for his mind was drenched with the glory around him. The sun lay cradled behind a rampart of clouds, just kindling their edges with a flame; the lightning played along the sky, and the voice of the thunder trumpeted behind telling how the hills rolled back upon one another like the volutes of a mighty shell; in a little while the clouds poured down a very sea of rain, and he saw the Sabine gods walk abroad in all the tempestuous loveliness of the storm. He fled to the recesses of a cave on the hillside; it was wind-swept and bare, but in the darkness he discerned the figure of a child crouching on a cushion of freshly gathered vine

leaves. A lightning flash lit up her long hair, glossy as velvet, and in the succeeding darkness he felt her great roe's eyes fixed timidly on him in a sort of panic.

"Signore," she said, "the Madonna has sent you, and my prayer is heard: for I vowed three candles for my safe home-coming."

"They call me Annunciata," she continued in reply to him, "Annunciata of the *pecorelle*, in our *paese* up the mountain. We live at Civitella, my mother and I; but she is old, and I keep watch on Sor Luigi's sheep. It is a little thing, but bread and oil are dear since Beppo went. He drew his number last Spring. It was a good number, but he wanted to *far servizio*, so he played the number in the *lotto* and won ten lire: it was fortuna. Then he left us."

Thus, she babbled like a child as they went out together from the cave when the storm had spent its fury, and sought the scattered sheep. She showed him a cluster of houses rising sheer behind one another on a spiked ridge of the mountain with a shaft of sunshine playing on the weather-beaten dome of a church.

"Ecco," said she. "Ecco, Civitella." It was off the way to San Vito, but the pilgrim had forgotten the *Aquila Nera*. Surely he owed the Madonna the child's safe home coming. And when they had found the flock unharmed and set the leader with the bell on the homeward path, they climbed the slippery track together. The bells of the old church were still ringing their appeal to Heaven against the storm as they drew near the gates, and a gaunt figure came hurrying over the uneven pavement.

"It is my mother," said Annunciata, simply, and raising his eyes the pilgrim met the mother's anxious distrustful gaze. "Annunciata is now safe," said he. "She will remember the pilgrim when she pays her vow."

"Truly I will pray the Buona Madonna for you, Signore," said the girl.

He lifted his hat, and sought the path to San Vito, and though the old woman made the figs at him with both hands he knew it not, for he never looked back.

J. C. GREY.

WESTMINSTER'S MOTHER CHURCH

One of the historic landmarks of Catholic London will disappear before the end of the present year. The new Church of Sts. Anselm and Cecilia, near the Holborn end of the wide new avenue of Kingsway, is rapidly approaching completion. Then the old church of the same name will be closed and pulled down. Old Sts. Anselm and Cecilia's has been called, not without reason, "the Mother Church of the Catholic Faith in the Archdiocese of Westminster." The mission began in 1648 in a private house. In 1687, the freedom granted under James II encouraged Catholics to build a church, which, on King James' flight, was saved from confiscation by the Sardinian ambassador, who acquired it as the chapel of his embassy, hence "Sardinia street." In the Gordon riots of 1780, the church was burned, but the chancel was saved, and the building was restored on the same lines by the Government. It belongs to the "meeting house" style of architecture, a plain oblong building, with galleries to increase its seating accommodations, with a complete absence of external ornament, as if those who built it were still used to meeting in secret for the worship of their forefathers. It is a link with the heroic past, and one wishes that it could have been saved from the "improver."

THE COUNTRY CHILD.

The Country Child has fragrances

He breathes about him as he goes;
Clear eyes that look at distances,
And in his cheeks the wilding rose.

The sun, the sun himself will stain
The country face to his own red,
The red-gold of the ripening grain,
And bleach to white the curly head.

He rises to the morning lark,
Sleeps with the evening primroses,
Before the curtain of the dark
Lets down its splendor, starred with bees.

He sleeps so sweet without a dream
Under brown cottage eaves and deep,
His window holds one stray moon-beam,
As though an angel kept his sleep.

He feeds on honest country fare,
Drinks the clear water of the spring,
Green carpets wait him everywhere,
Where he may run, where he may sing.

He hath his country lore by heart,
And what is friend and what is foe;
Hath conned Dame Nature's book apart,
Her child since he began to grow.

When he is old, when he goes sad,
Hobbling upon a twisted knee,
He keeps somewhat of joys he had
Since an old countryman is he.

He keeps his childhood's innocencies,
Though his old head be bleached to snow,
Forget-me-nots still hold his eyes,
And in his cheeks old roses blow.

—KATHARINE TYNAN, in the *Spectator*.

LITERATURE

A Literary Weed.—Gabriele D'Annunzio has written a new tragedy, "*Fedra*." Its plot is borrowed from Racine's "*Phèdre*," but the mantle of that poet's exquisite art has not fallen on the sensuous and degenerate shoulders of the pagan, D'Annunzio. While Racine keeps the action always in the *pays du tendre*, D'Annunzio's *Fedra* is an animal *de luxure*. Degeneracy reached its lowest ebb when D'Annunzio chose his young son to take the part of *Hippolytus* in the play. No doubt the purveyors of immorality for the theatre-loving people of America will see to it that "*Fedra*" finds her way to the haunts of "*Salome*."

Egoists, A Book of Supermen, by James Huneker. New York. Charles Scribner's Sons.

Mr. Huneker's subjects quite fill the bill of his title; Stendahl, Anatole France, Huysmans, Nietzsche, Blake, Ibsen, etc. By *Supermen* we may assume abnormalities, rather than superiorities, to be the appropriate meaning, though Mr. Huneker would no doubt demur to this inter-

pretation. The literary people who constitute his galaxy are super in no transcendent sense whatever; though each deviates most strikingly from the normal, they are conspicuous examples of the irregular and the bizarre. One exception is to be made, Ernest Hello, who has no proper place in a collection where eccentricity is the sign manual. He is unmistakably the only genius; the rest are men of talent with disordered imaginations. To Hello Mr. Huneker devotes the briefest and most superficial consideration, though he alone merits a profound and extended study. The reason is evident: Hello is the antithesis of the author's standpoint, if that may be called a standpoint which has no ground of any absolute conviction. For Mr. Huneker's attitude is that of one who stands apart contemplating all creeds, with none of his own. He characteristically remarks that "in literature Hello was a belated romantic, a Don Quixote of the ideal, who charged ferociously the windmills of indifference." Mr. Huneker himself is one of the windmills. With him everything matters excepting the one thing that alone matters, and with Hello, nothing matters excepting the one thing that Mr. Huneker ignores—God. The purple patches of literature are much, if not most, in Mr. Huneker's eyes. His studies are interesting and clever; but a critic who lacks a fundamental conviction lacks the one thing essential. Criticism without conviction is like a bird without tail feathers; it may fly, but without direction; it may gyrate even to heights, but it never gets anywhere. Mr. Huneker is eloquent at times, epigrammatic frequently, interesting generally, earnest sometimes, convincing never. He often stimulates and suggests; his pictures are vivid, drawn with skill and with a teeming background of information. His sympathies plainly lie with the irregulars who seem closest to his interests and evoke his liveliest appreciation: Stendahl the apostle of the passion of unhappiness, whose life was one long disorder; Beaudelaire whose existence was a "muffled delirium"; Anatole France, the literary embodiment of a polished sneer; Barrès, morbid analyzer of a sick soul; Nietzsche, barbarian and madman; Ibsen who made life a hideous problem without solution. Of these he gives vivid and sympathetic analyses, without, however, any absolute standard of measurement to orientate either their or his own place in the sum of things. In this, Mr. Huneker but follows the fashion of the hour, the indifferentism which evades conviction, and which if pushed hard would be afraid to admit that two and two make four. In this sketch of Huysmans he keenly appreciates the literary artist, but to the Catholic who returns

to his faith, he is antipathetic. "All this" (Huysman's conversion) "may have been auto-suggestion, or the result of the 'will-to-believe,' according to the formula of Professor William James, yet it was satisfying to Huysmans whose life was singularly lonely." Of Hello's Catholicity he remarks, "And perhaps if one too hastily criticizes the almost elemental faith of Hello, and its rude assaults of the portals of pride, luxury, and worldliness, perhaps the old wisdom may cruelly rebound upon his detractors; 'Dixit insipiens in corde suo; non est Deus.'" Why the "perhaps?" CONDÉ B. PALLÉN.

The Tragedy of Man. From the Hungarian of IMRÉ MADAC. Published by the Arcadia Press. 1909.

The "*Tragedy of Man*" is the first rendering into English of the masterpiece of a Hungarian poet of the Shelley type, Imré Madac, who was born of a noble Magyar family in 1821 and died in 1864. The plan of the work shares a measure of epical breadth and dignity. Adam, the typical man, falls into a deep slumber during which the future of humankind is unfolded before him in a series of visions, each embodying some memorable stage in the historic evolution of the race. Egypt of the Pharaohs, Athenian democracy, Roman Epicureanism, medieval Christianity, the French Revolution, English industrialism and the Socialistic state pass before his eyes as so many signal failures to solve the problem of human happiness. The visions at length pass and Adam, at issue with the realities of life, finally takes his stand on a broad, elemental deism, as embodied in the words of the Lord, "strive and trust," with which the poem closes.

In the socialistic "phalanstery" no room is found for the man of genius: Plato is penanced as a day-dreamer, and Michael Angelo set to work at the crudest chain-making. Christianity is also reckoned among the great disillusionments of history, though in the beginning it was big with promise.

"The Tragedy of Man" is merely another version of the familiar history of the man of genius who finds or fancies he finds all the historic creeds and philosophies outworn, and falls back for support on that vague, pathetic, half-doubting optimism of which our English poet has given us the supreme expression:

"Behold, we know not anything.
And yet I trust that good shall fall
At last, far off, at last to all,
And every winter turn to spring."

G. J. G.

A Friar Observant, by FRANCES M. BROOKFIELD. St. Louis: B. Herder.

The Reformation is an old tale, and yet every new story or article concerning that

all-absorbing subject brings with it a lively interest and a fascination which are sure to lay hold even upon those who feel themselves well grounded in the period of the Great Reform.

A unique account of the days of the "new faith" is given in "A Friar Observant," by Frances M. Brookfield. Friar Wulstan himself tells the story in nineteen chapters. After leaving his native England and his loved monastery, he travels to Wittenberg, Dresden and Cassell, meets the great Reformer, is present at the marriage of Philip von Hesse and Margaret von Saal, converses with Cardinal Alexander Farnese, and finally, after seeing the Lady Anne, his brother's daughter, safe in the care of Sir Hugh, the good friar retires to a peaceful life in Italy.

Were it looked at as a piece of fiction merely, we do not think "A Friar Observant" sufficiently attractive for the ordinary reader.

It is a simple tale told by a humble friar who was in the very heart of the Lutheran country, face to face with the leader, and saw and heard many of the results of the new faith.

This is what lends interest to the story, and from the friar's frank and simple narration we catch glimpses of the life and times of Luther which could scarcely be gathered from an ordinary history. The attempt of the Landgrave Philip von Hesse to gain Luther's sanction for an unlawful marriage with Margaret von Saal forms a large and interesting part of the story. It is worthy of note that though Luther complained bitterly against this marriage, his name heads the list of those who sanctioned it. The restless, rebellious character of Luther is vividly portrayed in many notable passages where he rails against celibacy and church authority. Simplicity marks the tale throughout, and it places before us in an attractive form a picture of the double dealing, the pretended regard for authority and the unrestrained license of a movement which claimed for itself the name Reformation.

Catholic Churchmen in Science. Second series. Sketches of the Lives of Catholic Ecclesiastics Who Were Among the Great Founders in Science. By JAMES J. WALSH, M.D., Ph.D., LL.D. Philadelphia: The Dolphin Press. 1909. ix, 228 pages.

In this Second Series of interesting biographies of Catholic churchmen who added to their various ecclesiastical labors an ardent and fruitful devotion to science, the author gives ample proof of the thesis he defended in the First Series, that only by those who are ignorant of the history of science can the Catholic Church be considered an enemy of science. The whole round of the sciences, and every century from the fifteenth down to and including the nineteenth, were laid under tribute in

the First Series. In the present Series, most attention is devoted to the earlier centuries, although succeeding times are also represented; while, in two chapters, a general conspectus is given of clerical activity; and, more particularly, of the distinguished work of the Jesuit Order in astronomy. Not only Catholics, but every lover of science should be familiar with the notable facts presented in this volume. The publishers deserve congratulation on the very attractive appearance of the volume.

Handbook of Canon Law for Congregations of Women Under Simple Vows, by D. I. LANSLOTS, O.S.B. New York and Cincinnati: Fr. Pustet & Co.

Three different titles are given to this book. On the cover it is called "Handbook of Canon Law": in the formula of approbation from the religious Superior the title is, "Handbook of Canon Law for Congregations of Simple Vows": while the title on the front page is what we have given above. The reader will not find in this work a treatise on canon law according to the ordinary meaning of this expression, but he will find the present legislation of the Church relating to religious congregations of women with simple vows neatly and carefully expounded. The chief sources from which this legislation is derived are: first, the Constitution of Leo XIII, "Conditæ" (Dec. 8, 1900); secondly, "Normæ" or Regulations published by the Congregation of Bishops and Regulars (June 28, 1901); from these the writer deduces the laws respecting diocesan and non-diocesan institutes.

While this volume of 280 pages will be of special utility to the superiors and members of female religious congregations, it will be useful also to confessors of nuns and to others, who will see reference to Roman Decrees, such as the "Quemadmodum" of 1890 on manifestation of conscience, etc., and the "Sacra Tridentina Synodus" of 1905 on daily Communion. The work comes up to date, referring as it does to the new condition of English speaking countries since Nov. 3, 1908, when these were removed from the jurisdiction of the Propaganda. M. M.

Of the many pamphlets on modern Socialism now issuing from the press of friend and foe, the paper written by W. F. Poland, S.J., of St. Louis, Mo., and published by B. Herder St. Louis, Mo., merits to be read and studied by all students of the Socialist movement. It deals with the economic aspect of modern Socialism; clearly expounds its aim and purpose, and then shows its utter impracticability. Anyone desiring to have reliable information on the economic aspect of Socialism can turn with confidence to Father Poland's pamphlet.

Reviews and Magazines

The Canadian Magazine for May gives as its frontispiece a fine reproduction of "Sans Merci," the struggle of civilization against savagery, a striking piece of sculpture by the greatest of Canadian sculptors, Hébert, whose studio is in Paris. "Ontario's Outworn Police System," by John Verner McAree, suggests that city police, country constables, provincial detectives, special railway police or detectives, forest and fire-rangers, game-wardens, jail governors and turn-keys should be combined into one force, under one central management. "There should be mounted men in every township whose duty it would be to patrol the country roads day and night, sweeping up the tramps and vagrants who now make the life of women in the less populous rural districts a terror." For, as Mr. McAree rightly points out, the husky country bully often terrorizes the local constables, which he could not do if the latter had a combined police force to fall back upon in cases of emergency. Arthur Hawkes in "Why I am a suffragette" cleverly disposes of the commonest objections against woman suffrage; but he mars his article by quite unnecessary and altogether false references to Holy Scripture. The would-be-witty remark that "the Apostle Paul has a great deal to answer for, apparently because he had a wife to whom he was not congenial," betrays ignorance of what St. Paul says of his being unmarried (1 Cor., vii, 7, 8). "Kaiser Wilhelm: his opportunity and failure," by W. O. Payne, is an ambitious, if unsuccessful, attempt to summarize the Kaiser's career. The writer is not always sure of his facts. The robber barons had no show under the rule of Charlemagne. There never was a Duke of Brandenburg. There never was "a hard and fast alliance" between the Imperial party and the Catholics in the Reichstag. Moreover, the Centre party is not an exclusively Catholic party.

An amusing misprint occurs in this article, when we are told that Wilhelm hoped at one time to become "the fightiest of all monarchs." It is really a pity that "fightiest," which is so expressive, is not English. Among the book reviews, Dr. William J. Fischer's "Child of Destiny," noticed in our columns some weeks since, receives well deserved praise.

The Dublin Review for April opens with W. S. Lilly's important article on "Lollardy and the Reformation," which receives special notice in another column. This is followed by "Moral Fiction A Hundred Years Ago," by the editor, Mr. Wilfrid Ward, who attributes Maria Edgeworth's loss of popularity in our time to her habit

of pointing the moral in a sententious paragraph, a fault which "drives our own generation nearly mad."

"Some factors in Moral Education," by the Rev. Michael Maher, S.J., is a review of the First International Moral Education Congress, held at the University of London, in September, 1908, and of the Report of an International Inquiry Into Moral Instruction and Training in Schools. The main question before these two bodies was, How is moral instruction to be imparted. The Moral Instruction League has made the introduction of non-theological moral instruction into all schools its chief object. But this direct ethical teaching is not approved by most of the non-Catholic educationists. Dr. J. J. Findlay, of Manchester University, argues that this method of ethical lessons for children will prove psychologically unsound and morally injurious. The child needs concrete example and is incapable of abstract thought. "To most Christians morality is to be like Christ; the separation between the abstract ideal and its personification is not made. It needs an adult mind—yes, and an educated adult mind—to think them apart. Children think of conduct in terms of personality, and are unable to appreciate ideals apart from strong personal attachment to higher powers."

Miss A. Ravenhill, who contributes a report on a large number of Girls' Elementary Schools—Council Schools and Voluntary Schools of all denominations—says: "With a remarkable unanimity teachers volunteered their conviction that the root of all morality lies in religion, and that to divorce the one from the other is impossible." The most telling proof of this principle is furnished by Father Edward Myers' article on "Moral Instruction in French Schools," in the second volume of the report. Even Harold Johnson, notwithstanding all his ardor in the cause of the Moral Instruction League, does not conceal his feelings of sadness over the result of godless moral instruction. It has been applied in France since 1882. Those who were children then now make the laws of the country. Criminality in France has increased threefold in fifty years, with hardly any increase of population. This enormous increase is particularly noticeable among children in the last twenty-five years. From being the soberest of nations France has become one of the least sober. The pornographic press with unbridled license "pours its obscenities into every hamlet in the land." The *Morale laïque* has steadily debased the national conception of family life. Under the new ethical teaching the birth rate has steadily decreased year by year. The entire nation is threatened with ultimate extinction. Father Maher, in concluding his review, explains the Catholic method of teaching a dread of sin as forbidden by God because

it is "in conflict with His all-holy nature," and as leading to eternal banishment from His sight, and recommends Professor Sadler's Report on Moral Instruction and Training in Schools, because it contains "a great deal of interesting, valuable and suggestive matter."

There follows an unsigned article, apparently written by a nun, on "Catherine of Braganza and Old Hammersmith," which is of curious local interest to dwellers on the banks of the Thames, near Hammersmith. A long and instructive article on "Catholic Social Work in Germany," is also unsigned. In "Niccolo Macchiavelli" Herbert M. Vaughan describes the life and character of one whose name "suggests to British minds a vague picture of a cunning, sinister personage, steeped in all the arts of political tyranny," while he "is the idol of Young Italy, which has carefully studied his writings and, not without reason, venerates their author as the premature apostle of Italian independence and unity."

In "Catholic Boys' Clubs in London" Bertrand W. Devas gives much useful information gleaned from experience. "The Mantle of Voltaire" is a study, by F. Y. Eccles, of Anatole France's corrosive works. The writer of this article, who shows an intimate acquaintance with French literature of the Renan and Voltaire type, says that Anatole France oscillates between these two enemies of Christianity as his models, and in his recent work, "L'Ile des Pingouins," sides with the more ancient blasphemer; but it "is a ferocious, incoherent and dismal attempt to depreciate the moral patrimony of the French by a fable which, in its main lines, Voltaire might possibly have imagined, but which he would certainly have constructed with more regard to artistic economy." M. France "was always a mocker," but he has now "become a partisan," remaining, through his successive deteriorations "incredibly lascivious," an old man of "irrepressible salacity."

"The Needs of Humanity" is an able analysis by Cardinal Gibbons of the contrast between Christian and non-Christian civilizations. "The Export of Capital" is a very clear, albeit technical, examination of this economic question by H. Belloc.

The second number of *Anthropos, an International Review of Ethnology and Linguistics*, for 1909, has contributions in English, French, Italian and German. The Rev. I. Etienne, Professor at Bahia, in Brazil, writes on an insurrection, in 1835, of Mohammedan Negro slaves in Brazil, who intended to set up a Mohammedan State under a queen. His sources of information are the Arabic writings seized at the time, written in Barbaresque (North African) characters.

Father Kugler, S.J., a noted specialist on Oriental astronomy, states that the Babylonians in the ninth century B. C. had no scientific astronomy. "As a result of an eleven years' study I can say that the Babylonians were unable to scientifically fix the course of the planets."

Alice Werner, London, writes about the Bushmen. Their morality, she says, compares favorably with that of many "civilized" races. They had a native art of painting, which was practised until recent years, and the number of paintings extant shows that it was not the work of a few highly gifted individuals but a possession of the race as a whole. While other tribes adorn their huts with geometrical figures, the Bushmen prefer representations of men and animals. But no figure is so lovingly drawn as that of the eland, the most important domestic animal.

The number contains several contributions to folk-lore by missionaries. The stories are told in the language of the natives with interlinear translations. Perhaps the most interesting among them is an article on the religious traditions in Mkulwa, a region in Africa, near the place where Lakes Nyassa and Tanganyika approach the closest. "No idea is clearer in the minds of these people, than that there is but one God, who is a pure spirit, the creator of the universe. His greatest attribute is kindness, so much so that he is even called Mama, mother, though not thought of as a female. He is, however, at the same time the avenger of sin, which he punishes by temporal afflictions." Man came upon earth from Heaven in a state of innocence, but the daughter of the first man committed a sin of distrust in God. In consequence man must till the soil, is subject to misery and death, but will rise to life again. There is also an account of the deluge. The dove that was sent out is not forgotten, but the raven is replaced by a hawk. To avert impending calamities the adults must confess their sins publicly, with humility and contrition, "not with a double heart." A table of sins, corresponding roughly to the Ten Commandments, serves for the examination of conscience.

In the *Spectator* of May 8 there is an article on the fallacies of the Labor Party's Right to Work Bill now being discussed in the British Parliament; popular essays on attractive topics find their wonted place in the number, while its pages of "Letters to the Editor" evince the ever-living craving of Englishmen to break into print on every imaginable provocation. The week's Art and Literature reviews are unusually good. One may be allowed to refer particularly to an exquisite poem, "The Country Child," by Katharine Tynan, which is reproduced in this number of AMERICA.

EDUCATION

The program of the coming session of the Catholic Summer School, from June 27 to September 10 presents a very varied and interesting series of lectures in which prominence is given to the historical subjects relating to the tercentenary celebration of Champlain's discoveries, in which the Summer School will take a prominent part.

Bishop Alerding of Fort Wayne on May 13, laid the corner stone of Walsh Hall, the new residence hall for students, at Notre Dame University. It will provide for one hundred and twenty-five students. This is the fifth residence hall at the University and a substantial evidence of its satisfactory growth. Other institutions, not under Catholic management, have a larger attendance of students, but none have all their students residing on the university grounds, eating in the same dining halls and forming one large family. In this respect Notre Dame with its one thousand students is unique.

The Carnegie Institution of the United States has engaged the Rev. Dr. John Maguire of the Archdiocese of Philadelphia, and Professor of Latin Language and Literature at the Catholic University Washington, to reedit a series of publications of the Latin authors of the Middle Ages. The emended text will be reproduced with an English translation, commentary and indices.

The Sisters of St. Joseph of Philadelphia have purchased the Shoreham Hotel, Cape May Point, for a summer residence for the members of their communities. No better investment could be made than sea-side resorts where the Sisters who toil so zealously in the parish schools during ten months of the year can build up again some of the nerve and tissue they so unselfishly spend in their labor of love. The Philadelphia Sisters of Charity have a fine place at Point Pleasant, N. J.; the Mount St. Vincent Sisters, one on Long Island, and the Brooklyn Sisters of St. Joseph another at Rockaway Park. It would certainly be a great benefit, not only to the Sisters but to the schools, if every community could have equally pleasant and healthful country annexes.

The London *Tablet* quotes from a recent speech of Lord Morley two utterances worthy of the attention of those who have to do with educational systems to-day. In July last Mr. Balfour, referring to the controversy as to whether literature or science is the commanding interest and ought to be the most exten-

sive field in university training, said: "I would rather have added to the sum of our knowledge of the truths of nature than done anything else I can imagine." Without going into the question here supposed in any detail, Lord Morley said: "After all, literature has shaken the world, and I for one will never stand to hear literature put in the second place. In this controversy there ought to be preferences but not exclusions. I am not going to talk of the relations of the new universities to the old. Both may supply inspiration and direction of their own." Referring to the two rival theories of university education, the pursuit of knowledge for its own sake and the pursuit of that kind of knowledge which is likely to bring bread and butter—Lord Morley pointed out to his hearers that they should take both theories. "It would be a great folly if you took either and framed your course upon either foundation without regard to the other. There is a story of Leonardo da Vinci, who said in reference to a book: 'The world won't care about it; it is just as if I placed it before a monkey; the monkey would smell it, and would ask me if there was nothing good in it to eat.' That is a sarcastic illustration of the insistence upon the utilitarian point of view applied either to literature or science."

Speaking recently before a number of fraternity men, President Schurman, of Cornell University, uttered a warning against exclusiveness among members of college fraternities and against the growing luxury of living in fraternity houses and the neglect of the intellectual life. President Schurman has been in favor of fraternity houses and on many occasions has defended them in Cornell. His word is the more weighty then when he tells his hearers: "If fraternities are to prosper in the university you must find some way of getting more work done; the intellectual life must be quickened." The Cornell president emphasizes three especial dangers to proper university life in the present development of the fraternity spirit: there is the tendency to divide into groups which in the very nature of things become antagonistic; there is the development of a class system, or caste spirit, that gives rise to rivalry between fraternities and independents or among the fraternities themselves; and there is the growing tendency to luxurious fraternity houses and living. It is not easy, he affirmed, for men to work when their main purpose is to live in fine houses, to have a good time and to give what is left to the professors.

At the request of the "Committee on Papers," the Rev. Chas. Coppens, S.J., now a member of the faculty of St. Ig-

natius College, Chicago, read a paper before the Latin Section of the Educational convention held in that city last week. The theme suggested by the Committee inviting Father Coppens was: "Jesuit methods in teaching Latin." The topic offered apt opportunity to present to the many teachers in attendance a sketch of the Jesuit "*Ratio Studiorum*," so fruitful of results in older days before the multiplicity of courses now in vogue had done so much to render literary culture uncommon among us. The well-known method of the system still in use among the Jesuits, in which thoroughness of work in precepts, models and practice is insisted upon, was carefully detailed in all its steps through the seven years of classical work in academic and college grades. The speaker touched also upon another distinguishing feature of Jesuit training. This is the custom of having one professor in charge of a class in all the literary work mapped out for the students of the class—in Latin, Greek and English. In an interesting manner he pointed out the obviously great advantages accruing to thoroughness in the study of language and literature through the directive control of one and the same capable teacher, who drills his students in the comparative grammar of these three languages and exemplifies the precepts of rhetoric, poetry and composition by models taken from the classics of all three tongues. The old ways are not without profitable suggestiveness to the new ways common in our modern pedagogics.

ART

Henry Mosler's recently finished "Liberty Bell," which has been on exhibition at the Knoedler Gallery, has attracted much attention. Called historical by courtesy it belongs more strictly to the general class. The face of the old bell-ringer is rightly stern and his figure is admirable in pose, action and character. The background and foreground are a little monotonous in treatment. Even wood can be animated and the interior of a belfry have a certain picturesqueness of its own. But taking the picture altogether it is a vivid and inspiring page out of our great national history, instinct with the genius of patriotism.

A real treat, to be enjoyed in almost solitude, at the Wunderlich Galleries, was the collection of Whistler etchings and engravings. One is tempted at times to think Whistler at his best when he is painting; when one gets a good and fairly complete survey of his line-work as in this showing, the artistry of the man seems stamped more indelibly on his production in black and white. Few craftsmen have been so intelligent, so thoughtful, so refined, so delicate, so subtle of selection, so economical of sign. The early etchings made in Paris are

here, the London series, the Venice series and the later prints taken from plates done in his latter manner, the copper sometimes retouched after a long term of years. It would have been interesting to see Whistler, tool in hand. That his plates were retouched is well known but may he not also have subjected them to a learned series of effacings to reduce them to such perfect sobriety of expression and to such eloquence of blanks.

There are water-views suggested merely by a few tiny scratches of cloud and shoreline; glimpses of his beloved Thames in which the eye is given only a couple of miniature masts and a hull curve, and the noble old river in some manner shows itself, virgin of any mark of point or needle. These views of London are as characteristic and as suggestive in their few inches as a chapter of Henry James. Whistler's etchings are not new matter but their marvellous quality remains.

The Martin collection, sold at auction, attracted a good deal of notice while it was on view at the American Art Galleries. It showed, obviously, the taste of an amateur and the sculptures in particular, mostly replicas, looked exceedingly tame and old-fashioned. Really excellent specimens were those of the Barbizon School. Millet's "Water Carrier" must have been painted in the early days for there is hardness in the outlines and a want of atmosphere. The "Going to Work—Dawn of Day" is on the contrary full of mysterious beauty, of aerial contours, and of those impressions of form and shadow that bring to mind the plastic effects of sculpture. This canvas, of twenty-one inches by eighteen, went for fifty thousand dollars. (Purchased by H. S. Henry, Philadelphia.) A gem was Dupr 's small "Sunset and Windmill," so poetic, so picturesque, and so rich in depth and color. Diaz had an exceptionally fine painting in his "Bathers," the little figures, softly and potentially modelled, standing out vividly against the luxuriant green. Another canvas of first order was Corot's "Charette," full of his peculiar tremulous silvery tone, as of rain mixed with light on a pearly cloud-day. Fromentin's "March of Arabs in the Desert" should be mentioned for it has, in spite of its limited dimensions, a world of sky and sand, and immense suggestion, in its trim lines of travelers in the wilderness.

An interesting group of paintings by associates was offered to view recently in the Macdowell Club Rooms. Fourteen watercolors by Mr. La Farge occupied the first section. In quality his decorative subjects and sketches for stained glass excelled. The "Resignation," in particular, has, besides its powerful color, a symbolic felicity of pose. The "Strange thing little Kiosai saw in the River," a severed head floating, has a certain gruesomeness of interest. Mr. W. Chase shows two admir-

able pastels of the "Shinnecock Hills," and "Near the Sea." So their titles read. Miss Beaux has an interesting slightly peculiar portrait of a young lady in white reclining against a blue and white patterned cretonne; a not very pleasant singularity is that the light eyes are keyed to match those of a cat perched upon the sitter's shoulder. Mr. Irving Wiles sends a portrait of his daughter, scarlet cap and white sweater against a background of October woods. The serious, young face in profile is sympathetic and attractive.

Miss Jane Peterson's recent exhibition at the Knoedler Galleries, showed sketches in oils, of many lands and many peoples, open in workmanships and broad touch. Light and color in them are paramount considerations. The pictures of Venice were particularly successful and true to nature. It is a pity that some of these canvases have an unsatisfactory look of hasty work, undigested impressions and paint put on without sufficient previous observation and study.

Abundance of beautiful color and subjects varying from Rotterdam to Florence and Tokyo to New York, mark the showing of the American Water Color Society now in progress.

SOCIOLOGY

The speeches delivered before the members of the first Congress of the National Federation of Religious Liberals held in Philadelphia last week were full of the "meat that strengthens." Catholics may not find it possible to endorse all of the principles underlying the new movement for clean citizenship which the Congress approves, but no Christian can fail to be comforted by words such as these of former Governor Curtis Guild, of Massachusetts: "The dangers that threaten a free, popular government come not from this religion or that religion, but from irreligion. Atheism and anarchy are sisters. Strip from man the sense of responsibility to God and you dissolve by the same act his sense of responsibility to man. No republic of atheists has ever endured."

Regretting his inability to attend the Congress of the Playground Association of America, which met in Pittsburg last week, President Taft sent a strong letter endorsing the work of the organization. He affirms that he knows nothing which will contribute more to the strength and morality of boys and girls compelled to remain part of urban populations in this country than the institution in their cities of playgrounds where their hours of leisure can be occupied by rational and healthful exercise. The advantage he finds in these playgrounds is twofold: The vicious tendencies promoted in a life of idleness and confinement in a narrow city space, in houses and cellars and unventilated dark

rooms are easily curbed in the wholesome openness of God's sunshine; while an opportunity for earnest and joyous play improves the health, develops the muscles, expands the lungs and teaches useful lessons of self-restraint and patient effort.

The congress, which was the third annual meeting of the Playground Association, began its sessions with representatives present from forty cities. The convention lasted several days. In connection with the event a special meeting was held in which the representatives discussed "a safer and saner Fourth of July." It was argued that there is too much danger attached to the present haphazard method of celebrating the day, and that concerted action on the part of the cities will reduce the number of deaths and accidents, permitting, at the same time, the children to have just as enjoyable a time.

Charles M. Pepper, a special agent who has been investigating fiscal affairs in Europe, sends to the Department of Commerce and Labor a report which forms an important contribution to current discussion of the proposed income tax. The report shows for the year ending March 31, 1909, the revenue from the income tax in Great Britain was \$165,000,000, thus making the tax the greatest single source of income, exceeding the excise imports by \$1,500,000 and the customs receipts by \$23,000,000. There is an interesting sketch of the manner of levying the tax and a luminous analysis of the various sources from which this immense revenue is drawn. One feature of the report is the amount of British income received from investments abroad. Although there is a large income from abroad which cannot be identified as such in the assessments the income disclosed from this source in 1907 was \$395,000,000.

Since two-thirds of the tax is collected indirectly, it is not possible to give the exact number of individual income taxpayers. Business and professions and employ  s of the government and public companies paid taxes on \$3,000,000,000. Twenty individuals and ninety-two firms paid assessments on incomes of \$250,000 and upwards. Assessments on incomes ranging between \$50,000 and \$250,000 numbered 4,200, and from \$25,000 to \$50,000, 4,800. The assessment on incomes between \$800 and \$1,000 numbered \$238,000, and on incomes under \$800 are exempt from the tax and graduated abatements are allowed on incomes between \$800 and \$2,500.

All white men in the Congo Free State are showing interest in the trial for libel of two American missionaries, the Rev. William Morrison and the Rev. W. H. Sheppard, which began in Leopoldville May 20. The suit is brought by one of the concessionaire companies called the "Ka-

sai Trust," which has a monopoly of rubber gathering in the Kasai region. Damages in the sum of \$20,000 are claimed from each of the missionaries for "calumnious denunciation." The suit may be considered practically one of the Belgian government against the missionaries, since the government holds half of the stock of the Kasai Trust, and a majority of its directors are Belgian officials. In substance the charges the missionaries are accused of having made "calumniously" are those contained in the reports sent out by the late American Consul at Boma, James Smith, and the British Consul, Captain W. G. Thesiger. These reports charge the trust with cruelty and extortion in dealing with the natives.

In an interesting interview Joseph Murray, Acting Commissioner of Immigration at Ellis Island, declares that immigration furnishes the one trustworthy barometer of the times. "Think about it a second," he said, "and you will see why the poor people who flock to our shores are sensitive and sensible to conditions over here. Almost all of them have friends somewhere in this country, and very few of them come except on American advices. When work grows slack here in the States word gets back home pretty quickly. It is passed along on the other side that this is not a good time to go to America, and intending emigrants take the scare immediately. Stock Exchange panics are nothing to them, business failures are nothing, the shadow of coming events in the news of the day passes unnoticed, but when word goes home that the emigrant can find no work the tide of immigration is checked. It begins to flow gradually as work again absorbs the idle man in this country. Word reaches the waiting thousands in the old country that there is work here and there. As soon as the incoming stream are all employed and there is still a demand for more laborers the figures of immigration approach the high-water mark."

The figures of official reports appear to confirm Mr. Murray's declaration. When business was contracting in the spring and summer of 1907 the immigration record was remarkably high; in October of that year, when the financial world was convulsed, 100,000 immigrants landed at Ellis Island against 88,000 the year before, the undercurrent of the depression, the actuality of no employment had not yet reached labor across the seas. In 1908 when the shock had passed but whilst men were out of work as a result of it immigration records fell enormously, in fact it was said the foreigners were going out of the land faster than they were coming in all last year. The figures certainly show that while the immigrant does not make business, he shows how business is, when work

is plentiful or when it is scarce. The conclusion is calculated to allay fear, regarding the business outlook, for, as Mr. Murray adds, prospects now seem bright for a record-breaking year in immigration.

The same report offers interesting details concerning the disposition of the multitudes landing upon our shores. Of late the Government has been making strenuous efforts to distribute immigrants throughout the country wherever labor is most needed. Regarding the success of these efforts the Acting Commissioner says:

"They come back here two or three weeks after they land to get another chance at offers which had no interest for them when they first arrived. It is then that Government agents succeed in transporting most of them to the West and Northwest, and then, too, that the immigration commissioners from the several States have a chance to talk business with them. On arriving immigrants have high ideas, and New York is their Mecca, but after a few weeks of hard city life they are, in large numbers, willing to try smaller places or to move back to the farms or other open places of labor."

Secretary of War Dickinson went to Panama two weeks ago on an official tour of inspection of the Canal Zone. Since then he has been over every inch of the canal on foot, has examined the operation of all departments, has met every executive head, and has been in touch with the different classes of the working forces. His satisfaction with conditions is expressed in his word to the newspaper correspondents as he was preparing to leave for Washington: "I am very much pleased with the organization here and with the way the work is progressing."

On May 19, 1775, a body of colonists of Mecklenburg County in the Carolinas met in an all-night conference to discuss the differences existing at that time between the colonies and the mother-country. Resolutions signed by a committee of twenty-seven were adopted, and these resolutions constitute the now famed Mecklenburg Declaration of Independence. Before the meeting broke up news of the battle of Lexington was received and great enthusiasm prevailed. A copy of the resolutions was sent to the Continental Congress then in session at Philadelphia. Charlotte, N. C., outdid itself in its three-days' celebration, May 18, 19, 20, 1909, commemorative of this first demonstration of the kind to take place among the American colonists and which preceded the Philadelphia declaration by one year's time. President and Mrs. Taft were guests on the last day of the celebration.

Members and promoters of the Holy

Name Society will wish success to the enforcement of the law passed on May 15 by the Wisconsin Legislature making it a misdemeanor to swear profanely in public. The bill as first introduced simply prohibited swearing in the presence of minors under eighteen years of age. When the bill reached the Senate in that form, an amendment striking out the reference to age was made. The amendment has been adopted and the bill passed. It is to be hoped that other states will follow the example thus set.

SCIENCE

We learn from *Cosmos* of May 1 that the earthquake which shook the Iberian Peninsula on the 23rd of April last, was first felt at Lisbon at 5 o'clock in the evening of that day. There were repeated shocks, accompanied by subterranean rumblings, and they were renewed with more or less intensity on the 24th and 25th. On the 23d the disturbance extended also over the greater part of Spain, where shocks were felt at Madrid, Valladolid, Cáceres, Malaga, etc.

The damage resulting has been considerable, notably in Portugal along both banks of the Tagus, and in Spain in the suburbs of Madrid. A number of houses have fallen, thereby giving rise to dangerous fires; churches, too, have had their walls cracked. Sad to relate the number of victims is also considerable, especially in Portugal. The numbers given are 50 dead, more than 150 wounded and 120 missing.

From the seismographical records of the University of Coimbra in Portugal it is inferred that the centre of the disturbance was situated either in the sea close to the Portuguese coast or on the Portuguese mainland; most probably it was submarine. The instruments of the Observatory of the Jesuits on the Ebro in Tortosa, Spain, registered a shock the amplitude of whose oscillations was the greatest experienced in the four years during which the seismographical records have been made in this observatory. The terrestrial movements here lasted five hours and forty-nine minutes.

The region affected is one of those subject to frequent earthquake shocks. Especially is this true of Portugal near the mouth of the Tagus. Not to mention the historical earthquake which destroyed Lisbon on November 1, 1755, there were notable shocks in this locality on November 11, 1858; on February 21, 1890, and on the 9th of August and the 14th of September, 1903. All were of submarine origin, which goes far towards corroborating the inferences of the Coimbra observers.

The report that the different Jesuit colleges throughout the United States were

to make a systematic and concerted study of seismic disturbances and to perfect apparatuses in order to aid science to solve the earthquake problem, is explained by Rev. Father J. Ricard, S.J., who presides over the astronomical and seismic department of Santa Clara College, Cal., in an interview in the *San Jose Herald*, of March 2.

"Pursuing the initiative of Rev. Frederick Odenbach, S.J., of St. Ignatius' College, Cleveland, Ohio," he says, "some twelve or fifteen Jesuit colleges in the United States have formed a Seismological association in connection with the Seismological Society of America, established on this coast, and now spreading all over the world, mainly through the efforts of Prof. A. G. McArdle, of San Francisco. This association of Jesuit scientists will greatly commend itself to the scientific world by the fact that there will be perfect unity all through; the same instruments, the same seismograms, the same interpretation of records, and all these evenly distributed over the vast area of the United States. Some will be located on or near the earthquake belts or zones and others at great distances from them. In this way some records will inscribe the great oscillatory movements near their seismograph and make known to the world how a big shake in San Francisco is no stranger in Massachusetts or Louisiana, or even in Europe.

"Professor Lawson, head of the great geological department of the State University and now president of the Seismological Society of America, has highly recommended the Weichert machines, made at Göttingen, Germany. Professor Odenbach, of Cleveland, himself an adept in instrumental seismology, also declares that the Weichert machines are far superior to those which have hitherto been in use, not excepting the efficient machines of Professor Omori, of Tokio, Japan. It was therefore natural that the order for the new instruments to be used in all Jesuit colleges should be sent to Germany. Santa Clara College has already ordered one horizontal and one vertical seismograph, together with a contact clock that may be regulated to the sidereal time of the observatory or the standard time sent here from the Mare Island Observatory or the Lick Observatory. It is hoped that by such a concentration of efforts as is possible in the united Jesuit colleges the prediction of seismic phenomena may be initiated and perfected, and people may be rationally put on their guard without an undue effect on their morbid sensibility of the fearful. Ignorance breeds fear; science dispels it."

. . . AMERICA is splendid.

T. A. DALY.

Phila. Catholic Standard and Times.

ECCLESIASTICAL NEWS

—The Society of the Catholic Teachers of the German Empire has just issued its eleventh year book. There are eighteen thousand men among its members. Women teachers have a separate society. Both societies consist exclusively of lay teachers.

It is very gratifying to see with what earnestness these educators always uphold the rights of the Church. As new school laws are in preparation regarding inspection of the schools and regulation of teachers' salaries, the society insists that before aught else, the right of the Church to the exclusive management of religious instruction be expressly acknowledged by law. Much space is also given in the year book to the various efforts that are being made against immoral literature and pictures. The teachers are urged to take an active part in the work of the men's societies for the suppression of public immorality.

—The Albertus Magnus Society was founded in Germany in 1897, to support promising young men in the pursuit of university studies and to promote the growth of an educated Catholic laity. Ecclesiastics are excluded and each diocese has a separate organization which takes care of its own applicants. One-fifth of all revenues are transmitted to the central administration to be used for applicants from Protestant districts. The members pay twenty-five cents a year or \$25 for life membership. The society receives many extraordinary donations. The support granted to the students is considered as a loan, to be paid back by those who have finished their studies. In 1906 the society paid out \$2,000 to five hundred and fifty students. The diocesan branch of Cologne in 1908 expended \$8,000, and \$30,000 from 1900 to 1908. There are also endowments for the support of students made by certain families. The number of these endowments is constantly increasing. Cardinal Fischer called this society the most important after that of St. Boniface.

—Longer than in any other country did the Lutherans of Norway retain the ancient doctrines they took with them when separating from the Catholic Church. Of late, however, German rationalism has forced an entry and is defended and propagated from the chairs of the University of Christiania and preached from the pulpits of the land, though it meets with the energetic resistance of the people. Last year a "free" faculty of theology was established in opposition to the state university for the education of orthodox ministers. The government favors the "moderns." A movement is now on foot to bring about a separation of Church and state, in order to save the faith of the people from state influence. The advocates of

the separation are willing to let the Catholics have a share in the Church property which has come down from the times when Norway was a Catholic country. Whether the Lutherans will have unity enough to keep up the struggle for any length of time, is of course another question. To meet the propagators of German unbelief the Vicar Apostolic of Norway, Bishop Fallize, invited the German Dominican, Father Wirtz to give a course of German sermons during Lent in the Catholic church of the Norwegian capital. It was attended by large crowds of Catholics and Protestants, among the latter being a number of Lutheran ministers. Only two thousand of Norway's two million inhabitants are Catholics.

—From Dresden comes a denial of the report that Prinz Max of Saxony, brother of the reigning King of Saxony, has retired from Fribourg in Switzerland, where he is a professor in the theological faculty of the university, and that he is suffering from a serious illness, which will prevent him from continuing his lectures. Prinz Max is a Catholic priest. His declaration in 1893 of his determination to deny himself his inherited emoluments and honors to enter upon his studies for the priesthood caused a great sensation. He received the doctorate in theology from the University of Würzburg, after completing the usual course. Last year he published one volume of his lectures, which was very favorably received by students, treating as it did a subject not often handled by Catholic scholars; viz., the Oriental liturgies. It was the intention of Prinz Max to cover the entire field of Oriental liturgy in this and subsequent volumes. It is to be hoped that he will be spared to spread further the good example of his priestly life, an example he has given not only by his love of learning but by his deep asceticism.

—Under Father Raus, late Rector-Major of the Redemptorists, the congregation has extended all the world over. It now counts 17 provinces, 12 sub-provinces, 192 houses, and 3,700 members, of whom 1,900 are priests.

—Mgr Fabre, who succeeds Mgr Andrieu as Bishop of Marseilles, was born at Crotal, Bouches du Rhone, 1844. He was ordained priest in 1867 and began the ministry as assistant priest at Saint-Ferriol in Marseilles. It was the custom that young priests for whom great hopes were entertained should pass their first year of priesthood at the Ferriol. The Abbé Fabre did not disappoint in his achievements. Wherever he was he administered the posts assigned to him with the zeal and prudence that conciliates reverence and wins love. In 1906 Bishop Andrieu offered him the position of vicar-general, but he loved his flock too much to leave it. Lately the Pope promoted him to the

dignity of Prothonotary Apostolic. The choice of the Holy Father has fallen on a prelate of great merit.

—Bishop John L. Spalding, who recently resigned the see of Peoria, Ill., because of ill-health, was promoted to the titular Archbishopric of Scythopolis at the Consistory of April 30.

—The new Bishop of Port of Spain, Trinidad, the Right Rev. John P. Dowling, O.P., was consecrated by Archbishop Walsh at Dublin, on May 16.

—Nearly five hundred priests have been sent out from the North American College, Rome, since that institution was opened in 1859. The alumni now ministering in the United States are nearly three hundred. Of these Archbishop Farley, Bishops McDonnell, Burke and Corrigan; Monsignors Kearney, Barrett, Donnelly and Murphy, with forty-six priests sailed from this city last Thursday to attend the jubilee ceremonies at the college, which will begin on June 6. A number of the laity were also with the party which will be joined abroad by others of the alumni including Archbishop O'Connell, of Boston. The Apostolic Delegate, Mgr Falconio, as the guest of the Alumni Association, accompanies them to Rome. He will return early in the summer. The new Bishop of Cleveland, Mgr Farrelly, has been persuaded to alter his original program and remain at the college for the jubilee. He had intended to start at once for his see.

—An incident of the trip of the battleship Mississippi up the river of that name which seems to have escaped the general news purveyor is the interest excited by the presence of the Chaplain, the Rev. William H. Reaney, who officiated at several Masses and other services during the passage of the ship up the river. Father Reaney was invited to preach at services held specially for the occasion at Plaquemine, Baton Rouge and in St. Louis Cathedral, New Orleans. The eloquent chaplain's clear exposition of Catholic truth made a deep impression.

—The Apostolic Delegate Mgr Falconio dedicated Columbus College, at Hawthorne, New York, on May 16. The building, which was formerly used as a Lutheran school, will be devoted to the education exclusively of Italian ecclesiastical students, and will be in charge of the Salesian Fathers. It is a gift to them from John J. McGrane, of New York.

—On the spot at Eureka Springs, Ark., where the mother of Richard C. Kerens, of St. Louis, waved him her last farewell when he left the place, he has erected a beautiful church to her memory at a cost of \$60,000. It was dedicated to St. Elizabeth by Archbishop Glennon on May 11.

OBITUARY

We chronicle with regret the death of ex-Judge Denis O'Brien, who died at his home in Watertown, N. Y., on May 18. Denis O'Brien was born at Ogdensburg in 1837, and admitted to the bar in 1861. A Democrat in politics, his broad impartiality won him the confidence and support of the Republican party also. In 1878 he was elected mayor of Watertown, and in 1883 he became Attorney-General for New York. In 1889 he was appointed Judge of the Court of Appeals for a term of fourteen years, and in 1903 he was re-elected with the almost unanimous indorsement of the Republican members of the State Bar. The veteran jurist leaves two sons and three daughters.

Francis O'Connor, a brother of the late Joseph O'Connor, of Rochester, N. Y., died at his residence in that city May 9, aged seventy-six years. He was like his gifted brother also inclined to literary occupation, and in 1878 was associated with the Rev. Dr. Lambert in the publication of the *Catholic Times*.

Archbishop Francis Joseph von Stein, of Munich, Bavaria, died May 4, after occupying that important see for eleven years. He was born in 1832 of poor parents, and through the kindness of an aunt was enabled to take up the studies for the priesthood. In 1879 he became Bishop of Würzburg, and the indefatigable zeal with which he took care of his priests and watched over the faithful will ever be remembered. He had the satisfaction of seeing the university of his residential town acquire world-wide fame under the three shining lights of piety and learning, Hergenröther, Denzinger and Hettinger. Before the troubles of the Schell affair broke out the Bishop was transferred to the Archiepiscopal See of the capital of Bavaria. In Munich the discrepancy between the Bavarian Concordat and the Bavarian Constitution makes administration difficult; and the number of parishes in the city is utterly insufficient, there being only twenty for four hundred thousand Catholics. The Archbishop did his best, but the obstacles were so great that substantially the question remains to be solved by his successor.

George Meredith, the English novelist, died on May 17, at his residence in the South of England aged 81 years. His books had considerable vogue on this side of the Atlantic and "Diana of the Crossways" may be said to have set the literary fashion in fiction for his generation. His death removes another link from the little pre-Raphaelite coterie that stirred the Victorian age.

LETTERS TO THE EDITOR

St. Michael's Rectory, Sunbury, Pa.
To the Editor of AMERICA:

I regard your issue of May 15 as worthy of special mention because of the wide range of interesting and profitable subjects treated therein. To me, however, the article on "Missions for Children" was particularly pleasing and I am delighted that AMERICA saw fit to publish that article. A few years ago a young, zealous priest of the Passionist Order was engaged in this work. He conducted a mission for the children of my parish, and the results of the mission are as evident to-day as on the day of its close. It was a great success. The good done during that week was so great that I could not exaggerate it even if I wished to do so. For some reason or other this young priest has not continued his work, and the same is a pity. I also understand that some member or members of the Society of Jesus devoted some time to this work with great results. To my mind a mission for children, especially in places where there is not a Sisters' school, is well nigh indispensable. Such a mission should be given every two years and during vacation time. Apart from the actual amount of knowledge acquired and the particular good accomplished the mission leaves a general lasting impression on the minds of the little ones; and I dare say that in after years, when they have grown into manhood and womanhood, the mission of their childhood days—the instruction, the stories, the early morning Mass—yes, even the garb of the missionary, will have a stimulating effect, and save them from many a snare and pitfall. May God inspire some good priests to take up this glorious work. A great harvest awaits them.

Very truly yours,

REV. T. F. X. DOUGHERTY.

May, 16, 1909.

To the Editor of AMERICA:

Allow me to congratulate AMERICA. It is excellent. Let me offer a suggestion: We priests on the mission field are constantly exhorting the people to read Catholic literature; we see the need of it. But what is the result? We often open the way for good, pious people to be imposed upon. Knowing that good Catholics will buy books because they are Catholic, and recommended by bishops (*Imprimatur* means for them complete recommendation), publishing sharps put on the market at exorbitant prices books in heavily gilded covers, thickly padded with cheap pictures, and containing less useful knowledge than can be found in a nickel Catechism; and our poor people buy them because they abound in names and pictures of ecclesiastics. In a little fishing hamlet in my territory a hundred dollars worth of such

Catholic (?) literature is gathering dust. The agent gathered *his* "dust" a couple of years ago. But those who paid on the instalment plan and who refused to pay when they found how they had been imposed upon, were brought to time by the threat of a lawsuit.

Just now a worse fraud is about to be sprung on just such people. I have received several urgent requests to write the history of this parish and send my photo to a company that is getting out a "monumental" history of the Church in this country. What interest is it to my people when the church lot was bought in Dinkville, or when the church site was moved from Cowpen Branch to Moccasin Creek? It is useful to the publishers, and my picture would help to sell the "monumental" work in my parish. This scheme has broad ramifications and some one should come out and denounce the outrage, and save the people from the fraud. No wonder our people are slow to purchase Catholic literature.

AMERICA can do good service by putting our people on guard against such publishers and publications.

REV. M. MAHER, D.D.

Jacksonville, Fla.

To the Editor of AMERICA:

God bless the work.. "Literature and Dogmatism," in AMERICA, No. 4, has a freshness, force and pungency that whets the appetite for another morsel from the same hand.

"Workingmen's Retreats in Belgium" has brought back a wish I have often entertained for Laymen's Retreats in America. Not one Catholic in 10,000 knows what an economic and helpful *vacation* he can have while making such a retreat. I had this experience as a layman. God will reward AMERICA if it makes Catholics realize the immense value of an "indoor" retreat. I would suggest that the place, time and conditions be made widely known. Nor can I see any valid reason why such a retreat should be limited to Catholics. I believe there are many sincere non-Catholics who would avail themselves of its advantages, if it were properly brought to their notice. . . . I am glad you are keeping at the heels—should I say the hoofs?—of the *Digest*. It needs to be shadowed.

R. WHITE, S.J.

Macon, Ga.

. . . AMERICA . . . covers completely my fullest anticipation . . . and in my humble opinion it is just what the Church in America needs. I will consider it my duty to recommend it to both clergy and laity of the Diocese of Seattle.

RT. REV. EDWARD J. O'DEA, D.D.

Bishop of Seattle.

Although I am an old subscriber to the dear old *Messenger*, I gladly welcome the change and hasten to avail myself of the opportunity to be a charter subscriber of the new Review.

JOSEPH CAMERON.

Hornell, N. Y.

. . . I enclose check for another year's subscription in advance. I shall be very glad to do anything in my power to insure the success of this magazine, and from conversations I have had with people in Brooklyn, believe it will be a great success.

Sincerely yours,

STEPHEN V. DUFFY.

Brooklyn, N. Y.

WELCOME FROM THE PRESS

It is to be cordially welcomed and its influence will no doubt be helpful to the entire American Catholic press.—*Catholic Citizen*.

The initial number of the new publication is so strong that it is safe to say that there can be no doubt of its success.—*The Tidings*.

AMERICA appeals to the great number of educated Catholics throughout the country who have long been hoping for a general weekly review in which they could find a discussion of actual questions and of vital problems from the Catholic standpoint. . . .

No professional man should miss it.

All Catholics can help the great work by seeing that it is taken by the public libraries and put on the tables of reading rooms. As an apostolic agency capable of doing untold good in the cause of religion, the success of this review will be dear to the Associates of the Apostleship, an intention for earnest prayer and hearty support as far as their circumstances will allow.—*The Messenger of the Sacred Heart*.

AMERICA will fill a much needed want among American Catholics. There are hundreds of local Catholic weekly newspapers, but not one general Catholic weekly review. * * * There is no paper in North or South America similar to this great English Catholic weekly, and the editors in bringing out AMERICA, have determined to give American Catholics, what has so long been a real need.—*The Church Bulletin*.

The initial issue of AMERICA, the new Catholic weekly, which supplanted the popular monthly, *The Messenger*, seems to be all the most discriminating might desire in the way of a first-class up-to-date

journal or weekly paper. Practical in arrangement and well filled with articles on varied subjects, it is neither tedious nor too erudite for simple tastes and plain readers, yet withal it has much to satisfy the minds of the scholars too.—*Catholic Tribune*.

The initial number of AMERICA, it is high praise to say, quite fulfils the by no means modest expectations aroused by the announcement that the *Messenger* was to give way to a "Catholic Review of the Week." Among the needs which the new weekly purposes to supply are: "A review and conscientious criticism of the life and literature of the day, a discussion of actual questions and a study of vital problems from the Christian standpoint; a record of religious progress, a defence of sound doctrine, an authoritative statement of the position of the Church in the thought and activity of modern life, a removal of traditional prejudice, a refutation of erroneous news, and a correction of misstatements about beliefs and practices which millions hold dearer than life." All these needs were evidently in mind while the first issue of AMERICA was being prepared, and they are supplied in a way to make us hope that it may have an extended and most successful career.—*The Ave Maria*.

In letter press, arrangement of topics, tone and contents, it gives every promise of becoming a model presentation of Catholic truth and opinion.—*The Ecclesiastical Review*.

The need in our country of an able Catholic weekly is a most pressing one. To AMERICA, which aims to fulfill that need, *The Catholic World* extends a cordial welcome and its heartiest wishes for a long, prosperous and successful life.—*The Catholic World*.

AMERICA has been greeted with a chorus of praise and thanksgiving on the part of the Catholic press, which would indicate that it really fills a long felt want. AMERICA, both the country and the periodical, are to be congratulated.—*Herald, Sacramento*.

If the new weekly will succeed in forming and consolidating the public opinion of Catholics upon this continent it will do a great work. Its start is made in the greatest centre of a great nation. Its road to success may be long and wearisome. The standard under which it marches, the hopes which animate it in its first steps, the cause it has in hand will, by stimulating its courage, make up for trials and discouragement which too often mark the career of Catholic journalism in broad America. We wish it many years of success.—*Catholic Record*.

AMERICA

A·CATHOLIC·REVIEW·OF·THE·WEEK

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CHRONICLE

The Mississippi.—Capt. Fremont's laconic telegram: "Natchez-Mississippi," informing the Navy Department of the safe arrival of the Battleship Mississippi in Natchez, 300 miles inland, caused great satisfaction in that portion of the South. It proved that the Mississippi River is navigable by the largest vessels up to Red River, and probably farther. Notwithstanding the misgivings of some members of the Navy Department, the battleship met with no accidents of any kind through the entire trip. Capt. Fremont ordered a salute of twenty-one guns when passing Port Hudson, La., where the old Mississippi, the flagship of Commodore M. C. Perry in the Mexican War and in the Japanese expedition, and then at the head of Admiral Farragut's squadron, was sunk by the Confederate batteries in 1863. It was an auspicious circumstances that the silver service of the Mississippi State Commission was presented to the new Mississippi by the daughter of the Confederate Commander who sunk its elder namesake. Capt. Fremont's saying in reference to Jefferson Davis' seal on the silver service, "the Navy knows no sections," has made him a general favorite in the South.

The Georgia Railroad Strike.—The strike of the white firemen on the Georgia Railroad, which has practically stopped the train-service on that important line for several days, has been accompanied by much violence and damage. The sole complaint of the strikers seems to be that some negro firemen are given "better runs"

than the whites, thus producing "negro equality." Mr. Ball, a Canadian, the vice-president of the firemen's union, went down from Toronto a few weeks ago and ordered the strike in the name of "White supremacy." Manager Scott replies that whites only are eligible to become engineers, and that "better runs" are only given to negroes whose greater experience and length of service have rendered them more efficient. Mr. Scott has requested Governor Smith for protection by State troops, instancing many cases of violence to white and negro employees, the enforced delay of passenger and mail trains and the complete stoppage of freight, but so far the Governor has declined to interfere. Mr. Scott has appealed to the Federal Board of Mediation at Washington, with the result that Dr. Charles P. Neill, Federal Commissioner of Labor, has gone to Atlanta to confer with representatives of both sides and reach, if possible, an amicable settlement.

Home Review of the Week.—Senator Cummins declared that seventeen Republicans will vote with the Democrats to pass an income tax bill which is to be introduced. His opponents affirm that the attempt to pass the bill will fail because of an adverse decision of the Supreme Court in the matter of the last income tax bill. —Senator Bailey made a bitter attack on Governor Johnson of Minnesota for his criticism of the votes of some of the Democratic Senators on tariff schedules. —Admiral Dewey claims the American Navy to be the peer of any in ships, officers and men, and deprecates criticism which he holds to be unjust. —Provoked by an acrim-

onious debate, Senator Aldrich announced that he will take further steps to expedite tariff legislation.—Speaking at Charleston, N. C., President Taft aroused an immense audience to enthusiasm by declaring that he will appoint to office in the South only the best men, regardless of party.—H. H. Rogers, late active head of the Standard Oil Corporation, was buried at his old home, Fairhaven, Mass.—President Taft is gathering exhaustive tariff data of his own to be in position critically to examine the Tariff bill when it reaches him for approval or rejection.

Taxing Wealth in England.—By a vote of four to one the British House of Commons last week passed the bill taxing incomes above \$15,000 at the rate of 5.8 per cent, and above \$500,000 at 8 per cent. By varying votes of more than two to one it agreed to the new death, settlement, legacy and succession duties. The death duties are placed at 6 per cent. on estates of \$100,000, 10 per cent. on \$5,000,000, and 15 per cent. on all excess above that sum. Legacy and succession duties will range from 5 to 10 per cent. As is clear, a very large estate may thus pay to the nation nearly one-quarter of its value in passing from one generation to another. An automobile tax was adopted without a division. Besides a heavy tax on gasoline, an owner of a 60 H.P. machine will be taxed hereafter \$200.

A British Labor Exchange.—Mr. Winston Churchill, President of the English Board of Trade, introduced on May 20 a bill creating a system of labor exchanges, with a view to reducing the number of unemployed in London and other cities. The scheme includes also a policy of unemployment insurance to which the workmen, the employers, and the State will contribute. Following the German plan, insurance books will be issued, to which stamps will be attached each week. The worker on losing his employment will take the book to the nearest labor exchange, which will either find him work or pay him an allowance.

Hispano-Moroccan Negotiations.—The Sultan is anxious to bring the Spanish occupation of the Riff coast to an end as soon as possible, and relations with Spain are in consequence somewhat strained.

Señor Merry del Val, the Spanish Minister at Fez, having been asked whether Spain would consent to withdraw her troops in the event of the Moorish Government finding itself able to maintain order in the Riff country, replied that he had no instructions on the point. Thereupon the Sultan declared he could not continue negotiations so long as a settlement had not been reached on this most important question. The British Minister, Mr. Lister, offered his services for the settlement of the difficulty, but the Sultan would not accept them. It is rumored that Spain will make a military demonstration in the Riff country in answer to the Sul-

tan's attitude. The Sultan's repeated breaches of diplomatic usage are resented by all the European Cabinets. On the strength of his promise made last year to carry out the provisions of the Algeiras Conference the European powers recognized his succession. Mining and other concessions have been taken up in the Riff country by various syndicates on the guarantee of Spanish protection contained in the Algeiras stipulations.

Canada.—The capital of the Dominion has been stirred lately by the Oblate Father Lejeune, who preached on the vital question of objectionable books in the Carnegie Library. He said that some, both French and English, had been brought under his notice, which he held to be either positively immoral or inimical to all revealed religion. The subject, taken up by the secular papers, has called forth a protest from the librarian, Mr. Burpee and other members of the Library Board, who are men of the highest standing and no doubt sincere in their declaration that they have striven hard to keep out of the library, and especially out of the hands of the young and immature, works which they considered pernicious. At their request Father Lejeune has promised to furnish a list of the works to which he takes exception. Hard, indeed, is the way of the modern librarian who seeks to provide his readers with current literature that is neither false nor foul, especially when the false and foul kind is eagerly sought by the very youngest readers who have been told by hoary corrupters of youth that such literature is "true to life."

Cognate to this question of books is the very live question of immoral dramas. His Grace the Archbishop of Montreal, who never ventures on a public pronouncement without carefully forecasting its probable effect, issued, on May 10, a circular letter to his clergy, forbidding the Catholics of his archdiocese to attend any performance in the Theatre Royal. This prohibition is the outcome of repeated complaints made by fathers and mothers to His Grace of the scandalous scenes represented in that Montreal theatre. In thus using his spiritual authority for the moral welfare of his flock, Mgr. Bruchesi is merely carrying out in his own sphere what the Mayor of Boston has lately done with the resistless might of the secular arm, when he forbade the production there of the play, "The Queen of the Moulin Rouge," recently on exhibition in New York and Brooklyn, on the ground that it is immoral and indecent. His Grace also reminds the newspaper editors that they have no right to give publicity to such theatres or even to advertise immoral or questionable plays. This is a matter of conscience which sets the principles of morality above monetary considerations.

Filipinos Again Ask Independence.—A resolution calling for independence for the islands was adopted in the closing hour of the year's session of the Philippine General Assembly. In terms it varies but slightly from

the resolution adopted at the close of the Assembly a year ago. The resolution was introduced by Speaker Osmena, who said that the policy of the Assembly has been to work in harmony with the Government and to support it in all measures calculated to advance the interests of the Filipinos, yet the members have not ceased to aspire to independence, and he moved that the Filipino delegates to the United States Congress be instructed to present the question to that body whenever an opportunity occurs. All the Nationalists then voted for the resolution, the Minority party asking permission to refrain from voting.

The Opium Trade.—Mr. W. L. Mackenzie King, the distinguished ex-Deputy Minister of Labor for Canada, who, it is expected, will take his seat in the next session of the Canadian Parliament as Minister of Labor, has just returned from China, where he represented the Canadian Government at the Congress for the suppression of the opium trade. That truly international conference was attended by forty delegates from fourteen nations, who were as one in desiring the abolition of the iniquitous traffic. Restrictive measures were adopted in the closing of several dens and the issuing of prohibitive edicts. Mr. King, though hopeful of the ultimate success of the movement, is convinced that it will take many years to eliminate so lucrative a commercial article from the trading lists of even the most civilized nations.

The Philippine Tariff Bill.—The pending revision of the tariff through the Aldrich-Payne bill necessitated a readjustment of tariff relations of the Philippine Archipelago with countries other than the United States. A bill to revise the Philippine tariff in accordance with this readjustment and to raise the needed revenue for the Islands was, on Monday last, passed in the House. The new bill places petroleum and its products on the Philippine free list. A clause introduced in the enactment imposes an export tax on commodities shipped out of the Philippines.

Porto Rico.—Immediately after the passage of the Philippine Act it was announced that a bill drawn in conformity with the President's recent message to Congress relating to conditions in Porto Rico would be considered later in the week. As will be remembered the President urged the passing of a law clothing the Executive Committee of Porto Rico with authority to make appropriations for Governmental purposes in the absence of such action by the island Legislature. Owing to conflict with the Executive Council no appropriations were made during the last session of the Legislature for Governmental uses in the fiscal year beginning on July 1.

Transvaal - Mozambique Agreement.—The importance of Delagoa Bay to the Transvaal was apparent to everyone who followed the events of the late Boer war. It is also the cheapest and most natural trade outlet of the Transvaal colonist. Imperialist orators

have been appealing for favors for the Cape Town, and Durban routes, but the Johannesburg citizen finds the already high cost of living interferes with imperialist ideas. Moreover, workers for the Rand mines had to be considered. The Chinese are being deported, the Zulus refuse to work in the mines, the other tribes are unfitted for mine-work. The best Kaffir labor comes from the East-Coast around Lorenzo Marquez. So the Transvaal Government has entered into an agreement with the Portuguese Government whereby she guarantees a certain percentage of her carrying-trade to various Portuguese Ports and railways in return for permission to recruit native labor for the Rand mines from Portuguese territory. In Natal, opposition to the scheme is so great that it threatens to endanger the prospects of the South African Union. The Transvaal has contracted the agreement without reference to the other colonies, because she felt that a Federal Parliament would make the matter a party question and put off its settlement indefinitely.

Egypt and the Soudan.—AMERICA for May 1, gave a short summary of the political situation in Egypt. What is diplomatically known as a White Paper issued on May 5, containing Sir Eldon Gorst's report on Egypt and the Soudan, confirms that summary. The White Paper sets forth that "the total population of the country, enumerated and estimated, amounts to 11,287,359, divided into 5,667,074 males and 5,620,285 females. Of these the number of persons returned as Mussulmans at the census of 1907 was 10,269,445, forming 91.8 per cent. of the population.

"The general movement against autocratic government in the neighboring Mahometan countries, which has been the main political feature in the East during the last year, has not been without effect upon the state of public opinion in Egypt. That opinion has, of course, been more especially impressed by the revolutionary changes which have occurred within the Ottoman Empire itself. There exists amongst the better educated sections of society a limited but gradually increasing class which interests itself in matters pertaining to the government and administration of the country. This class aspires quite rightly to help in bringing about the day when Egypt will be able to govern herself without outside assistance.

"Some of the more sanguine members of this class are, however, of opinion that Egypt has already reached the stage when a constitutional system based upon Parliamentary institutions could be introduced without endangering the existence of the reforms achieved in the past quarter of a century. When it can be shown that the existing institutions by which the people are already associated with the functions of government are working in a satisfactory manner, it will be time enough to consider the question of a further advance in the desired direction."

Austria.—The prevailing sense of peace and satisfaction which followed upon the settlement of the difficulty with Servia has deepened if anything during the past month, helped on, beyond doubt, by the formal consent of the Powers to the nullification of Article 25 of the Berlin Treaty. Whatever political activity there was centred about the opening of Parliament, which event took place the last week of April. On Sunday, April 18th, 70,000 residents of Vienna gathered in the garden of the palace at Schönbrunn to congratulate Kaiser Franz Joseph on the conclusion of the peace with Servia and to express their loyalty to the "Friedeaskaiser." The address was made by Dr. Karl Lueger, Burgomaster of Vienna, who was accompanied by the entire city government. The Emperor replied feelingly, after which he stepped out upon a balcony to receive the homage of the vast crowd of his subjects. Thereupon a chorus of 4,000 voices sang a patriotic air, and the crowd added the national hymn of Austria, ending at Dr. Lueger's suggestion with a thunderous "hoch!" for His Majesty.

From Tirol comes the good news that the Old Conservative party and the Christian Socialists are to signalize the year of jubilee by making a permanent peace. Nothing could be happier than such a consummation. The Old Conservatives are loyally Catholic with an avowedly Catholic program. They are fewer in number than the Christian Socialists, who, although not a religious, but a political party, are a political party that rests on a Christian basis. It is to all intents and purposes the Catholic party, and to it is due the present great religious revivalism in Austria. One section of the party is avowedly non-clerical, but by no manner of means anti-clerical. It defends the clergy against the Liberals and Social Democrats. The presence of this section is what the Tyrolese Conservatives do not like. They have demanded as a condition for peace with the Christian Socialists that they profess a distinctly Catholic programme. To this the Christian Socialists have replied that their programme is essentially Catholic in principle and in its results, and that it has the support of Catholics, both clergy and laity, everywhere. To an outsider it would seem that the reply should suffice, and it is to be hoped it will. The Catholic cause has suffered grievously in Tirol from this division in the Catholic ranks of which the Socialists and Liberals have not been slow to take advantage. It is to be feared that the great assembly of the Catholics of Tirol, planned for the end of May of this year, will be largely ineffective of substantial results, if political harmony does not exist between the two Catholic parties. Similarly the jubilee of the "Freiheitskriege" of 1809, to be held next August, undoubtedly will suffer.

Despite Francis Joseph's visit to Budapest, whither he went in order to bring, if possible, the Hungarian political crisis to an end, there has been no new Hungarian Cabinet formed and there is no immediate pros-

pect of its formation. It must be confessed that the difficulties are great. The Emperor does not wish to sanction the separate bank and it was on this the last government split. Further, he desires that German shall be the official language of the Hungarian portion of the imperial army. This proviso, which is perhaps justified from a disciplinary and business viewpoint, is easily seen to be a hard one for such a highly patriotic people as the Hungarians to accept. In addition, the new ministry would have to agree to an increase in the number of troops with its accompanying increase in the budget. All these conditions make the formation of a cabinet a delicate task, to undertake which no one seems at present inclined.

It is gratifying to report that in the elections held during the middle of May in upper Austria, Salzburg, Sheiermark and Voraulderg, the Christian Socialist party has been victorious. In the upper Austrian "Landtag" they now possess thirty-seven out of fifty-five seats.

Frontiers in Tropical Africa.—Last year a German-French Arbitration Commission marked off the frontier limits between the French Congo and the Cameroons. A similar Commission is now sitting in Berlin to determine the boundaries between the Cameroons and British Nigeria. The labors of the Commission are almost complete and the treaty containing its findings is ready for signature.

The Ruthenian Catholics.—With regard to the Ruthenian petition to Rome referred to in last issue, it may be observed that the temporary dissatisfaction with the "Ea Semper" of 1907 was manifested chiefly by some of the laity and diligently fostered by the Russian "Orthodox" Bishop. The grievance was not because of the withdrawal of the marriage privilege as such, but because this and other "immemorial customs" of their people were taken away from them.

A New Kensit Agitation.—While old-fashioned Protestants are agitating the question of the coming Church Pageant at Fulham Palace, Mr. Kensit is organizing a great counter demonstration. He proclaims that the pageant is a project of "the Romanizing Bishop of London" to make men forget the Reformation. Lest they forget, he is to have meetings, lectures, magic lantern displays, and distribute Foxe's Book of Martyrs. Mr. Kensit and his friends have logic on their side, and are doing a useful work, in so far as they insist that the English Reformation was a very grim reality, and that Dr. Ingram cannot bridge over the gap separating the pre-Reformation Church of England, that looked to the Pope as its head and counted the Mass the chief act of Christian worship, from the modern Established Church with royal head, and its Book of Common Prayer and Communion service.

QUESTIONS OF THE DAY

Anglican Gropings for Unity

In the proceedings of the recent Church Congress of the Episcopalians at Boston, frequent reference was made to the ever pressing "Church Unity." In this connection there is special interest in a communication sent from London to AMERICA by a correspondent, describing a meeting held there under the auspices of the Society of St. Thomas of Canterbury:

The very name of the "Society of St. Thomas of Canterbury" would make one think it was a Catholic organization, but one of its rules lays down that it is "an association restricted to members of the Anglican Communion." Another rule explains that "no restriction of this kind applies to guests, whether invited to lecture or merely to be present in the audience," and it is added that "their presence is not to be understood as necessarily lending any sanction to the Society's aims or to the opinions of its individual members." On May 12 I had the interesting experience of being present as a "guest" at the half-yearly meeting. I was one of about a dozen Catholics who enjoyed the same privilege, and I believe the only press representative present.

The audience was made up of about a hundred men. Half of them were clergymen of the Established Church. Most of the others were Anglican laymen. An Anglican rector presided. And the remarkable feature of the gathering was that they had come together to hear and discuss a lecture on the Reformation under Elizabeth, by the Benedictine Dom Norbert Birt, the author of a remarkable work on the "Elizabethan Religious Settlement." Mgr. Noyes, of Westminster Cathedral, the Jesuit Father Sydney Smith and the Dominican Father Vincent McNabb, were also invited to take part in the discussion. From some of the society's literature, I gather the following points as to its aims and its record. Founded on October 20, 1903, its object is thus set forth in an official document:

"The society, which is under the protection of St. Thomas of Canterbury, is primarily an association of students, clerical or lay, and restricted to members of the Anglican Communion; its aim being to promote the cause of Catholic Unity by proposing and making some attempt to pursue courses of study, having for their scope the history of the Church in the West; by organizing meetings for the purpose of conference and mutual edification; and by cultivating in its members a spirit of charity and loving kindness."

That the society is made up of the extreme type of high churchmen is shown by the rule that "priests undertake to offer and laymen to assist in offering the holy sacrifice once a month for the intention of the society." The committee is at present made up of six clergymen and two laymen. The president is Rev. Spencer Jones, M.A., Anglican rector of Moreton-in-the-Marsh, a coun-

try parish in Gloucestershire. A few years ago Mr. Spencer Jones startled Protestant England by publishing a book on "England and the Holy See," in which, setting out from the historical fact that till the Reformation unity with the Holy See was a vital principle of Christianity in England, he urged that in reunion with that See lay the best hope for the future. This is the ideal of the society over which he presides. It is very forcibly set forth in one of its official publications. After noting Our Saviour's prayer that "all may be one," the writer goes on to point out that, "as every Church Congress proves," the Church of England is a house divided against itself, and holding communion with no other church in East or West. There are efforts at reunion with the Dissenters, talk of reunion with the Eastern Church, but strange to say the chief link in any possible scheme of Christian unity is left out of account.

Father Birt's lecture was an attempt to bring clearly home to his audience the completeness of the break with the old order of things effected by Elizabeth. Briefly, the chief points he insisted on were these: The decisive year of the English Reformation was 1559, the "First of Elizabeth." The acts of Henry VIII and of Edward VI were the prelude. They were reversed under Mary. Elizabeth made a new beginning and a very complete one, because she reenacted the Royal Supremacy of Henry VIII by the Act of Supremacy, and by the Act of Uniformity brought forward again the Prayer-Book and Ordinal elaborated under Edward VI, substituting them for the Missal and the Pontifical. When Henry asserted the Royal Supremacy all men were not clear as to what it meant. Convocation and many of the bishops thought they could accept it under the safeguard of such added clauses as "so far as the law of God permits." But in 1559 there could be no mistake, for there was the whole Protestant evolution under Edward to show the real significance of the change. So men, who under Henry had tried to compromise, boldly withstood Elizabeth, and Convocation declared openly against her Church policy. The Royal Supremacy was proclaimed distinctly with a view to enforcing the new Ordinal and the new Prayer-Book.

What was this Prayer-Book? High church divines, past and present, try to read into it a Catholic sense and to find the Mass hidden away in the Communion service. But, first, let us take up the writings of the men who drew up the Prayer-Book. We find that in the book itself there is a studious elimination of everything that implies priesthood and sacrifice in any Catholic sense. Then take the writings of its composers. Father Birt read a long series of extracts from their official writings, their correspondence and their theological tracts, all pointing the same way, all inspired with a thorough hatred of the idea of the Mass, some of them pouring out upon it blasphemously scurrilous abuse. And the men who drew up the Prayer-Book were the same who substituted the new Ordinal for the old Pontifical, with

the obvious purpose of substituting the setting apart of ministers of the Gospel for the ordination of "Mass priests."

These changes—vital changes—were made by Act of Parliament; the Prayer-Book is itself a schedule to the Act of Uniformity. What prospect was there that a modern Parliament, made up of men of all religions and of no religion, could be asked to reverse what had been done? "We," said the lecturer, "who are safe in the Barque of Peter have no illusions on the subject. All we can do is to throw life lines to individuals." Corporate reunion, for which so many men of good-will among the Anglicans wait, is beyond the range of practical things.

The members of the society listened attentively to Father Birt's matter of fact demonstration that though their rules pledge them "to offer the holy sacrifice" for reunion, the very title deeds of their church show they have no sacrifice to offer. The only attempt made by any of them to meet the point in the discussion was a suggestion made by one clergyman that the intentions of the authors of the Prayer-Book were of less importance than the actual meaning of its words and formularies. The obvious reply was that the Catholic meaning has been read into the Prayer-Book at a much later period by straining its sense in defiance of the obvious meaning of the words, and the argument from the writings of the English reformers does but confirm that obvious meaning. As one Catholic speaker put it, the denial of the validity of Anglican orders rests not on the question of Barlow's consecration, but on the fact that the new Ordinal showed no intention of doing what the Church does in ordaining priests, and the Prayer-Book and the whole history of its origin confirm this argument.

In the discussion very few of the Anglicans spoke. They were obviously anxious to hear the Catholic speakers, so Mgr. Moyes, Father Sydney Smith and Father McNabb addressed the meeting. The Dominican, Father McNabb, drove home some forcible arguments. "Look at the question of jurisdiction," he said, "the right to give a command. If I tell some one what he ought to do, if it is in a house of my Order, I speak by authority given by the Master General, who has his authority to command me from the Pope. If I am ministering to the faithful in some church I have authority from the bishop, and he has it from the Pope. Whence comes your right to give a command?"

Then he took up the continuity question. "I am a Dominican," he said, "Dom Norbert Birt, a Benedictine. Both of our Orders existed in England before the Reformation. The succession is unbroken. Here are the Roman and the Anglican Communions facing each other in modern England. We Benedictines and Dominicans find ourselves in unbroken Communion with Rome, fitting into its system just as we did in the Middle Ages, with nothing to explain away." The appeal to an obvious fact showed on which side lay the break with the historic past of Christianity in England.

From one point of view nothing could be more encouraging than this spectacle of a number of earnest Anglican clergymen and laymen meeting to hear the Catholic view explained by some of its most capable champions. But there is another aspect of the matter that is a little depressing. Here is this society going on for five or six years studying and discussing. It gets so far that it expresses a longing for reunion with the Holy See. Last Christmas, on the occasion of the Pope's Jubilee, it sends an address to Pius X congratulating him and thanking him for the decree on daily Communion and for his defence of the Holy Scriptures against Modernism. But it still goes on "studying."

One would think that having got so far each and every member would make it his business to clear up his position, and soon take hold of one of "the life lines flung from the Barque of Peter" of which Father Birt spoke. But the chimera of corporate reunion appears to block their way. Mr. Spencer Jones once said, I believe, that he could not take the individual step of leaving his own people to go astray, while he himself came over alone. So he remains in the Establishment, hoping for a general move Romewards, and meanwhile in communion with men who are like himself Anglican clergymen, but who rival the Reformers in their detestation of the very idea of the Mass, and some of whom do not even believe in the Divinity of Christ. To put it at the very minimum, he and his colleagues have doubtful orders, and therefore doubtful sacraments. Yet they stay on "studying" and praying for reunion. But one remembers how Newman and his colleagues of the Tractarian movement clung to a hopelessly illogical position, and at last took the great step, and so one hopes that these good men of the Society of St. Thomas of Canterbury will before long see through the fallacy of waiting till others act, before themselves embracing the Truth, and will leave mere study of the Church of the past for active work in the living Church of the present.

A.

Wise in Their Generation

At the annual general meeting last week in New York of the Marquette League, the Rev. William H. Ketcham, Director of the Bureau of Catholic Indian Missions, read a paper on "The Indian Rights Association vs. the Rights of the Indians." As is well known, Congress, in 1895, began to reduce the amount of assistance it had been accustomed to set apart for the education of Indian children in sectarian schools, and in 1899 it made what it designated the "final" appropriation for such purpose. It appears now that several schools, conducted by Protestant denominations, which previously had enjoyed their share in the annual appropriations, changed the sectarian names of their schools to other names of a non-sectarian character, and under the new names, without any change in the denominational management, continued to receive

support from the tribal funds as if their schools were wholly secular.

In the report of the Indian Rights Association it is said: "The Baptist Church has always been opposed to the use of public funds for sectarian education." Yet the table of contracts with Protestant schools among the Choctaws of Oklahoma, shows that the Atoka Baptist Academy had and still has a contract by which this institution is paid for the instruction of Choctaw children out of the tribal funds. In the table, however, furnished by Mr. John D. Benedict, Superintendent of Schools in the Indian Territory, the name of this institution, beginning with 1904, is changed from Atoka Baptist Academy to *Murrow Indian Orphan Home*. In like manner the Presbyterian schools have been and are holding contracts payable out of the tribal moneys of the Choctaws, Chickasaws and Creeks, and, stranger still, one such contract was in force in 1905, the very year in which the Presbyterians made such a vigorous protest against President Roosevelt's policy of treating Catholics in exactly the same manner in which they themselves had been and were being treated. Father Ketcham mentions three of these Presbyterian schools, the Nuyaka, the Hargrove School, and the Calvin Institute, now the *Durant School*. "The Nuyaka school," to quote Superintendent Benedict, "belongs to the Creek Nation, but its employees have for many years past been paid by the Presbyterian Church;" and again: "Hargrove College was established by the Presbyterian Church at Ardmore, but was destroyed by fire some time last year," which, says Father Ketcham, "accounts for the fact that at the present time no Presbyterian school receives support from the tribal funds of the Chickasaws." The Episcopalians were willing to use Indian rations in their schools, although they protested against the use of Indian money for educational purposes by Catholics and Lutherans.

The Bureau of Catholic Missions does not contend that these various Protestant bodies should be deprived of their contracts because they are denominational or conducted as Baptist or Presbyterian institutions. Its Director maintains it is but right that the funds of the Choctaws or the Chickasaws or the Creeks should be used for the care and education of the children if the Indian tribes so desire it, in accordance with the decision handed down by the highest court in the land. But he insists that Protestants and Protestant associations should work in the open and not be afraid "to make public declaration of their aims and motives. They should not change the names of their schools and thus conceal their religious identity," nor profess one thing while doing another. Father Ketcham concludes with the statement that the Bureau of Catholic Indian Missions stands ready to work for the welfare of the Indians in harmony with the Indian Rights Association, or with any other organization, and has more than once demonstrated its willingness to do so. If, however, at the present moment it manifests a hesitancy to join forces with the Indian Rights Associ-

ation, it is because it finds itself in the predicament of a man who is invited to clasp the right hand in fellowship by one whose left hand is clutching the while a dagger for his "brother's" back.

E. S.

George Meredith, the Novelist

George Meredith, whose death occurred recently, is an enigma to the critics. For the last twenty years they have been sorely puzzled to find his proper niche in the literary temple of fame. His ingenuity and surpassing cleverness in human analysis, his verbal brilliance and god-like aloofness from the commonplace, would seem to make their task of classification easy; but when they try him alongside the great ones—Thackeray, Dickens, Eliot, Scott—he does not seem to fit into the general scheme of the arrangement as it has been made by the universal verdict.

We entertain a dim suspicion that the trouble comes from considering Meredith as a novelist, and there may be some value in the suggestion that he be placed next to Carlyle. The "Egoist" and "Diana of the Crossways" surely would be in more congenial company with "Sartor Resartus" and "Past and Present" than with "Pendennis" or "Middlemarch."

We cannot understand how Meredith can ever rank high among English writers of fiction. He despised anything like a plot. He was satisfied to let his genius spin its magnificent web over a framework of incident worthy of the "Duchess" or "Rhoda Broughton," in some such way as Stevenson transfigured the penny dreadful. The comparison is not quite fair to Stevenson who, for all his elaborateness, always kept well within the limitations of his art. Meredith, on the contrary, raked heaven and earth, philosophy and science and history, to overburden with stiff cloth of gold his slender nucleus of story. He becomes in consequence a sort of glorified "Duchess." As a novelist he is top-heavy with Jovian grandeurs. Indeed, was he a novelist at all?

Readers of Meredith do not remain in his company long before discovering that he is laughing at something. But whether it is at them, or his characters, or the world at large, it is impossible to determine securely. It is not a pleasant doubt for the reader. We find in this peculiarity of Meredith another argument in favor of our point of view. The author obviously is laughing at the gentle reader who thinks he is reading fiction. But the author knows better. It is a treatise interspersed with dialogue on snobbishness, or egoism, or the absurdity of certain social conventions and traditional ideas. The reader is being fooled to the top of his bent, and the author chuckles cryptically through some score of volumes.

Meredith might have been a great novelist, or a great philosopher in the literary and ethical signification of that much abused term. He tried to be both and fell

between two stools. His profound reflections upon life—and he had a startling clearness of vision—are robbed of much of their inherent force by an air of insincerity which we can account for only by the trivial occasions which inspired them. Searching studies of human ambition and honor and strength and weakness, cast into quaintly carved moulds of speech, are hung from pegs too frail to hold them.

The huge smithy of Meredithian philosophy is a most unusual and uncalled-for structure in an establishment devoted to the winged Loves that draw the car of Venus. We may admire the products of that forge but we cannot help wondering what it is doing there; and the absurdity of it is not unlikely to overwhelm all other impressions.

The same incongruity and appearance of disproportion confront us when we approach Meredith from the side of his fiction. It is marvelous what rich stores of learning and just observation and deep reflection and spoil of language he brings to the discussion of some simple incident in the career of his Daphnis or Chloe. What extravagant waste! What wanton prodigality! Whole parks of intellectual artillery are hurried into action; epical squadrons of glittering phrases and resolute words are wheeled into position; rapid-firing epigrams break loose, scattering broad destruction—and all this to furnish forth a tea-party in an English garden, or a chance conversation in a drawing room. Artistically, the disproportion is painful. The fly surely can be broken on the wheel, if so it must needs be, without all this bother. The game may be worth a candle; but all this blinding electricity is certainly superfluous. Horace told us that we should not make our mountains labor without something to show for such Titanic efforts: Meredith believed that the mere sight of the mountains laboring is worth while.

Of course, this kind of writing is clever. But cleverness is not literature at its best. And even Meredith's cleverness is of a sort. From underneath all the magnificence and mental splendor of his fabric, an impression sometimes rises to the surface bringing to our minds the figure of an elderly maiden aunt whose leisure and preternatural accomplishments and detachment from the common things of life make her a very Cassandra for tracing significances of far-reaching import and discovering momentous texts in the trivial occurrences of the daily household.

Meredith's principal asset, it is needless to observe, is his mastery of English prose. The young language of Ascham and More reaches its limit of sophistication in the novels of Meredith. He has had few if any equals in the power of producing subtle and delicate effects, tender *nuances* of coloring in the domain of sentiment. It is true that he sometimes loses, or seems to lose, the management of his medium when he ventures into the deep quagmires of his philosophy, and he has earned for himself the reputation of being our Browning

in prose; but when he deigns to dismount from his hobby and to write like a novelist and man of letters, no one can exhibit courtlier grace nor exercise more powerful witchery by rich and gentle music of phrase and Arcadian sweetness of imagery.

We need not delay upon his famous dialogues in which the interlocutors say what they do not mean and the reader's intelligence is put to trial in determining the ebb and flow of passions and emotions surging underneath the calm and smiling cover of casual conversations.

The two chapters on "The Battle of the Bulldogs" in "Evan Harrington" furnish a remarkable instance of his power to handle a dramatic—even a melodramatic—situation with a lightness of touch that leaves the reader wondering how it was done. It is a description of an outing in an English park in which the lord of the manor, his guests and his tenants take part with charming patriarchal simplicity. There are games, luncheon in the open air, innocent flirtings and interchanges of pleasantries. These are the points emphasized in the author's narrative; and yet when the chapters are finished we find that the atmosphere is charged with lightnings, that a mighty tempest formed and burst with devastating fury, and the nerves tingle with the excitement of it. It is no idle task to follow the ricocheting of such a nimble intellect. It is like crossing a stretch of thin ice. Your safety depends upon keeping the muscles tense—lifting your weight off your feet, as it were—and hurrying forward. Any relaxation of strained attention in pursuing the author through his devious dialogues, and the reader is lost.

As for Meredith's religion there is not much to be said. His tone and his principles are those of the society which he describes. His mimic world like its prototype acts only upon the three concupiscences which the Divine Founder of Christianity denounced. Its only recognized restraints are the esthetic values of purity and noble living. Disciples of what is called "new thought" will not find Meredith an alien. Whilst he has little if any of the direct Gallic appeal to loose imaginations, there is in his pages a certain calm indifference to eternal truths and sanctions which repulses confidence and trust. Sin and scandal are, so to speak, always in solution. The atmosphere is murky with baleful moisture which a breath from the North is enough to transform into a torment of visible snowflakes. Coventry Patmore's observation, that love must be something more than human if it is not to degenerate into something less, is the best and severest criticism of novels like Meredith's.

In these remarks we have not touched upon Meredith's poetry. We consider his novels as the basis of whatever reputation he will succeed in maintaining among the readers of the future. And we venture once more to suggest that, if he is to be placed among the immortals, he be put in position, with a slight touch of motley for distinction, in the vicinity of Carlyle.

JAMES J. DALY, S.J.

The Development of Christian Socialism

I. IN CONTINENTAL EUROPE.

Shall Christian religion and Socialism go hand in hand as brother and sister, or shall they oppose each other in deadly strife, is a much mooted question of the day. Prominent authors have argued for the feasibility of a reconciliation. For, say they, Socialism as an economic system is not opposed to religion, whilst as an attempt at the alleviation of misery and oppression it is at one with the God-given command: "Thou shalt love thy neighbor as thyself." Social reformers, putting theory into practice, have organized numerous associations which professed Christianity and at the same time embraced Socialism, because they discovered the solid basis of the latter in the principles and institutions of the former. Have the acumen of philosophers and the skill of ingenious reformers combined been equal to the task of cementing friendship between Christ and Marx, between the faithful Christian and the revolutionary Socialist?

Before entering on any inquiry into this subject, let us take a historical survey on the development of Christian Socialism. We need not for this purpose go back farther than fifty or sixty years. For it is within this period that socialistic reforms have been broached, in order to reconstruct modern society on the basis of Christianity.

We should, however, from the outset bear in mind that such a development could not be uniform or organic, nor a successive and coherent realization of one idea, since Socialism varies in meaning. It was originally taken for any system or theory which had for its object the amelioration of society and especially the elevation of the working class. After a time a more definite meaning was attached to it, that of collective possession and production; and only of late was it conceived by Marx as an economic and political system advocating collective ownership of all productive means as also collective management of all industry by the entire people constituted into a democratic commonwealth. On the other hand Christianity also has different meanings. It is not the same within the Catholic Church and outside it. In the manifold non-Catholic denominations it is subject to continuous changes. Among them the dogmas admitted as revealed truth are differently interpreted and even gradually decrease in number, and the moral code varies in its extent as well as in its force of obligation. Thus while Socialism admits of different meanings and Christianity is professed in diverse forms, Christian Socialism cannot be one harmonious system, but is a multitude of systems differing from one another and with no other connection than a vague concept of the mind, and its development is the growth not of one but of many independent organizations, of which one is possibly more perfect and farther advanced than the other.

Christian Socialism, conceived as a system of social

reforms based on the principles of Christianity, sprang into existence soon after the effects of unrestricted competition in industry and commerce began to be felt. For it was at once understood that the wounds inflicted on society by this new kind of liberalism could be healed only under the influence of Christianity, instituted by God for the elevation of social as well as individual life. When, therefore, in the preceding century capitalism was about to reach the height of its power in continental Europe, and when, protected by liberal governments, it seemed to preclude all hope of redemption from the evils brought by it on the masses, priests and laymen commenced, under the guidance of the churches, to denounce the unfair conditions of labor and to demand the suppression of unjust methods in the accumulation of wealth. Movements of this kind rose in France as far back as in the thirties of the last century. After the Franco-Prussian War, Count de Mun organized the "Oeuvre des Cercles Catholiques des Ouvriers," an association which had for its object the bringing together of the workingmen on a church basis, the making up of a counter-revolution in social life in the name of the Syllabus of Pius IX, and the re-establishing of Christian order in the world of labor. In 1890 Bishop Freppel founded "La Société Catholique d'économie politique" in direct conjunction with the Church, and with him worked a number of prominent Catholic men, such as Claude Jauvel, Charles Périn, the Jesuits Forbes and Caudron, for the introduction of thorough social reforms. Outside the Catholic Church the "Protestant Association for the Practical Study of Social Questions" spread all over the country under the direction and co-operation of the Protestant clergy. The *Review of Practical Christianity* served as the organ of the association.

In Germany, the late Bishop of Mayence, William E. von Ketteler, as early as 1848, raised his voice for social reforms in harmony with the teachings of the Catholic Church. Together with other German reformers he demanded legislative protection of the rights of labor, pecuniary State subsidies in aid of co-operative associations, reduction of the burdens of taxation and military service, restrictions of the power of capital, and the removal of the evils arising from usury and over-speculation. The "Christian Social Workingmen's Associations," which were founded in consequence and are still in existence, have ever since struggled successfully for the betterment of the laboring classes, using as their organ the *Christlich-Soziale Blätter*. The Catholic Centre party in the Reichstag effectively supported the movement and obtained a series of legal enactments for the rights and protection of labor. Among the German Protestants, Court Chaplain Stöcker and Pastor Todt were social reformers.

In Austria, a movement for Christian social reforms, first started by the Prince von Lichtenstein and the Counts Blome and Kufstein, was organized by the Baron von Vogelsang. Quite recently the party of the "Christ-

lich-Socialen" was formed by Dr. Lueger, the Catholic mayor of Vienna, for the purpose of exterminating corruption, breaking the power of corporations, reorganizing charities, and ensuring the freedom of municipal administration. Similar movements sprang up in Belgium and Switzerland.

Christian, undoubtedly, the reforms enumerated are in a preeminent sense. But socialistic they can be termed only if, as originally was the case, Socialism is conceived as a system attempting the amelioration of society and especially the elevation of the working classes. With Socialism, however, in its modern and specific conception they have no kinship whatever. They have neither aim nor object in common with it. For they do not aim at the abolition of private property in the means of production, nor at the establishment of cooperative communities under democratic governments. They neither promote class struggle and extermination of class difference, nor are they revolutionary in that they are calculated to overthrow the present civil order and the present civil powers. In all these respects they are opposed to the specific tendencies of contemporaneous socialism and directly counteract them. For this reason the socialists of to-day, far from recognizing them as flesh and bone of their body, characterize them as sham Socialism.

Hence, it seems, we should infer that nowadays, when Socialism is commonly understood to advocate socialized ownership and production and emancipation of the proletariat by revolutionary methods, the term Christian Socialism cannot be applied to social reforms which, like the above mentioned, are essentially opposed to collectivism and revolution. If applied, it is a misnomer apt to produce confusion and misunderstandings in the minds of the less instructed.

J. MING, S.J.

Saint Clement Mary Hofbauer

With the imposing ceremonies that the Church has enacted for such occasions, Blessed Clement Mary Hofbauer, of the Congregation of the Most Holy Redeemer (beatified January 29, 1888), was canonized in Rome on May 20. The members of the General Chapter of the Congregation, with the Most Rev. Patrick Murray, the recently elected Superior General, at their head, were present in St. Peter's.

St. Clement, a second Liguori, was born December 26, 1751, at Tasswitz in Moravia, and was baptized on the same day, receiving the name of John. It was not until 1782, when he embraced the life of a hermit at Tivoli in Italy, that Barnaba Chiaramonti, bishop of that town, afterwards Pius VII, gave him the name of Clement Mary. His father, a poor peasant, originally bore the name of Dvorak, but according to a custom then in vogue changed it into its German equivalent, Hofbauer, when settling in a German neighborhood.

Clement had scarcely completed his sixth year when

his father died, and his life was an unbroken series of contradictions, persecutions and disappointments. His one earthly ambition was to be a priest, but everything seemed to conspire to foil this aspiration. His only comfort was the prediction of his mother: "God will yet make a priest of you." At the age of sixteen he was apprenticed to a baker, with whom he spent three years, and was then employed in a Premonstratensian Abbey at Bruck from 1771 to 1775, where he devoted all his leisure time to study. On the death of the abbot he withdrew from the monastery. Clement, now in his twentieth year, became a hermit. But when hermitages were suppressed by Joseph II he repaired to Vienna, where he again plied the baker's trade; yet he felt all the time that he was not in his proper vocation. Two pilgrimages to Rome followed, but seeing no chance to become a priest, he resumed the life of a hermit at Tivoli in Italy. However, he soon felt an internal assurance that he must be a missionary, and not a hermit. He returned to Vienna, and while there attending the university one of the professors advanced heretical doctrine. Clement fearlessly arose and said: "Sir, what you have just propounded is not in accordance with Catholic teaching," and instantly left the room. The professor was amazed and indignant, but after studying the subject anew confessed that Clement was right. In 1784 Clement went again to the Eternal City, where he asked to be admitted into the Redemptorist Congregation, and was received by Father Landi, one of its pioneers. The next day, Thaddeus Hübl, Clement's friend, followed him into its ranks.

When St. Alphonsus heard of the reception of the two German novices, he was filled with joy. While the Neapolitan Fathers ridiculed the proposal of the two novices to evangelize the countries beyond the Alps, the venerable founder uttered these prophetic words: "God will not fail to promote His glory by their means. In the midst of the Lutherans and Calvinists these good priests will do a great work."

Few details of Clement's novitiate have reached us. On March 19, 1785, he made his profession and a few days later he was raised to the priesthood. Towards the close of the same year the saint and his companion were sent to unfurl the banner of St. Liguori beyond the Alps. Finding it impossible under Joseph II to establish a house in Vienna, they went to Warsaw in Poland. Here Clement began his apostolic labors, which lasted from 1786 to 1808. No race, no sect, no class was excluded from the great heart of this apostle. There were daily instructions for Protestants and Jews; orphanages, schools and colleges were established, and the saint and his community undertook labors almost beyond human endurance. From Warsaw Clement founded houses in Courland, Poland, Germany and Switzerland, but only to see them suppressed by hostile governments after doing untold good. Clement himself and his companions were ruthlessly expelled from Warsaw and imprisoned

in the fortress of Küstrin in Germany. Soon, however, orders came for their dispersion, and Clement with one companion went to Vienna, where he spent the last twelve years of his life and became "the Apostle of Vienna."

The Saint's power over the hearts of men, high and low, rich and poor, lettered and unlettered, young and old, was remarkable. He was neither philosopher, poet, scholar, nor orator; he was without much literary training or brilliant accomplishments. His chief weapons were his breviary and his rosary. Yet his greatest conquests were among men and women of superior intellectual endowments. His converts and penitents included Adam von Müller, court councillor and author; Frederick Schlegel and his wife Dorothy; Zachary Werner, poet and orator; the Princesses Jablonowska and Bretzenheim; Francis de Paul Szechenyi, privy councillor; Count and Countess Frederick von Klinkowström; Anthony von Pilat, court councillor, and his wife; Frederick Schlosser, linguist and poet, and his wife; Dr. Emmanuel Veit; Professors Ackermann and Zängerle; Bishop Ziegler; Baraga, first Bishop of Marquette, Mich.; and Cardinal Rauscher.

At Vienna, nobles, military men, artists, men of letters, students, young men of all ranks crowded his little parlor. But he achieved his most signal triumph at the time of the Congress of Vienna. The Josephist party openly proposed in the Congress to establish a "German National Church," independent of the Holy See. But they were foiled chiefly through the labors of Clement, who was the soul of the Catholic cause. The representatives of the Holy See consulted the humble religious at every turn, and Cardinal Rauscher declared: "At the time of the Congress, Father Clement was the centre round which all earnest, learned Catholics were gathered, and by his aid they were able to defeat the schismatics who strove to form a new National German Church independent of the Pope."

After the Congress Clement followed up his victory by providing Catholic literature and Catholic education in Vienna. He encouraged his literary friends to issue Catholic publications and newspapers and to inaugurate circulating libraries. Unable to establish a regular house of the Redemptorists in Vienna, he devoted his apostolic zeal in a special manner to the education of children and the training of young men. During the whole period of his stay in that city he was the victim of atrocious persecutions, and finally he was ordered to leave the country. When asked: "Whither will you go?" he replied: "To America; only give me time till spring, and do not compel an old man to travel in mid-winter." But the archbishop obtained justice for him at the hands of the emperor. When Clement rendered his soul into the hands of his Maker in Vienna, March 15, 1820, Pope Pius VII exclaimed: "Religion in Austria has lost its chief support," and during his lifetime the same Pope had styled him "a true apostle, a real saint, a column

of the Church." Interesting lives of the saint have been written by Father Michael Haringer, translated by Lady Herbert; by Mother Austin of the Sisters of Mercy, and by Father O. R. Vassall, C.S.S.R.

C.S.S.R.

A Serious Charge

At a celebration in Chicago on May 11, the public schools of the city were severely criticized by Mr. David R. Forgan, president of the National City Bank, who said: "We business men are in a position to see what sort of young men and women the Chicago public schools are turning out, and a good many of us do not like what we see. The three Rs are being crowded out and the graduates show the results. The boy comes out of school and he cannot write an intelligent letter. His work is ungrammatical, it is illegibly written, and half of the words are spelled wrongly. Schools that cannot teach a boy to write a letter, spell it properly, and phrase it grammatically are failures—and the Chicago schools are not teaching this." It is an act of *lèse majesté* to say aught in criticism of our public school system. If there be matter of pride to Americans, it is the system of common school education which has grown to be almost a religion among us. Yet criticism like that of Mr. Forgan is coming to be an old story, and his high standing in the community and his position as a leading banker lend a weight to his remarks not to be ignored. Presumably he expresses a conviction which is general and not individual, his position among his fellows forbids us to suppose him capable of loose and easily refutable charges touching a sacred institution such as the public school. And if we are to measure our boasted system by results—a standard common enough in our national ethics—what a humiliation for us there is in Mr. Forgan's conviction thus openly expressed, because the charge he brings has its echoes in many other cities of our land in which the like conditions are verified. And if the charge stands against high school graduates what shall one say of the thousands whose school work carries them no farther than the grammar school grades?

Is it politics that has played havoc with the old school routine which provided the essential practical training in the elements so sorely missed to-day? Is it the selfish instinct of many modern educators who seem to accept the school as a means to advance their own individual interests? Is it "theory run mad" and specialization without regard to the simplest principles of pedagogics? We spend many millions every year on our common schools and it is but just that a fair return be expected from an investment generously made. And surely the return is lacking when keen business men unite with the scholarly members of college and university faculties to denounce the ordinary results achieved in common school training.

M. J. O'C.

CORRESPONDENCE

The Louvain Jubilee—May 9-11

The dawn of Sunday, May 9, saw the eyes of all Belgium turned on the old university town of Louvain, for on that and the two following days, the "Alma Mater," as they love to call it here, was celebrating the seventy-fifth anniversary of her restoration. The fête was not to be especially gorgeous—not nearly so elaborate as was that of the golden jubilee in 1884—for Louvain is not rich, and a wise discretion dictated a not too lavish display. But the celebration, such as it was, was none the less fully worthy of her.

Many representatives had responded to the invitation to be present. The University of Paris had refused, it is true, but it was a refusal that brought as much honor and sympathy to Louvain as dishonor to Paris. Of the American Universities three alone were represented, Columbia by Mr. Munroe Smith, LL.D., Madison (Wisconsin) by Mr. Evans, and the Catholic University of Washington by Dr. Pace. Archbishop Bourne of London was there, and Dr. Chisholm, Archbishop of Aberdeen; Dr. Casartelli came as representative of London and Manchester Universities, and Dr. Mahaffy from Trinity College, Dublin. Besides these there were many others from German, Austrian and Swiss Universities.

The festivities began on Sunday morning with a general distribution of help to the poor of the city, which was followed by the formal opening of the new Chemistry Building, given by the Duke d'Arenberg. At the same time and in the same building was inaugurated an exhibition of the works of the famous Louvain sculptor of the miner, Constantine Mennier.

At one in the afternoon was held the principal function of Sunday, the unveiling of the statue of Justus Lipsius—Louvain's greatest professor—given to the city by the government. It consisted of a speech of presentation by M. Descamps, Minister of Arts and Sciences, that of acceptance by the Burgomaster, and an allocution by the Rector Magnificus. Then followed what was probably the most striking part of the whole celebration, the procession of banners. These latter were borne by the delegations of the various Catholic societies of Belgium grouped according to provinces. There were three thousand of them and they formed an inspiring sight as they marched past the reviewing stand to the accompaniment of the music of eighty bands. After a march all around the city the column halted in the campus of the Josephites' College to receive their prizes.

Here the sight seen from the reviewing balcony was unforgettable. Nearly eight thousand men, students and visitors, were crowded into the square, and above their heads floated the gayly-wrought silk banners, the lion of Flanders and the red, yellow and black of Belgium mingling with the Papal white and yellow and the blue and white of the University, all wrought into a riot of purple and red and gold. It was like some medieval meeting of knighthood. There were speeches in Flemish and French, M. Schollaert using French. This latter spoke in a high strain directly to the students, asking them, with much emotion in his voice, as a personal favor, to be ever united in spirit and deed for the Catholic cause, and to remember that they were, before all, Catholic Belgians, and closing with an exhortation to Christian piety.

In the evening there was a general illumination of the

city, and the dingy old town was for a few hours changed into a fairyland by the festoons of Japanese lanterns, the transparencies and the long rows of candles that adorned the houses along the principal streets.

Monday's festivities, the most important, began in the primary church of St. Peter with a solemn Te Deum, sung by Cardinal Mercier, surrounded by the Bishops of Belgium in mitre and cope. Thence the whole procession of the guests filed into one of the college halls, where was to be held an academic séance and conferring of degrees. Here was a brilliant spectacle. Cardinal Mercier sat on a raised platform at a red-covered table, at his right the Apostolic Nuncio, Mgr. Tacci-Porcelli, at his left the Rector, Mgr. Hebbelynck, and M. Schollaert. Around him were grouped the Bishops of Belgium, with Mgrs. Bourne, and Gabriels of Ogdensburg, U. S., the only American Bishop present, while to left and right rose two tiers containing the delegates from the universities, and in front sat in a semicircle the other invited guests. The Cardinal's flaming red, the Bishops' purple, the varied shades of the academic gowns, the glint of the gold and silver of countless decorations, all united into a gorgeous blaze of color.

After a brief word from the Nuncio, and the reading of the Holy Father's greetings and of those of the King, there came the presentation of the engraved addresses. This was the signal for much enthusiasm on the part of the students—René Bazin, of the French Academy; Mgr. Bourne, Mgr. Bandrillart, Rector of the Catholic University of Paris; M. Beernaert, the veteran statesman, and Dr. Pace, being greeted with especially loud acclamations. The Rector followed with a long address, going over in detail the various steps of progress made in the past seventy-five years. Then came addresses on behalf of the Walloon and the Flemish students and the Alumni Association, and finally a stirring and impressive address by Cardinal Mercier, himself a distinguished former professor in the University.

Towards the end of his address an interesting ceremony took place. It was known that the University had been founded, in 1425, by a Papal Bull, but that interesting document was nowhere to be found. Lately, however, it was recovered, in Holland, by the Bishop of Bois-le-Duc, who, with exquisite consideration, withheld the news for this occasion. Accordingly, at a preconcerted moment, the Dutch prelate's delegate handed the precious document, wrapped in silk, to His Eminence, who, in his turn, solemnly restored it to the Rector Magnificus amid a frenzy of enthusiasm from all present, who thus testified their devotion to the Holy See and the University alike.

The presentation of honorary degrees followed, and was the cause of a new ovation for René Bazin and Mgr. Bourne. Among those thus honored were President Lowell of Harvard, and Father Ehrle, curator of the Vatican Library. The presentation of Edgar Tinel's masterpiece, "Katharina," was to follow, but before that the party adjourned to the "Halles," where his portrait was presented to Mgr. Hebbelynck, the Rector, who then entertained his guests at luncheon.

"Katharina" followed and was received with great enthusiasm, the more so as the distinguished composer is a Belgian and was himself present, as he had been at the Academic meeting, where he received an honorary degree. The day ended with a banquet for the guests and professors.

The third and last day ended with a Solemn High Mass *coram Pontifice* sung by Mgr. Stillemans, Bishop of Ghent and dean of the Belgian hierarchy. At it

assisted the same brilliant assembly of the day before. In the afternoon there took place the rendition of César Franck's "The Beatitudes" in French, as "Katharina" had been in Flemish. The festivities closed with a banquet of the students and alumni.

Such was the celebration of the seventy-fifth anniversary of the University of Louvain, modest enough in duration, but dignified and solemn, entirely worthy of the great institution, and a complete success. What is more, the liberal press, to judge by its tone, was evidently much impressed, and did not hesitate to approve of the sight of a liberal Burgomaster arm-in-arm with a Catholic Cabinet Minister, and to pronounce the great University the backbone of the Catholic party. Indeed, it is not too much to say that this great manifestation of Catholic activity and unity will go far towards gaining victory for the Catholics when they go to the polls next year to elect a new house of representatives.

J. W. P.

The Story of an Escaped Nun

LONDON, MAY 12.

There is at East Bergholt, in Suffolk, a convent of Benedictine nuns. Among the Sisters, many of whom are members of the oldest Catholic families in England, there was, until last February, a lady who appeared on the platform of the Protestant Alliance at its recent meeting dressed in the Benedictine habit and was introduced to the audience as Miss Moulton, the "escaped nun." She is, however, a very disappointing specimen of the species, from the Protestant Alliance point of view, for she has no "horrible revelations" to impart. From the little she has said to reporters it appears she found convent life very monotonous and began to tire of it. She spoke to superiors of her difficulties. Now the last person an enclosed community of nuns wants to keep within its walls is a Sister who, for any reason, finds that she is out of her element. Under the Church's actual legislation and practice there are no vows taken by religious women which cannot be dispensed on due cause being shown. In a case like Miss Moulton's, care is taken that a Sister does not act on a mere passing impression, to her own subsequent unhappiness, but a deliberate petition for release from the vows is never refused.

The question of Miss Moulton's departure from East Bergholt seems to have been actually under consideration, when on the afternoon of February 15th she was missed from the convent. It was known that she had no money with her, and considering her recent fits of depression and hysterical excitement it was feared that some mishap might befall her. The abbess, therefore, very properly sent out two lay Sisters to make enquiries and look for her. They overtook her on the road near the railway station at Manningtree village, the nearest station to the convent but at some distance from it. The story told in the newspapers was that the nuns laid hands on her and tried to force her to return with them, but that she was "rescued" from her would-be captors by the station master and some of the railway men. The plain facts are that the nuns advised her to come back to the convent with them, but she refused, and on the invitation of the station master (who, as a good British Protestant, was suspicious of the nuns) she went into a room at the station, telling him she wanted to go up to London by the next train to rejoin her mother there. He kindly gave her the price of her ticket and a few shillings, and she reached her home that night.

In the House of Commons on April 6th, Mr. Gladstone was questioned on the subject by Mr. T. H. Sloan, one of the small group of Irish Orangemen who are Members of Parliament. The Home Secretary said:

"I have made inquiry and have received a full report from the Chief Constable of Suffolk, from which it appears that no attempt was made to use force to bring the lady back to the convent, and that she did not in fact return. Two Sisters overtook her when on the way to the railway station and tried to induce her to go back with them, but she refused to do so. The chief constable tells me that the reports of this case, published in the press, were of a garbled and sensational nature. There is no ground for any further action on my part."

He added that the chief constable had been in communication with Miss Moulton herself before sending in his report. The lady and her mother had been talking to newspaper men. Miss Moulton kept in the background and said that she did not want to be interviewed. Her mother speaking for her said her daughter was sorry she had acted impulsively and so given rise to scandalous talk, but she had been unhappy, and found the life at East Bergholt wearisome and monotonous. She had now been given by the Bishop of Northampton a prolonged leave of absence from her convent pending the arrangement of her case. She did not expect to return there.

So far it would seem she was anxious to set things right. But meanwhile, Mr. Sloan and his friends of the Protestant Alliance were trying to work up a sensation. A meeting was held at Manningtree at which the Alliance denounced convents in general, and presented to the station master and his men as a reward for "rescuing" Miss Moulton, gold watches and copies of the Bible and of Foxe's "Book of Martyrs." Then they put themselves in communication with Miss Moulton, and persuaded her to appear last week at their annual meeting in London wearing the habit in which she "escaped." So far she has said nothing more than that she was unhappy in her convent and impatient to leave it. But she has drifted into very doubtful company, and there is a living to be made by supplying platform revelations. That inducements are being held out to her is suggested in the press by a non-Catholic journalist, who, whatever may be said of his career as a financier, politician and the rest, is a hard-headed man of the world without the least prejudice in favor of Catholics or of nuns. In the current number of his lively weekly review, *John Bull*, Mr. Bottomley, M.P., addresses an open letter to his fellow Member of the House, Mr. Sloan, in which he says:

"MY DEAR SLOAN:—You are a very decent fellow—one of the best—your Protestant Alliance and United Kingdom Alliance proclivities notwithstanding. I am therefore surprised to hear that in your capacity as chairman of the former body you have been doing your best to bribe the young lady who recently 'escaped' from a convent, under circumstances that were made the most of by the sensational press, to appear on your platforms. I presume the limitless funds which scattered gold watches among the railway porters will quite admit of the offers that have been made to Miss Moulton. If, however, that lady has any complaint to make against convents—and I am told she has not—she would do well to make it under other auspices, and to make it 'without money and without price.' Some of us remember Ellen Golding, 'the rescued nun,' whose tale your society vouched for, and which turned out a tissue of falsehoods. Is it not playing the game a bit low down to

bring pressure to bear upon a young woman in this lady's circumstances? Be careful how you move. I have no interest in the matter, but I know more about your activities in this affair than you may imagine."

This is very plain speaking, and it will be interesting to see what reply Mr. Sloan or his Association will make.
A.

The Western Catholic Summer School

The prospects for the continuation, at least for the present, of the Western Catholic Chatauqua, at Spring Bank, Oconomowoc Lake, Wisconsin, are not of the most encouraging. The Western Catholic Summer School has been itinerant, at one time holding its sessions at Madison, Wis., at another at Detroit, Michigan. Then there occurred a hiatus in the sessions for some years, until last summer, when the school was held successfully at Spring Bank, which is situated about twenty-eight miles west of Milwaukee on the Chicago, Milwaukee and St. Paul Railroad. The sessions commenced on August 3 and continued uninterruptedly until August 29.

Spring Bank is an ideal location for a Summer School. It occupies over one hundred acres of beautifully timbered and parked land, with 1,400 feet of lake frontage. Eight large buildings, several of them of stone, afford accommodation for 250 people. Each room is provided with lavatory, running water and gas. Beside the main buildings there are a club house, a Swiss cottage, dining room and separate kitchen, and a large assembly room for lectures and entertainments.

The entire shore line of Lake Oconomowoc is occupied by the summer villas of wealthy residents of Chicago and Milwaukee, thus precluding the possibility of any objectionable feature being introduced into the locality. The property, at a very conservative estimate, is said to be worth \$250,000, and last year, His Grace, Archbishop Messmer, of Milwaukee, secured an option at the remarkably low figure of \$50,000. This option expired in the autumn, but the property is still purchasable at the figures then offered. It has been proposed by those interested in the welfare of the summer school to form a stock company for the purpose of raising \$100,000 at \$100 per share, to provide a fund for the purchase of the ground, to make the necessary improvements, to secure lecturers and to meet other necessary running expenses. Twelve hundred dollars is all, up to the present, that has been subscribed, owing, perhaps, to the fact that no systematized plan has yet been initiated for the disposal of the shares. J. G. Kelly, Esq., City Attorney of Milwaukee, and secretary of the Western Catholic Chatauqua and an enthusiastic worker in the cause, gave much time and labor, as well as cash, in making last year's sessions a success, but owing to the multiplicity of his duties as a city official and the demands of his own private law practice he has been compelled to relinquish his position as manager for the forthcoming season. He is, however, very sanguine as to the ultimate acquisition of the Spring Bank property as a permanent home for the Western Catholic Summer School.

It would be a grave mistake for the Catholics of the Middle West to allow the opportunity of purchasing so suitable a property and on such reasonable terms to go by default. The buildings are in good condition and almost too lavishly furnished. In the early years of last century they were erected by a wealthy western railroad man—a sort of incipient magnate of those days—but the venture resulted in a species of Blennerhasset fiasco. The

value of property at this beautiful summer resort is constantly increasing. There is not another foot of purchasable land on the shore line of Lake Oconomowoc which is perhaps the most charming of all the lakes of Wisconsin. The estate, in its present condition, is admirably adapted to the purpose of a Catholic Summer School. Its substantial buildings, its grand old trees, high banks and rich lawns, and its fine bathing beach, make it an ideal spot. It will be a subject of sincere regret if there be not found sufficient public-spirited Catholic men in Chicago, St. Louis, St. Paul, Cincinnati, Milwaukee, Detroit and other places in the Middle West, to take up all the available stock of this enterprise which, under ordinary management at Spring Bank, should soon be interest-bearing.
C. E. J.

The Mid-April Massacres in Cilicia

TARSUS, CILICIA, APRIL 23, 1909.

The Ottoman Constitution was thought to be a pledge of civilization and freedom, yet massacre is the order of the day. For four days we were cut off from all communication with the outside world by post or rail, and the most rigid government censorship of all telegrams was exercised.

Easter Sunday this year fell on April 11, for the Eastern as well as for the Latin Church, and in honor of the feast as well as to celebrate the new Constitution, much powder was fired off in good Oriental fashion. By Tuesday all was quiet and business was going on as usual.

There were vague whispers of unrest on Wednesday, and when the evening train did not come in from Adana the whispers grew to a report that at Adana an Armenian had killed a Mussulman, and that the mob was bent on lynching the murderer. The reserves were called out, and from all parts soldiers were flocking to Adana. On Thursday the governor ordered arms to be supplied to every reliable man in Tarsus, and as a matter of fact every non-Christian who presented himself at the barracks received a Mauser and five rounds of ammunition. Many of them had never seen a Mauser before, and did not know how to load one. The town looked as if in a state of siege. The Governor had it patrolled by bodies of regular troops, a Christian or a Mussulman of influence accompanying each section. The shops were shut and the timid took refuge in the Consulates.

On Friday morning some Armenians, making their way towards the railway station, were met by a body of Afghans and two of them were shot in sight of a patrol. The Kaimmakan or Governor had given orders to shoot all law-breakers at sight, but Afghan vengeance is proverbial and dreaded. The commander of the patrol made a feeble effort to save the Armenians, but when the Afghan leader called him a *giaour* he hurried away. Thereupon the Afghans hoisted a flag and to the shout of "Allah" marched into the town to start a Holy War. The Armenian quarter was wiped out and the Afghan Mosque filled with booty. A few Europeans ventured to inspect the neighborhood on Saturday evening, but on Sunday the troops barred all approaches.

At Adana the massacre began on Wednesday, May 14, at 11 A. M. and lasted until Friday. Flames destroyed 1,500 Armenian houses, 300 Chaldean houses and the Syrian Jacobite Church. The number of slain is put at 10,000 in Adana alone. The British Consul had his arm broken by a bullet and may die of blood poisoning. Two Protestant missionaries were killed by Turks while trying to save a Turkish house from burning. The Ar-

menians defended themselves bravely. In the country places, Christian farmers and farm hands were shot by passing bodies of troops, and whole villages were wiped out. At Baghtche the holocaust included four Germans, and at Tchougour-Ova, two Frenchmen.

The arrival of men-of-war has quieted the panic. At Adana the price of bread has gone up 300%, and at Tarsus, 200%. The European houses are filled with refugees, and the tales of torture and brutality are unfit for publication.

The fact that the uprising took place at the same time in various points, not only in this village but in other provinces, would seem to show that the Government is responsible for it. But here we know almost nothing of what is going on outside our immediate neighborhood. In some places the authorities opposed the outbreak. Thus, at Mersina the Vice-Governor threatened to shoot anyone creating disorder. At Tarsus a Mussulman of rank saved the lives of many Christians, and the troops are continually escorting refugees from the country places to the towns. Nevertheless, it is a war of the Crescent on the Cross. Nothing but the occupation of the whole country by some Christian power can save the ghaous. Half-measures are useless. The Constitution can never bring peace where race hatreds are so marked and so many. Meanwhile the need of financial aid is urgent.

ONLOOKER.

Opportuneness of the Latest Encyclical

ROME, MAY 15, 1909.

The Encyclical "Communium rerum" is the bone of contention just now. It is frankly opposed to Freemasonry and Liberalism (in the continental sense of the word), which it brands as the causes of all social discontent.

As was to be expected, the liberal and masonic press cry out upon it as obscurantist. It is not easy for Americans to realize the opportuneness of this Encyclical for Europe, and especially for Italy. In former letters I have tried to make clear the position of Catholics here, and the cleavage between those who lean towards political makeshifts and the loyal supporters of unrestricted freedom for the Church. Fear of displeasing non-Catholics is paralyzing Catholic activity. Some are weary of the long struggle; others assume an attitude of neutrality; among others indifference has crept in. So that if the recent Encyclical did nothing more than upbraid our supineness it would have done much. On this account weak-kneed Catholics are offended by its direct outspoken tone; the Liberals are furious over its revelation of their illiberalism; and the Masons for want of arguments are hurling abusive epithets at it.

There is a rumor of the foundation at Rome in the near future of a great central Ecclesiastical College devoted to assisting specialists in the various branches of study. The new institution must not be confounded with the New Dominican University. Rumor (it would be unsafe to give it a more serious name just now) goes on to fix the date of the opening as next November, and the site of the historic Apollinare College.

Yesterday a pilgrimage came from Nola to assist in the translation of the body of the great Bishop St. Paulinus, who thus after 1500 years goes back to his old home.

The Blocards at the Campidoglio are making themselves heard. They are a motley crowd of all shades of political feeling. The former administration had voted

\$100,000 towards an Exposition to be held at Rome in 1911, commemorative of the New Capital of Italy. Of course the sum was ridiculously small; and when recently a motion to increase the vote came up, Syndic Nathan (formerly Grand-Master of the Freemasons) opposed it on the ground that the municipality was bankrupt. "If the government wants an exposition," said he, "let it pay for it. Workingmen's houses are more needed than expositions, and," he added (one can almost see the grin), "dispensing with the exposition will be sparing the Vatican a fresh cause of complaint." The Campidoglio is against the monarchy, and the Masons rule the Campidoglio. Gossip has it, moreover, that Nathan is very bitter at having being passed over recently in the nominations to the Senate. But the collective action of the municipal cohorts is a sign-post on the road of ideas which are abandoning anti-clericalism and are fast heading for anti-monarchism. It is a case of the snake biting the juggler, or the devil working for God, but I really do not know which.

The Propaganda Fide printing press passed into the hands of a joint stock company last January, and now the Libreria or publishing business of the Congregation has gone into private hands. It is rumored that the *Osservatore Romano* is now also a private concern, though the Vatican uses it for publishing official documents. This rumor is, however, open to doubt.

L'EREMITE.

Austrian School Reform

Austria, in common with other countries of Europe, has felt of late years increasing pressure for greater consideration in the schools of the claims of modern languages and natural science. This resulted in the appointment to inquire into the need for reform of a governmental commission, which held its sittings in January of last year. The question led to the publication of numerous brochures and gave birth to a notably fine discourse by Robert Pattai before the Inquiry Commission, and a warm defence of the Gymnasium by Dr. August Scheindler in his "Pro Gymnasio." The question was further complicated by the demand for admission to the universities after the completion of the Realschule course. In this respect the issue has a certain likeness to the struggle still going on in England for the abolition of Greek as a condition of entrance to the older universities of Oxford and Cambridge.

The Austrian Education Department has now determined on what is perhaps the wisest way out of the difficulty. It has refused to modify substantially the programme of the Gymnasium and has subjected it merely to certain minor internal reforms concerned mainly with improved methods of teaching. It has further introduced similar minor modifications into the Realschule without granting admission from these schools to the universities. By the side, however, of these have been set up two new types of school, both granting the right of entrance into the universities. The Realgymnasium retains Latin, but does away with Greek, hence setting time free for modern languages and a fuller study of natural science; the Reform-Realgymnasium, however, is intended chiefly for those who wish to pass from the lower classes of a Realschule into a school that will admit them to a university course. Thus the claims of those who called for admission to the universities without a purely classical school course have been to a large extent satisfied.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

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M. Loisy's Professorship

The appointment of M. Loisy by the French Government to the chair of History of Religion at the College de France was, in the opinion even of freethinkers in France, an injustice to more worthy competitors, and in more than one way discreditable to the University staff, of which he is now a member. On the day of his opening lecture it was expected that Catholics would flock in crowds to make demonstrations against him. Great precautions, therefore, were taken by the Government to prevent disorder; a large police force surrounded the building where the new professor was to lecture; a contingent of gendarmes escorted him from his apartments to the lecture room and back again to his apartment. But the day passed without disturbance. Mgr. Amette, Archbishop of Paris, had warned Catholics that no one should be present at the lectures of M. Loisy, on any pretext, as he had been excommunicated by name. The *Lanterne* announced that the members of the Catholic Students' Association had prepared to demonstrate against him. The students hastened to send this reply: "Your information is without the least foundation. There is no one who does not know that the members of our Association have officially determined to obey scrupulously the note which His Grace communicated to the *Semaine Religieuse*. There will be no demonstrations from the College of France except on the part of the republican federation of students. These will applaud, not the professor, for he will be just himself, but the unfrocked, the interdicted, the excommunicated priest."

M. Loisy's lectures, writes the *Echo of Paris*, go on untroubled. The Archbishop by interdicting Catholics from attending them, has prevented new scandals à la *Thalamas*, and has at the same time dealt the severest blow to the Professors of the College of France, who had provoked and defied demonstrations.

Even *Le Temps* reluctantly deprecates the blunder the Government has made in this instance. It points out how but lately Father Scheil had been designated for the chair of Assyriology, both by the College and by the Academy of Inscriptions. His preeminence as an Assyriologist is acknowledged by all, and still he was excluded because he was a Dominican. M. Brunetière, though recommended by the Academy for the chair of Literature, and a man without rival in this line, was ostracized for no other reason than that he had Catholic views.

Our Central American Neighbors

"Why do so many missionaries go to Japan, China, India, Turkey and Korea and so few to Central America?" asked Frederick Palmer in a recent article in the *New York Times*. The answer is not far to seek, although Mr. Palmer barely hints at it. Illiberal atheistic governments prohibit, except in a few favored instances, religious of either sex from living in communities. Such regular clergy as are tolerated by the civil authorities are instructors in the diocesan seminaries. In Costa Rica there are now nine regulars, members of the Congregation of the Mission, and the Fathers of Charity. The first bishop of San José, the capital of Costa Rica, was a Lazarist, and he was banished for presuming to openly express his sympathy with the Jesuits who had been driven from that State. There are one hundred secular clergy there. In Guatemala there are twelve regulars to one hundred and twenty seculars. In San Salvador, one hundred and thirty secular priests minister to the wants of the faithful in two hundred and ninety-five churches. In the three countries mentioned there are, all told, about seven hundred churches for a Catholic population of about two millions. And the secular clergy are a hard-working, efficient body of men who, often in direst poverty, labor faithfully in God's vineyard. If they could be aided in the propagation of the Faith by the establishment of religious communities, not necessarily composed of regular clergy, an impetus would be given the Church in the outlying districts. But hostile governments bar such organizations.

Mr. Palmer's ignorance of the countries which lie between Mexico and Costa Rica is well illustrated by the heading which he displays over one of his paragraphs: "Women Object to Marriage." As a matter of fact, concubinage is unknown and the very few fallen women are those who have violated their marriage vows. Strict compliance with the laws of the Church regarding marriage is the invariable rule among the Catholics of Central America. Where a civil marriage is rendered necessary by the law of a particular jurisdiction, society does not regard a man and woman as married if they have not gone through the requisite religious formalities. We cannot measure spiritual advancement, which is always personal, in vessels of dry statistical clay. But

where the education of the people is questioned, numbers are convincing. In Guatemala as far back as 1895 there were 64,015 pupils in 1,284 schools. In Honduras, in 1901, there were 800 primary schools, 700 of which were aided by the State, with an attendance of 29,000 pupils. Ten years ago there were in Nicaragua 1,030 schools with 20,000 pupils. In 1902 Costa Rica had 17,000 pupils at 307 primary schools alone, while San Salvador's 600 schools house 33,000 pupils. These figures, which indicate that over five per cent. of the entire population is attending the primary schools alone, make a very fair and convincing showing in comparison with the figures in some of our Western and Southern States, especially when the lack of transportation facilities and the sparseness of the settlements is borne in mind.

School Teachers' Congresses in Paris

France is interiorly rent by parties, republics within the Republic. Perhaps the most powerful of these is a school teachers' association. From it more than from any other source the country is threatened with disturbance. The State functionaries and the labor unions have not the influence of the teachers, men and women; these have the tongue, the pen, the opportunities of the hour. Two congresses of teachers have been held simultaneously in Paris. In the one the Confederation of the Teachers' Syndicates was represented, in the other the French Pedagogical Union. These two bodies with contrary tendencies agree on one point only. In 1906 they grew out of the formidable *Amicales des Instituteurs*, and in time they have devoured their progenitor. In waging war against the religious free school, the Government was forced to be very condescending to its lay teachers, enlarging their powers, exaggerating their importance. The result was the formation of the *Amicales d'Instituteurs*, consisting of head teachers of primary schools, who have developed an excessive idea of their own importance, and whose pride is out of keeping with their modest functions. They consider the school as their own property and subject entirely to their influence, exclusive of the parents and the State. Having united together, their solidarity enabled them to resist dictation. Things were in this state when some of them did not find the others bold enough to shake off the yoke of public authority and to effect a mutual combination of their forces with those of the Confederation of Labor. Determined to push on, they formed syndicates. Seeing the *Amicales* making light of the principle of authority and renouncing principles of patriotism and moderation, some were frightened, and formed the French Pedagogical Union.

Wonderful to say, when these syndicates were formed, their greatest encouragement came to them from the Government. This encouragement looked like an approbation, and it was taken as such. The Government, however, soon had reason to perceive that the teachers'

syndicates were a threat to the State. The leaders were suspended from office, and the syndicates were pronounced illegal, but the Government dared not dissolve them. Affiliation of teachers to labor syndicates was interdicted, yet the fight on this ground has been going on, and it is safe to say that the syndicates have won. Last year a mixed congress was proposed, which would be opened to the workmen syndicates, and where pedagogic questions would be treated. The Minister of Instruction threatened with severe penalties all teachers who should take part in it. At first there was dismay in the ranks; but soon the party rallied, with the result that instead of one congress there were two at the same time in Paris. The delegates of the syndicates met in defiance of the Government. Delegates of the labor unions had the prominent seats. They have proved their strength and are joyous over the victory. The Government, feeling its own weakness, took the Pedagogical Union under its protection, or rather tried to strengthen itself by forming an alliance with it. The Government and the Pedagogical Union had their congress, the former being represented by the inspectors of primary schools. Apparently the teachers' syndicates will not be ruled by the Government, and the Pedagogical Union in principle, at least, rules the Government.

The Dominion of South Africa

No measure has been more criticized by the Unionists in England than the grant, largely through the efforts of the late premier, Sir Henry Campbell-Bannerman, of a Constitution to the Transvaal and the Orange River Colony, formerly the Orange River Free State. The Opposition went so far as to prophesy at the time the imminent decline and fall of the British South African Empire. Last week the answer was given to these forebodings by the signing at Bloemfontein of the amended edition of the South African Act of Union.

The new Constitution provides for a governor-general, with an executive council; a Senate of thirty-two elected members and eight nominated members, and an Assembly of one hundred and twenty-one members elected by the four provinces, Cape Colony, the Transvaal, Natal and the Orange River Colony, in proportion to their white population. The convention has succeeded fairly well in safeguarding alike the secure establishment of equal rights of representation, which the British have fought for, and the protection of the Boer language, which tends to disappear before the English tongue. The executive administration of the new dominion will be carried on in Pretoria and its laws will be passed in Cape Town. Cape Town will have fifty-one members of the Assembly, Transvaal, thirty-six, and the Natal and the Orange River Colony, seventeen each. The old provinces will retain their manner of local administration after the "State's rights" sentiment of America. The question of franchise, which will inevitably occur to those interested in

social problems across the Atlantic, is left unanswered by the Act of Union. In Cape Colony a native franchise on a property basis now obtains, and it will continue. In the other colonies the question will have to be met and settled. Undoubtedly the amended Act of Union will be accepted by the various states soon to be provinces, and when the next Imperial conference is held in 1911, South Africa will take part in it as a unit fit to be counted with Canada and Australia.

The Republic of Liberia

Nowhere is so much interest felt in the fate of the Republic of Liberia as in Alabama and adjoining commonwealths. This section of the South has contributed a large number of negroes to the little republic, and at one time it seemed as if the movement would reach the proportions of a general exodus. Had the Government of Liberia not encountered financial stress it is probable that the movement would have caused considerable labor shortage in the South, for the Liberians had devised an attractive scheme to induce immigration and conditions in the little republic were favorable for putting it in successful practice. The Legislature of Liberia had offered extraordinary inducements to prospective settlers, and about fifteen years ago an alliance was formed with a colonization society having its headquarters in Birmingham, Alabama, under which it was hoped to turn a steady stream of negro colonists toward Liberia. The hope was strengthened by the attitude of certain leaders of the black race in America. These, noting the narrowing horizon of the negro in the Southland, advised their people to seek in Liberia the liberties denied to their people here. A shipload of colonists actually sailed from Charleston and upon their arrival in Liberia the Government there made good its agent's promises. One reason or another prevented the development of an auspicious beginning, chiefly the financial difficulties of the Liberian Republic which became acute five or six years ago. Should the struggling Government be placed upon its feet through the efforts of the special Commission from the United States now in that country, the dream of Liberia may come true in part, if not in full. Therefore it is, that much interest is felt in the fate of the republic by those of the South who might, in the event of an exodus, feel the shortage of labor resulting therefrom.

Death of Von Holstein

Geheimrat von Holstein, who died May 9, for thirty years held a high position in the German Office of Foreign Affairs. During the Franco-Prussian war he entered the service under Bismarck, and when the war was over he was made secretary of Count Henry von Arnim, the German Ambassador at Paris, who, as representative of Prussia in Rome had tried to induce his government to interfere with the liberty of the Vatican Council. In this capacity von Holstein gave secret in-

formation to Bismarck about his chief, and Arnim was recalled and condemned to nine months' imprisonment on the charge of having suppressed important documents. Von Holstein was promoted in Berlin, and under four imperial chancellors remained to a large extent the power behind the throne in foreign affairs. The French press says of him that he was a very capable man, an indefatigable worker and deeply devoted to the welfare and glory of his country. Yet the policy which he advocated was disastrous. It was his fault that the Morocco affair has turned out so unfavorably to Germany. He planned the Emperor's visit to Tangiers, but only in Lisbon did the Emperor find out how matters really stood. Had von Holstein's policy been followed, there would have been another Franco-Prussian war. He thought to scare France, says the *Berliner Tageblatt*, but he forgot that nowadays civilized nations are roused to opposition by brutal conduct. When Bülow fell ill and left the management of affairs to Tschertschky, Holstein tried his old game of keeping himself in office by tendering his resignation. But this time the resignation was accepted. Henceforward he lived only for revenge, avoided by all except the Chancellor, in whose rooms he was frequently seen. It is said that the Harden-Eulenburg-Moltke scandal which did a thousand times more harm than good to the whole Empire, was instigated by von Holstein. He thought, perhaps justly, that Eulenburg had something to do with his dismissal.

The Task of the Present Administration

Mr. Taft is in power long enough to permit shrewd observers to forecast the general policy which he is likely to follow in his administration. According to them the keynote of the Taft administration probably will be financial, or at least economic, and will concern itself mostly with things which touch immediately the daily life of the people.

In working to a purely administrative and business reform in the interest of legitimate commerce the President is fortunate in finding the time particularly propitious. As matters stand there seems to be no occasion to apprehend the continued depression in business which many feared would surely follow the financial panic of 1907. With the return of confidence, say the forecasters, the administration will be justified in pursuing the program of general financial and economic reform. This will include, first, the revision of the tariff, then postal savings banks, and a reorganization of the banking and financial system of the country on a scientific basis. No one, so the opinion appears to be, is better fitted than is the President, because of the evident confidence of the people in his calm judicial temperament, to inaugurate a financial policy which shall wipe out forever the results of the frenzied legislation of the Civil War period and replace our patchwork system with one that shall stand the test of scientific analysis.

LITERATURE

The Revival of Scholastic Philosophy in the Nineteenth Century. By Joseph Louis Perrier, Ph.D. New York. Columbia University Press and Macmillan Company. 1909. Pp. VIII-344. Price \$1.75.

This is a very useful and in many respects a remarkable contribution to the literature of Neo-Scholastic philosophy. The bibliography alone is worth more than many a more pretentious study of scholasticism. It extends to almost a hundred pages, and contains the names and a list of the writings of all those who in any way contributed to the revival of scholastic philosophy in our day. Indeed, if any fault were to be found with that part of Dr. Perrier's book, it would be that he includes in his bibliographical list some names and some titles which one does not like to see in any list. Too much wealth of detail is, however, a very small defect in bibliography. The exposition of the contents of scholastic philosophy under the subtitles "Scholastic Logic," "Scholastic Metaphysics," "Scholastic Cosmology," "Scholastic Psychology," "Scholastic Natural Theology" and "Scholastic Moral Philosophy," is clear, sympathetic and on the whole, accurate. This is followed by a chapter on "The Forerunners of the Neo-Scholastic Revival," and separate chapters on the revival in Italy, Spain, Portugal and South America, Germany and Austria, France, Belgium, other European Countries, and the United States and Canada. In this account the author shows an intimate acquaintance with the events, the institutions, the persons and the writings which are associated with the revival of scholasticism since the accession of Leo XIII. He is frankly and, so far as one can judge from his comments, sincerely sympathetic. For instance, his defence of the earlier Roman Thomists against the sweeping condemnation of M. Besse (p. 169) would do credit to one of the Roman Thomists themselves. The following passage shows that Dr. Perrier does not underestimate the importance of the Neo-Scholastics in the general history of philosophy: "For too long a time it has been believed that the monks of the Middle Ages were unconcerned with science, and, regardless of the data of experience, built their systems *a priori*. This view cannot be held to-day. It is well known that the great scholastic philosophers were enthusiastic investigators of nature . . . Neo-Scholasticism strives to keep abreast with modern scientific progress. In so doing, it does not precisely depart from the attitude of the Medieval philosophers." (p. 39.)

It would be unfair as well as unkind to pick flaws in a book that is certain to prove a positive delight to the friends of Neo-Scholasticism. Still one cannot but express the hope that a few peculiarities of style, and an occasional slip in translating proper names of places (Persia for Perugia, Bologia for Bologna) will be corrected in a future edition.

WILLIAM TURNER.

The Works of the Right Reverend John England, First Bishop of Charleston. Edited, with Introduction, Notes and Index, under the direction of the Most Reverend Sebastian G. Messmer, D.D., Archbishop of Milwaukee. The Arthur H. Clark Company, Cleveland, O. Seven volumes, octavo. Price per set, \$30.00, net.

Among the pioneer bishops of this country, John England, the first incumbent of the See of Charleston, S. C., will ever be regarded as one of the most prominent. A man of prodigious intellectual attainment, a profound scholar, and a dauntless, aggressive champion of the Faith at a time when Catholics were few and their tenets misunderstood and often grossly caricatured. Dr. England was a man providentially

raised to defend the cause of Catholic truth and brush aside many a cobweb of error, and to clear a portion of the vineyard wofully overrun with the weeds of bigotry and misconception. He stands out as one of the really great figures in the history of the nineteenth century.

North and South Carolina and Florida, which comprised his diocese, were sparsely settled with Catholics, and these were mostly of the illiterate class, without social standing and unable to defend their position, even if the majority cared to do so. When John England assumed charge of the new diocese, in 1820, it contained in all its vast territory, but two priests and two churches. Appalling must have been the prospects to the saintly bishop who now stands out in the pages of history as a giant amid pigmies.

In those pioneer times we find him teaching and catechizing the negroes in his "cathedral," founding and personally conducting a theological seminary, opening and maintaining at an enormous expenditure of energy a philosophical and classical school for the sons of the leading citizens of Charleston, and traveling long distances amid hardships which we, in our easier times, are scarcely able to comprehend. This was a wonderful seed time, and the first fruits of the harvest this saintly prelate had the satisfaction of reaping in his own lifetime. Twelve years after the erection of the See of Charleston the Catholic population of the diocese was estimated at eleven thousand souls, notwithstanding the majority of these were without social, commercial or intellectual prestige, and were generally discredited by their more or less bigoted neighbors.

It is perhaps too early to define the place Dr. England will hold in American history. His greatest fame will rest, not upon his apostolic labors, great as these were, but chiefly upon the salutary influence he exercised in and far beyond the confines of his own immense diocese of Charleston, by establishing and for years conducting with an ability amounting to genius, the first Catholic newspaper published entirely in English in the United States. Its publication imparted a far-reaching impetus to Catholic journalism.

The *United States Catholic Miscellany* was a weekly paper, the purpose of which was to uphold the cause of Ireland at home and of Irishmen abroad, and in particular to defend the Catholic religion throughout the world. It was printed on a large sheet of eight pages, and contained twenty-four columns of reading matter. Into its pages, for years, the bishop poured the seemingly inexhaustible treasures of his well-stored mind. Few men have written more than Dr. England, and very few have exhibited such evenness of logic, grace of style, or such broad erudition. Articles from his pen embrace almost every conceivable topic that would be of interest at that period.

These writings were collected and published after his death by Dr. Reynolds, his successor, and they have ever been regarded as among the choicest literary possessions of the American church. In the course of half a century these volumes have become rare, and under the editorship of his Grace, Archbishop Messmer, of Milwaukee, the Arthur H. Clark Company, of Cleveland, Ohio, has published a new edition of the works. Most of the writings of Bishop England were in the form of letters to his paper, either signed by his own name, or written under a *nom de plume*. In every case the letters were continued until the subject defended was exhausted. As an example of the thoroughness of his literary work, on the subject of the Catholic doctrine of Transubstantiation he writes no less than twenty-one letters which occupy two hundred and thirty-one pages of the first volume of the new edition. The work is replete with information on doctrinal, ecclesiastical, historical and literary subjects, with papers on travel, countries, peoples, and many

other topics. All give evidence of the bishop's marvelous versatility, as well as his profound and general scholarship.

There are no better sources than these works of Bishop England to which to go for a true summary of the conditions which confronted the pioneers of Catholicity in the United States in the early part of the last century. The literary, historical and theological value of these writings is attested by nearly the whole hierarchy of America. So great a storehouse of information, by the very reason of its abundance, would lose much of its real value were it not for the painstaking work of His Grace of Milwaukee and his corps of assistants, who have supplied us with no less than seventy-one double column pages of indices.

The field and time of Bishop England's apostolic ministrations were not inviting, but as seen in these volumes, we have in this remarkable prelate a brilliant example of what may be accomplished with the pen by one zealous priest animated with zeal for souls and equipped mentally and morally for the great work Providence intended him to accomplish.

J. E. COPUS, S.J.

Mélanges Japonais. Sixième année—janvier 1909. Librairie Sansaïska, Tokyo, Japan.

Published in Tokyo under the auspices of the Catholic missionaries, *Mélanges Japonais* of last October has an exhaustive criticism of Gotama's *Immyo*, which antedates the syllogism invented by Aristotle and was therefore supposed by some modern Orientalists to have suggested the latter. L. Balet showed how the Buddhist pseudo-syllogism is utterly lacking in that grasp of general notions which constitutes the distinctive merit of the Aristotelian syllogism, and went on to point out that this Gotaman scheme of reasoning, being indefinite and inconclusive, is responsible for much of that mistiness and imprecision which characterizes the average Japanese thinker and which is gradually being cleared away by the cloud-dispelling influence of the positive and precise Occidental mind.

The January number of this learned review opens with the history and present status of the Konko sect, a modern phase of Shintoism. The founder of this sect died in 1883 at the age of sixty-nine. His followers were officially ranked as Shintoists in 1885; but, as their doctrines did not agree with Shintoism, they became independent in 1900, and have since steadily grown in numbers. The writer of this clear and interesting article, J. B. Duthu, attributes this temporary success to the shrewd common sense of the peasant Bunjiro, who, finding his countrymen worn out by the load of superstitious fears laid upon their shoulders by the accumulated myths of past centuries, openly proclaimed that there was no real cause for their childish terrors, that the five elements of Chinese philosophy, viz., metal, wood, water, fire and earth, were not, as had hitherto been believed, at war with each other, that there was no such thing as lucky and unlucky days, and especially that the god Konjin, who dwells in all metals and whom all the Shintoists had hitherto striven to avoid if they were laymen, and to exploit if they were bonzes, as the most terrible and horrible of divinities, was really full of love for mankind.

Bunjiro, who by dint of self-deluding spiritual exercises had attained to the ecstatic condition in 1853, at the age of thirty-nine, then gave out that he was the chosen representative through whom the heart of Konjin was to manifest itself directly to men. He was to inaugurate the reign of love and faith. There was to be no more shuddering consultation of the calendar to see if unlucky days would not interfere with building, work in the fields, marriage contracts and innumerable other details of daily life. Away with fear! Life is at last free.

The mysticism of Bunjiro, who now changed his name to Konko (metallic sheen or the splendor of metal, i. e., illuminated by the god of metals, Konjin), bears a striking resemblance to modernism in that it relies on sentiment for its knowledge of the Divinity. Chinese philosophy, with its theories on the heart, has brought this method of acquiring knowledge into favor in the dreamy East. Granted that the heart is the only organ capable of attaining to the truth, then by the heart alone can man approach the Infinite. Thus imagination, which is the heart's dominant partner, leads the poor intellect captive and points out the way to truth. Reflexion is condemned as impious. Religious excitement and mystic frenzy are dignified with the name of faith.

Shallow and unreasonable as this mysticism is, it struck a responsive note in Japan, where most of the peasants have no other religious practices than those which tend to allay their superstitious dread of the terrible Konjin. Many of these simple peasants were delighted to be at length freed from those endless formalities required to propitiate the invisible world. It was a great triumph for Konko when, in 1872, an imperial edict abolished the old calendar with its lucky and unlucky days and adopted the Gregorian calendar. For almost the only original idea in Konko's system was the denial of any malevolent intentions on the part of Konjin and the consequent disappearance of the ill-luck bugbear. Konjin was henceforth to be loved as the god of good luck.

Konko, who could neither read nor write, communicated orally to his disciples eighty-two maxims which they now explain or amplify to their taste. Among the Konko maxims thus developed—and it is impossible to verify the original message of the founder—are to be noted a few Christian ideas, such as the forgiveness of injury and patient trust in Konjin during persecution. These ideas are probably borrowed from the teachings of the Christian world by friends of progress. Despite the elements of truth which the Konko sect holds, Mr. Duthu thinks it will not last long because it has no ritual, no exterior worship of any kind.

There are, in this number of the *Mélanges*, five other instructive papers, all on Japanese life, and all deserving careful perusal by students of that unconventional civilization; but the limits of our space permit of but one quotation from the last article, "Japoneries d'Automne." The following passage, at the very beginning of the article, is a decidedly clever sketch of that most interesting of Oriental nations:

"Japan is ready to believe itself and would like to be the centre of the world. This is, to say the least, a noble ambition: the English have it, the Germans have it, the French have it, and naturally the Americans. What is certain is that Japan has become a power to be reckoned with, a first-class power. That does not win her more love, probably less; but Bismarck cared less to make his country loved than feared and respected by outsiders, and the Japanese, as a nation, are proud of being strong, proud of being feared. Unhappily, or rather happily for them, they have not the iron cuirass of the terrible chancellor. For the Japanese is a sentimental being, an impressionable being.

"This nation of warriors is also a womanly nation (une nation-femme). . . . Japan wants to be loved, this is incontestable, and its smile is not an artificial smile: see the reception Japan gave to the American fleet, to Hedin the explorer; see the spontaneous generosity it shows to the victims of the Sicilian earthquake, in spite of the precarious state of its finances! It is one of the drawbacks of our age, alas! that questions of sentiment must be relegated to the background in this busy world, and nations as well as individuals who wish to make themselves conspicuous must needs listen to the groans of those whom they bruise as they elbow their way to the front."

Reviews and Magazines

In a second paper on Historic Phases of Socialism in *The Irish Ecclesiastical Record*, the editor, Rev. Dr. John F. Hogan, deals with "Socialism and Protestantism and Socialism and the Eighteenth Century Revolution." He finds no great difficulty in linking the story of Luther's rebellion with the sowing of the original seeds of Modern Socialism. Anarchy was introduced into the Christian organization, since, in Luther's revolt, each individual was to be a law unto himself. Subversive doctrines applied to the Church to-day are applied to the State to-morrow, and when men began to exercise private judgment, without reference to the guiding light of the Church, they made strange and contradictory discoveries. The Anabaptists speedily found, for instance, that "property was a myth," and even Luther's friends wrote him that the cruel outrages of the "Peasants' War" which followed were but the fruits of his principles.

Little wonder, then, that we should find modern socialists proclaiming their indebtedness to those disruptive principles which levelled religion and practically made every man his own pontiff, and that they should recognize as their ancestors the founders of the Reformation. Step by step Dr. Hogan traces the justice of this recognition as he follows the years in which the evolution of Luther's principle made headway in religion in Germany, in philosophy in England and in politics in France.

In the second portion of his paper the author gives a luminous exposition of Rousseau's "Contrat Social," which in its central doctrine that the majority can regulate rights and confer them at its pleasure, provided it does so in the interests of equality, found ready application in the days of the French Revolution. In an unusually keen analysis of the historical growth of its principles Dr. Hogan grants that the development does not connote socialism in the modern sense of collectivism; but he points out how it is essentially socialistic in its fundamental principle, and not only makes collectivism possible, but naturally leads to it.

In *McClure's Magazine* for June a scathing indictment is presented of the present day Tammany Hall system and the methods by which the machine retains its hold on New York City. George Kibbe Turner, a writer already well known through his picturesque sketching of alleged political corruption in Chicago, asserts that the Tammany organization has not won honestly more than one city election since 1892, that it is directly in league with the worst elements of the underworld and that its power is based on the help which the law-

less classes give to it at election. One may question whether any considerable good results from papers of the kind, in which there is much assertion and little proof. That there is corruption of a nauseous sort in the political life of our large cities is unfortunately a fact to which no one can be blind. But a parade of wild charges, drawn frequently from startling headlines and unproved assertions of sensational newspapers opposed to political leaders can have little effect in the working of a cure.

"The Animal Mind From the Inside" is an exceptionally clear development of the thesis which Mr. Brewster lays down in his opening paragraph. "Animals do not reason. If any truth has come out of all the critical study of the animal mind that has been going on since this century came in, this is it. Animals do not reason; they never have reasoned; they never by any possibility can reason. The wisest of them do, indeed, get into the border-land that separates reasoning from other mental processes; but no living creature, except man, ever gets unequivocally across the line." The clearer his exposition of this thesis, however, the more one wonders at the lack of common sense the author manifests in a secondary thought contained in the paper. By a curious failure to grasp the distinction between explicit and implicit reasoning, between intuition and deduction Mr. Brewster following the "new psychology," whatever that may be, endeavors to show that "reasoning is a somewhat uncommon process" even among us men.

"The Conservation of the Defective Child," presents an interesting survey of the aid rendered to the mental development of so-called "mentally deficient" children by the knowledge that has come to us through the laboratory work of experimental psychologists such as Dr. Witmer, of the University of Pennsylvania and others of his school.

Mr. Taft's paper on "Judicial Decisions as an Issue in Politics" is, as he tells us in a word of introduction, the first of two articles on this topic prepared at the request of Mr. McClure after the convention of last summer and before the electoral campaign had been actively begun. As might be expected the President's discussion of his own labor decisions whilst acting as Judge of the Superior Court of Cincinnati and later as United States Circuit Judge, is a calm and able study of the points involved.

The apparent contradiction between the verbal permission granted by the Holy Father to the Archbishop of Milwaukee with regard to women in the Gallery choir and the formal letter of the Papal Secretary of State, is explained in *Church Music* for May. No general dispensation

from the "Motu Proprio" has been granted to the United States or elsewhere in respect to women; however, when the singing of High Mass becomes impossible without their assistance, women might be permitted in the choir under certain conditions. When the Archbishop represented that it was impossible at present to have male choirs in many country parishes, or children capable of singing at liturgical services, and that it would take years to accustom the people to congregational singing, the Holy Father replied that under these circumstances women's voices might be retained, provided good behavior was maintained and theatrical or worldly music excluded. It is clear from the Cardinal-Secretary's letter to Bishop Canevin that this favor is granted temporarily and only where circumstances make the full execution of the decree impossible.

In the same number Mr. W. H. Grattan Flood concludes his instructive papers on "Church Music in Ireland." The Motu Proprio found Ireland in a receptive mood, and especially Dublin, where by direction of Archbishop Walsh, a boys' choir had been singing the Solesmes Chant for years. The entrusting of the Vatican Edition of Liturgical music books to the Solesmes Benedictines "was cordially received in Ireland, the birthplace of St. Gall, whose monks founded a world-famed school for the cultivation of music and the transcribing of liturgical music books." Plain chant has been sedulously taught and practised in Maynooth, All Hallows and most of the diocesan seminaries and colleges. Mr. Grattan Flood recommends a training school, preferably at Maynooth, for Catholic organists and choirmasters. Such a school should prove a "nursery of church musicians who would be fully equipped to execute the provisions of the *Motu Proprio*."

The *Allgemeine Rundschau*, in No. 17, defends the Dominicans against the charge of having caused the death of Jeanne d'Arc. The fact is that only one Dominican was present at the sessions of the ecclesiastical court, and it was a Dominican who whispered to her to appeal to the Pope. When twenty years later the acts of the process were revised nobody was more active to see the maid vindicated than the Dominicans.

A German, who resided for many years in China, writes on the Yellow Peril question. "Civilization in China will mean disruption of the Empire. There is too much hatred between the provinces. The Chinese learn not only the virtues of the Europeans but also their vices. Europeans not only teach Orientals how a race can become great, they vaccinate them also with the virus of decay."

SOCIOLOGY

When an Englishman of some prominence recently attacked the Irish priesthood for alleged indifference to their country's industrial development and the economic advancement of their people, Mr. Stephen Gwynn, M.P., made a very effective reply. He showed that the priest was behind the convent and cottage industries, which are finding profitable employment for thousands of girls in the poorest districts, and that in nearly every local enterprise, cooperative or otherwise, the priest was the initiator, adviser and mainstay. He emphasized particularly the work of Father Dooley in his own parliamentary district of Galway. The following letter from the manager of the Manufacturing Co. that Father Dooley inaugurated throws light on many similar enterprises in Ireland during recent years:

To the Editor of AMERICA:

About fourteen years ago it occurred to Father Dooley that the space occupied by an old flour mill might be turned into a woolen factory. He consulted the Bishop on the matter and they both went to work with very small capital; in fact \$12,500 was the sum on which they started, employing twenty-five hands. To-day the place is worth \$200,000, employing 150 hands, using nothing but Irish wool, which means that \$40,000 annually is given to the farmers around Galway for their wool. The wages paid amount to about \$500 weekly, which must bring comfort to many a home in Galway. These people would be badly in need were it not for money earned by the young women and boys, who would be without employment were it not for the woolen mill. This company is regularly paying an 8 per cent. dividend, thereby showing the Irish people that if they had only confidence in themselves, they could invest their money to their own and their country's advantage.

Father Dooley and the Bishop have also started a hosiery factory adjacent to the woolen mill, which gives employment to sixty young girls; this is altogether managed by Father Dooley, merely to give much needed employment in Galway, while the woolen mill is a public company. The products of both places find a ready sale all over the world, particularly those of the woolen mills, on whose books are the names of traders in Germany, America, Australia, but the bulk of the trade is with London and other parts of England. A large quantity of woollens is also sent to Scotland. We could supply a much larger demand from America.

THOS. MURRAY, *Manager.*

A postscript from the venerable Father Dooley, whose eighty years have not

slackened his energies, indicates some of the causes that have made his enterprises prosper.

"The success of this effort is mainly due to the great ability and special talents of Mr. Murray, the manager, who is a Tipperary man, an excellent Catholic, and a total abstainer. Nearly all the workers follow the example of the manager. Nearly all are monthly communicants."

As illustrating the development of Canada, the fact has been recently observed that Messrs. Mackenzie & Mann, of Toronto, builders and proprietors of the Canadian Northern Railway, now control a railway system extending over five thousand miles, to which they propose to add this summer five hundred miles through the wheat fields of the Northwest. To complete their transcontinental project of uniting the Atlantic and Pacific oceans, Sir William Mackenzie declares that they will have to build only one 500-mile gap to connect their eastern and western lines and another 500-mile gap to the Pacific. With a view to this latter achievement the enterprising firm has already surveyed a route through the Yellow Head Pass in the Rocky Mountains. There is also a scheme on foot, or so it is rumored, to construct three hundred miles of railway between Montreal and Boston, thus making the latter city the eastern outlet of the C. N. R., the other winter ports being already occupied by the Canadian Pacific and the Grand Trunk. It may be of interest to our readers to learn that, although Sir William Mackenzie does not belong to the household of the Faith, Lady Mackenzie and all the children are Catholics.

The German government taxation scheme which put the main burden on the poor and middle classes is persistently opposed by a majority, consisting principally of the Conservatives and the Centre. On the latter party a correspondent of the *New York Evening Post* (May 24) remarks: "If he gives way to the Conservatives, Bülow can hardly face the Reichstag again, for his surrender will have been to the Clerical enemy. . . . Ever since the Reichstag was dissolved on a flimsy colonial pretext, the real object being to break the Centre supremacy in the House, that great party has bided its time. Now its hour of triumph is near. . . . Strictly internal, as this financial question seems to be, it may yet have an entirely unforeseen influence on the politics of the world. The Centre party in Germany is the only party really in favor of some arrangement for the restriction of armaments, and once it comes back to power it will use its influence to oppose the introduction of another huge navy bill which should fall due in 1912. It was the

Centre which Admiral von Tirpitz had to combat in former years when the development of the German navy had hardly begun, so it is on the cards that Germany's financial troubles may exercise a wholly incalculable influence on the future trend of German policy."

The Centre party should not be called the "Clericals." No other party is so perfectly representative of the people. It is the only one in the Reichstag in which the duke and the workingman sit side by side. Neither its principles nor its practice exclude Protestants and Jews.

It is very gratifying to learn from the pen of a Deputy of the Prussian Landtag that by far the larger part of the mining population of Prussia does not believe in Socialism. In the Ruhr District, on the borders of Rhineland and Westphalia, one-third of the miners are Socialists; but in the large iron, copper and lead mines of Siegen in the south of Westphalia, in the coal mines of Silesia and other important mining regions the Socialists are a weak body. Along the Saar, on the confines of Lorraine and the Rhineland, where the Government owns many mines, the Socialists spent thousands of dollars to gain a foothold; they started two papers, but they failed. Their efforts were frustrated by the Christian Unions, which unite both Catholics and Protestants for the fight against Socialism. The Christian Unions number more than 10,000 members in that region. Lately Pope Pius recommended that the Catholics should combine their forces with non-Catholics against the common enemy.

Lady Aberdeen will lecture at the Catholic Club, New York, on the evening of Saturday, June 5, on what is being done in Ireland to stamp out tuberculosis.

Chicago capitalists are interested in a project to bring a colony from Italy during the coming year, which will be settled in the Southwest on small irrigation farms. A colony of about two hundred Italians was established some time ago in Colorado on irrigated farms. They were successful from the beginning, and since their arrival in America many have largely increased their holdings. Because of their success the project appeals to the Chicagoans, who are operating with a number of wealthy men of Milan, Italy. These latter have agreed to loan the colonists sufficient money to establish themselves on their farms. Representatives of this Italian syndicate have been in America looking over the proposed site for the colony.

Immigration which fell off for a time last year is, according to the official reports of the Commissioner, reaching normal

again. From July, 1908, to May, 1909, inclusive, the net increase of population by this means was 165,483. During February it was 67,974. In April 116,754 immigrants were landed. Of these 89,042 were male and 27,712 were females, and during April 1,283 aliens were turned away. Three times as many immigrants reached the United States in April of this year as in April one year ago. Southern Italy contributed the largest number of aliens, 34,856 from that section of Italy, while from Northern Italy came but 4,504. There were 10,798 Polish immigrants, 6,762 Scandinavians, 5,821 Irish and 4,817 English, other portions of the globe contributing varying numbers; Japan among others contributing 223. One Pacific Islander is recorded. From 1820 to June 30, 1908, the total of the immigrants landed here is 26,100,937.

The American Consul at New Brunswick reports that negotiations for a commercial treaty between Canada and Germany have advanced to a favorable stage. Under the proposed treaty Canada will grant reductions on imports from Germany of high-class textile products, and Germany, in return, will grant to Canada reduced rates on agricultural implements and agricultural products. Heretofore, as the Consul points out, Great Britain enjoyed the advantage of bringing her goods to Canada under the preferential tariff, while Germany was compelled to pay a surtax over and above the duties under the general tariff schedule. The new treaty will promote more friendly commercial intercourse between the two countries.

The Catholic Congress held in May at Oaxaca, Mexico, made the following recommendations to mine owners and employers of mine-workers.

- (1) The age of employees shall be not less than fifteen or exceed fifty-five years.
- (2) The maximum of labor per day shall be nine hours; for those who work from 3,000 to 5,000 feet beneath the surface, eight hours; and for lower depths, seven hours. Mines should be closed on Sunday.
- (3) Dynamite should not be overcharged with glycerine or exceed a potency of 40 per cent., nor should entrance be permitted soon after an explosion.
- (4) There should be a double exit and frequent inspection of machinery.
- (5) A prudent and zealous chaplain should be in charge of the native miners, who are all Catholics. There should be also provided a Catholic school for each sex, and honest recreation on Sundays and Holidays. Moreover the Congress suggests that the pastor of mining parishes give the miners frequent and practical instruction.

SCIENCE

That electricity should be used in an astronomical observatory for lighting not only the building but also the various parts of the instruments, such as the circles, the reading microscopes, and even the wires in the field of view; and that it should be applied to turning the dome, to raising and lowering the floor of the observing room, and even to moving the large telescope about and directing it upon a particular celestial object, are well known facts to all that have ever visited a large observatory. But it may come, perhaps, as a surprise even to professional astronomers to read in the *Electrical Review and Western Electrician* of April 10, which itself quotes from the *Boston Transcript*, that the electric motor has been applied in the Harvard Observatory to the direct propulsion of a large telescope in the motion with which it follows a star in its diurnal orbit and keeps its image immovably fixed upon a photographic plate. A telescope of this class must be turned about an axis parallel to the earth's axis of revolution, and is then said to be equatorially mounted. As this motion must be continuous and absolutely uniform, it was heretofore always produced by a clock which had a so-called conical pendulum, that is, a pendulum whose bob swung in a complete horizontal circle instead of in the vertical circular arc as we see in a common clock.

The only application of electricity to such a clock consisted in winding-up the driving weight and in controlling the pendulum. This latter effect was obtained, for example, by placing one or more small pieces of iron in the most rapidly revolving wheel of the clock, and allowing it or them to pass in close proximity to an electromagnet through which an electric current was made to flow at regular intervals under the control of a sidereal clock. When the wheel revolved too rapidly, it was held back by the magnet, and when it revolved too slowly it was accelerated, so that its motion could be made very uniform. Such a driving clock is said to be electrically controlled, the true driving force being an ordinary weight. But in the new arrangement, which is now used at the Harvard Observatory, and which entirely replaces the usual driving clock, an electric motor is directly connected to the driving gear of the telescope. The current supplied to this motor is controlled by the sidereal clock as well as by the telescope itself in such a way that a flywheel on it is given well-timed impulses and by being thus set in absolutely uniform rotation, communicates its motion to the telescope.

The chief advantages of this new driving mechanism are its simplicity, its automatic controlling devices and its elimina-

tion of the expensive and cumbrous old form of driving clock.

This new method had been in such successful use in the Harvard Observatory for about a year on a 24-inch reflecting telescope, that it was applied lately to the propulsion of the large 60-inch telescope. This telescope is at present the largest in the world. While Lord Rosse's instrument in Ireland has indeed an aperture of 72 inches, it is not mounted in a modern way and can follow a celestial object only for about an hour or so on either side of the meridian. Its mirror moreover is made of speculum metal, which cannot be polished when tarnished except by practically regrinding it. The Harvard 60-inch, like all modern reflecting telescopes, is made of glass which is silvered on the outside. The silver on the hard glass can be polished without injury and can be renewed by chemical means. But as a 60-inch mirror must be made about a foot thick in order to retain its shape unimpaired, it weighs several tons. To lighten the weight in the bearings, the mirror is mounted in a steel tube which partially floats in water. This 60-inch concave mirror receives the light of a star from a second and plane mirror which may be directed to any part of the heavens, and then sends it along the polar axis, at the lower end of which it is rigidly mounted and about which it is made to turn into an eyepiece permanently adjusted upon a table in a closed room, so that the astronomer may remain in the same position and in a comfortable temperature at all seasons and for all stars. He can there electrically direct his telescope to any heavenly body and see its exact position indicated upon proper dials.

As the mechanical difficulties of this form of mounting are reduced far below that of other forms, astronomers may confidently look in the near future to an ever-increasing size in their telescopes. The contract has already been signed for a 100-inch mirror for the Mount Wilson Solar Observatory in California, and although the large glass delivered has proved to be defective upon grinding, another will soon replace it.

WILLIAM F. RIGGE, S.J.

The science of astronomy is making such rapid progress that it is continually calling for an increase in the size of its telescopes. This increase in size gives rise to new problems in optical and mechanical construction, in the handling and moving of the instrument, in its mounting and in its housing, and even in the care to be taken of it when not in actual use.

Telescopes, as we know, are divided into two general classes. One of these is the refractor, in which the parallel rays of light coming from a star, are brought to a fo-

cus by means of a lens. This lens must be achromatic, that is, it must consist of two lenses of unequal density, the second of which undoes the dispersion or color separation caused by the first without destroying its refraction, which is the essential function of a lens and which gives this type of telescope its name. As the dispersion caused by various kinds of glass is neither uniform nor even proportionate, is irrational as opticians call it, it is impossible in principle for one lens to undo perfectly the color separation of another, that is, it is impossible in principle to construct a lens that shall be perfectly achromatic and absolutely free from color, that shall not add to the image any color effect of its own. Hence all that an astronomer can require of an optician, is that he shall combine into a common focus certain two colors or spectral lines which he may select and which shall unite to form an image that is practically achromatic. The optician may thus succeed in producing an image whose visual or photographic distinctness leaves nothing to be desired, but whose coloring is so strong as to highly disappoint an unprofessional observer.

As this color effect increases with the size of the lens, there is good reason for the saying that the practical size limit of lenses has been reached. Moreover, as the achromatic lens has four surfaces to be ground instead of one, the expense of its construction is increased in proportion. However, as such a lens transmits more light than a mirror of equal size reflects, as the whole aperture of the lens is used without the obstruction of secondary mirrors or lenses, as a lens seldom deteriorates and is always ready for use, as the telescope is pointed directly at the object aimed at, and for other technical reasons, refractors will always remain in favor, and are actually preferred to reflectors by many professional astronomers.

The second class of telescopes is called the reflector, because the parallel rays of a star are reflected to a focus by means of a mirror. This mirror was formerly made of speculum metal, a certain alloy consisting of two parts of copper to one of tin, which however, when tarnished could hardly be repolished without injury to its shape. Modern mirrors are made of glass silvered on the outside. When this silver tarnishes it can be easily brightened or renewed. A mirror is much less expensive than a lens of equal size, and is superior to a lens inasmuch as it has but one surface to be ground, and this surface reflects all rays of whatever kind, visual as well as photographic, to a common focus, and is thus in principle as well as in practice perfectly achromatic. There is, therefore, no size limit. For these reasons the largest telescopes of a century ago were all reflectors. Herchel's largest telescope had an aperture of 48 inches, and

Lord Rosse's of 72 inches. Then as the making of large lenses progressed, refractors gradually forged to the front until they reached an aperture of 40 inches in the Yerkes telescope. Now reflectors are again increasing in size. The Harvard and Mount Wilson reflectors are 60 inches, and an order has already been given for a 100-inch on Mount Wilson in California.

In the Yerkes' telescope the moving parts weigh 20 tons. This includes the enormous counterpoise necessary to balance the 6-ton telescope. In the Mount Wilson telescope there is no counterpoise. Fully 95 per cent. of its 23 tons is taken off the bearings of the polar axis by a hollow disk of steel 10 feet in diameter and 2 feet thick, which partially dips into a castiron trough filled with mercury. This trough is so well made that there is a space of only about one-eighth of an inch between it and the steel disk. But even with this precaution the mercury in the trough weighs 650 pounds.

The dome which covers the telescope is of light steel construction. It is 58 feet in diameter. The walls are of sheet steel and are double, about two feet apart, the outer one serving merely as a protection against the heat of the sun. The dome for this same reason is overlaid with a system of steel pipes about two feet above the surface, upon which canvas may be stretched, while the inside is lined with granulated cork. During the day the dome is closed air-tight, and cool air, of the expected right temperature, is made to circulate about the great mirror. About an hour after sunset, 16 sheet-metal windows in the side walls, 12 trap doors in the floor, and the great slit 16 feet wide and 45 feet long, are opened together in order to equalize the temperature.

The design of the whole instrument, as well as the actual figuring of its great mirror, is due to G. W. Ritchey, from whose article in the April number of the *Astro-physical Journal* these items have been taken. The heavier iron parts were made by the Union Iron Works Company of San Francisco, but the final finishing, as well as the mounting, was done in the machine shop in Pasadena belonging to the Observatory.

No one can read Mr. Ritchey's account of his work on the mirror, which was published by the Smithsonian Institution in 1904, Vol. XXXIV, No. 1495, nor of his construction of a complete 24-inch reflecting telescope at the Yerkes' Observatory and of the exquisite photographs he secured with it, without feeling convinced that this giant 60-inch reflector is the crowning effort of his life, and that he, better than any other living man, will use it with a success worthy of himself and of the instrument.

WILLIAM F. RIGGE, S.J.

The catalogue of "The Wheeler Gift" of books, pamphlets and periodicals in the Library of the American Institute of Electrical Engineers, edited by William D. Weaver, with an introduction and descriptive and critical notes by Brother Potamian, Sc.D., Lond., Professor of Physics at Manhattan College, has just been issued by the American Institute of Electrical Engineers in New York. "The Wheeler Gift" consists of the very remarkable collection of electrical books made by the late Mr. Latimer Clark of London which Mr. Wheeler in his deed of gift rightly declares to be the most complete electrical library in the world. He adds that "there are among its 7,000 titles many books which are not to be found in either of the famous libraries with which it has been compared and there are even some of the earliest examples of printing." As will be readily understood this library is a distinct contribution to American science, and it was only fitting that the books should be properly catalogued and that the catalogue should call attention to the comparative value of the books and to the special feature of each of them to students of electrical courses.

The work of annotation has been thoroughly accomplished by Brother Potamian, and anyone who has to consult the catalogue will agree with the editor in the preface that "it is difficult to find terms in which to express adequately the debt of gratitude that the members of the institute owe to Brother Potamian for his devoted labor in their behalf as represented by the descriptive and critical notes accompanying the title entries of the catalogue." The catalogue is really a bibliographical history of electricity. Brother Potamian has made it a point to note in every case the works by Catholic clergymen that are of distinct value in the history of electricity, a fact not discoverable elsewhere.

Abbé Menon and Abbé Nollet who made the first experiments on the effect of electricity on animals and plants, Professor George Gordon, the Benedictine, who was the first to use a cylinder of glass in order to produce frictional electricity and who invented the first electric chime, Father Kircher, S.J., who wrote several striking books on magnetism, Father Divisch who almost at the same time as Franklin drew lightning from the clouds, Father Strada, S.J., who described a sympathetic telegraph by which friends using a pair of magnetic dials with letters on them were able to communicate at a distance, are typical examples. Many other interesting features of electricity were thus illustrated in the works of these clerical amateurs and professors in the science of electricity.

ECCLESIASTICAL NEWS

—The clergy and laity of the Archdiocese of Mexico have formed a society, modeled on the Conferences of St. Vincent de Paul. It will consist of active and honorary members; the former meeting fortnightly. The dues will be optional and secret, each member contributing what he pleases to the common treasury. The Patrons are Our Lady of Guadalupe, St. Joseph and St. Vincent de Paul. The visitation of the sick is a special feature. Several well-known medical practitioners have offered their services gratuitously. The society has the warm approval and support of Mgr. Mora, the Archbishop of Mexico.

—More than 2,000 friends gathered at the dock on May 20 to say good-bye to the members of the Alumni Association of the North American College, Rome, who headed by the Apostolic Delegate, Mgr. Falconio and Archbishop Farley, left to attend the golden jubilee celebration which will take place in June.

—The Brooklyn Navy Yard, the largest naval station in the country, was the scene on Sunday, May 23, of the annual military Mass for the soldier and sailor dead. The U. S. marines, sailors from the warships, delegations from the local militia, civic societies and civilians made up a congregation of 12,000 persons who were ranged twenty deep on the three sides in front of the temporary altar erected on the parade ground. The Rev. Eugene McDonald, U. S. N., Chaplain of the receiving ship Hancock, was the celebrant of the Mass. The Rev. John P. Chidwick, who was on the Maine when she was blown up in Havana harbor, now rector of St. Ambrose, Manhattan, was deacon, and the Rev. Matthew C. Gleason, Chaplain of the Connecticut, was the sub-deacon. The Rev. John F. Nash, rector of the Church of the Sacred Heart, whose parish includes the navy yard, was the master of ceremonies.

The Rev. John L. Belford, rector of the Church of the Nativity, Brooklyn, preached the sermon. He told the navy men and the members of the military organizations that peace cannot be hoped for as long as human nature is what it seems to be, but that it was the thing that a nation of the righteous must work for and keep.

—The Archbishop of Westminster has been invited to celebrate the pontifical Mass in the Cathedral at Rheims, on July 19, when the celebration in honor of Blessed Jeanne d'Arc will take place.

—It is proposed to complete the crypt in the Church of San Silvestro in Cassite, Rome, as a memorial to the late Rev.

William Whitmee, P.S.M., who was for many years stationed there. Cardinal Vanutelli, Archbishop Stonor and Archbishop O'Connell are at the head of a committee asking the English-speaking Catholics to become specially interested in this work.

—The Maryland Pilgrims' Association celebrated the 275th anniversary of the landing of the Calvert colonists in Maryland on May 23. An improvised altar was constructed near the Jesuit villa at St. Inigoes and solemn high Mass was celebrated in the presence of the Pilgrims and people from the surrounding country. The Rev. F. X. Brady, S.J., president of Loyola College, was celebrant. The sermon was preached by Father Matthews, of St. Inigoes. The procession from the steamer that carried Pilgrims from Baltimore was headed by a cross-embazoned banner. The Naval Academy band played and a large choir composed of picked singers from Baltimore churches sang the music of the Mass. Following the Mass there was a civic celebration in Old St. Mary's city. The address of welcome was delivered by C. S. Grason of St. Mary's and an address on "The Early Maryland Settlers" was delivered by Judge Charles W. Heuissler of Baltimore.

—A large tablet erected to the memory of the pioneers and explorers, Father Marquette and Louis Joliet, by the Franco-American colony of Chicago, Ill., was unveiled there, on May 17. It is set on the "high ground" where Father Marquette spent the winter of 1674.

—The Rev. John C. Burke, director of the mission work among the colored people, is vigorously promoting a scheme to secure one hundred thousand persons, each subscribing one dollar every year for a fund to erect and maintain schools and churches for the propagation of the Faith among the nine millions of colored people in the United States.

—The will of the late Rev. John Gruender, of Loose Creek, Mo., bequeaths \$25,000 to Archbishop Glennon for the new cathedral in St. Louis; and \$25,000 to the Immaculate Conception Church, of which he was pastor.

—On May 13 the cornerstone was laid of a new addition to the Sacred Heart College, Prairie du Chien, Wis., by the Right Rev. J. J. Schwebach, Bishop of La Crosse. Addresses were made by the Very Rev. Rudolph J. Meyer, Provincial of the Missouri Province of the Society of Jesus; the Rev. Rob. B. Condon, of La Crosse, and Mgr. Abbelen, of Milwaukee. The latter said: "Since my own college days which are now nearly fifty years past, I never more keenly regretted any event than the temporary closing of this college in 1838, and so you can imagine how joy-

fully I greeted its reopening in 1898, and how happy I feel over the cornerstone laying of the new building of a college which bids fair to be one of the finest and grandest of the entire Northwest." After speaking with enthusiasm on the education given in Catholic colleges, he encouraged the students to become, by their conduct, the advertisers of their Alma Mater and to bring it about that the new building might be soon too small for the numbers that flocked to the historical place, which was hallowed, if not by the footprints, at least by the very near approach of Father Marquette on his route of discovery.

—The largest diocese in the world is the Archdiocese of Mohilew, which comprises all Russia outside of Poland and the vast territory of Siberia. It has about a million Catholics, fifty thousand of whom are scattered over the thirty-five million square miles of Siberia. The Archbishop resides in St. Petersburg. Until recently Siberia has never had the benefit of a canonical visitation. It was therefore an important event when on April 30, the Auxiliary Bishop of Mohilew set out to visit the Catholics of Siberia. It means a journey across the continent of Asia. To invoke the protection of the Almighty for the perilous undertaking a pontifical High Mass was celebrated, attended by the clergy and all the prominent Catholics of the city. A large crowd assembled at the railroad station when the Bishop with his companions boarded the train. The government put a parlor car at his disposal for the whole trip.

EDUCATION

A very important innovation has been made for the "Abitür," the final examination of the Prussian Gymnasium. Those who know of the rigor with which this greatest act in the life of a Prussian student was carried on will be surprised to learn the way in which "compensation" of the different branches is now permissible. The new regulation says: "The examination is passed if the average results obtained in the obligatory branches is pronounced 'satisfactory.'" The board of examiners is free, however, to use their own judgment in accepting satisfactory results in optional branches as compensation for deficiency in obligatory branches.

Marquette University, Milwaukee, Wis., will have a summer school opening on June 28. The courses will include elementary history, elementary mathematics, French, German, general chemistry, analytical chemistry, higher mathematics, drawing and surveying. Instructions will be given in day and night sessions, and the students may enroll in both. The summer school will last eight weeks.

ART

At the Colony Club owners and dealers have arranged several salons of eighteenth century French art. Great interest attaches to the objects loaned by members as many of them come from the Royal Palaces of France and a few bear the monograms of Louis XVI and Marie Antoinette. Tapestries, furniture, and *bibelots* predominate, but sculpture by Houdon and panels by Boucher appertain to the fine arts.

Twenty-one Tanagra figures, donated by Mr. A. A. Healy, are to be seen at the Brooklyn Institute. Coming in great part from the Lecuyer sale (1905) and having been catalogued by competent authorities, they are probably authentic—a fact of which one may sometimes doubt concerning Tanagras. There is a great fascination about these lovely little forms, with their sharp edges rubbed off and their rare plastic impressions. Some have traces of polychrome decoration. In the groups of boys and girls at play, the very breath of their own poets seems to sway the beautiful Greek heads to rhythmic movement and to wave among the fluttered draperies.

ECONOMICS

Forestry is attracting wide attention among the schools of the United States. Not only have many colleges and universities introduced courses and even professional schools of forestry, but elementary phases of the subject have been introduced into hundreds of the graded and high schools, and teachers give enthusiastic reports of the success which is attending the new study. Public school teachers say that they have found in it a subject interesting to children, and one which furnishes much attractive, tangible material to work upon, developing the child's observation, and being at once acceptable to the young mind, and most practical.

Plans and specifications have been adopted for the "Phipps Institute for the Treatment and Cure of Tuberculosis" which will soon be built in Philadelphia and for which Henry Phipps of New York has given \$1,250,000. The new building will be the best institution in design and equipment for the treatment of tuberculosis in the United States. The plans selected by Mr. Phipps and Dr. Flick provide for a structure unique in architecture. It will be three stories in height and constructed on the receding style, thus providing balconies on which patients may be kept outdoors, and each floor so exposed to the light that the light and ventilation of the floor below it will not be shut out or interfered with.

The entire front will be thus terraced, with a large roof garden crowning the structure. Dormitories for the nurses will occupy one of the wings and a museum and lecture room will be placed in the other. A garden will surround the institute. The laboratory will be equipped in the most complete manner and facilities for investigation provided which will bring men prominent in various branches of medicine from all parts of the world.

LETTERS TO THE EDITOR

To the Editor of AMERICA:

At the recent meeting of the Catholic Union of Missouri, held in St. Louis, a resolution adopted at a meeting of St. Anthony's School Society of that city on May 2, 1909, was introduced to the effect that each congregation should establish a school society for the purpose of raising a fund, "by means of monthly contributions, gifts and legacies, eventually to make the parochial school practically a free school. The school society, however, should not attempt to meddle in the administration of our parochial schools."

During the debate on the resolution, Mr. Gustave L. Gortz, of St. Louis, laid before the delegates a comparative statement of the cost of conducting the public schools of St. Louis and the parochial school of Sts. Peter and Paul's congregation.

The report for the Sts. Peter and Paul school is for the year ending April 1, 1909, and shows an enrolment of 1,203 pupils, divided into nineteen classes. The salaries paid were to

Two Brothers of St. Mary @	
\$375.00	\$750.00
Twenty-three Sisters Notre Dame	
@ \$300,000	6,900.00
Expenses for janitor, coal, light,	
taxes and insurance.....	2,762.00
Total	\$10,412.00
The per capita cost for each child was	
\$8.65.	

This does not include the capital invested in buildings, amounting to at least \$150,000, nor an indebtedness of \$12,000, with interest accruing.

Of the 1,203 children enrolled, 295 were unable to pay for tuition, leaving 908 pupils who paid on an average fifty cents per month, or \$5.00 annually, amounting in all to \$4,540. Deducting this from the expenses, \$10,412, there was a deficit of \$5,872, to be covered by the congregation.

"Comparing the cost of maintaining Sts. Peter and Paul's Parochial Schools with the public school system of St. Louis," said Mr. Gortz, "I take the fifty-ninth report of the Public Schools of the State of Missouri for the year ending June 1, 1908, and on page 80 find: 'Children enrolled in St. Louis during the year, 86,877. Sal-

aries paid, \$1,870,223.80; per pupil, \$21.52. Incidental expenses, coal, insurance, janitors, taxes, light, etc., \$635,728; per pupil, \$7.32. Total per pupil, \$28.84. This would make for 1,203 pupils, the number enrolled in Sts. Peter and Paul's School, \$34,694.52, whereas this school is run at an expense of \$10,412, a difference of \$24,282.52 over and above our cost.

If we had to pay salaries like those paid to teachers of the public schools and the heavy incidental expenses, we should have to close our parochial schools. Fortunately the Catholic Church has, for the training of the children, religious orders whose members take the vows of chastity, obedience and poverty, and while she has these devoted teachers there will be no danger of closing our parochial schools on account of the cost."

The resolution was unanimously adopted.

A comparison between the cost of the parochial and the free school system, based upon the Census of 1899 for the State of New York was made a short time ago by His Eminence, Cardinal Gibbons. The value of the school property, computed by the average attendance, was \$117.00 per head; the cost of instruction, \$21.00 per head; including the incidental expenses, \$38.86 per head. The Catholics of New York as well as in all parts of this country pay their share for the maintenance of the public schools, besides educating 1,300,000 children in their parochial schools, without any aid whatsoever from the State. Taking New York's figures of cost of public schools as a basis, the Catholics save the country annually \$50,000,000, or enough to build five men-of-war of the Dreadnought class. "And," says His Eminence, "if we take into consideration the value of the school property, estimated on that of New York, the Catholics have saved the country \$1,000,000,000 alone since the Civil War by taking care of their own schools." S. L. M.

To the Editor of AMERICA:

I am heartily in accord with the substance of an article in your last issue on Children's Missions. Having had some experience in this species of work, I willingly add my quota in assisting to make so valuable a work known. Perhaps an outline of the method pursued in a triduum for children may be of interest.

The children are on the ground for the half past eight o'clock Mass, and remain until three, or half an hour later, during which time they are carried through five or six meditations or instructions. The first exercise takes place immediately after the Mass, and it sets the little ones talking and asking countless questions.

"How many in this church, if all died now, would appear before God with a title to Heaven?"

Then comes the explanation of "title;" their father's title to houses and land; and how these titles are kept in safes, and how men are employed by the insurance companies to examine titles and report if they are bad.

From this pass to the manner in which God generally gives a title—the baby is brought to the baptismal font, and here follows a description of the ceremony of baptizing, and then of the infusion of grace with the three precious jewels—Faith, Hope and Charity. A word about these three virtues and how the title may be lost leads the little ones to enquire if they have lost their title to Heaven. This instruction sobers children.

The End of Man and the End of Creatures come next, and the children are made to see that nothing in the world can impart the rest and happiness for which they crave. Since nothing in the world can give happiness we turn to God and find out that He has shown people, both young and old, that there is just one way of securing perfect happiness, that is, by believing things, doing certain things, and by using certain helps. Here follows a series of questions: What things are to be believed? Why? What things must be done? What helps must be used? The children learn that the Creed tells us what to believe; that the Commandments tell us what to do; and that prayer and the Sacraments are the great helps. Three instructions on the Creed are given. Article after article is taken up and many sins against Faith are pointed out.

There are many ways of doing this interestingly. One will take a boy on his way to school. A tall gentleman meets the youngster and asks what he is studying. Then may follow a skilful dialogue. Some questions are put to the children before they leave for recess, and during that time they strive to get the answers. After the Creed has been well explained, meditations or instructions are given on the sin of the Angels, on our First Parents' sin, the sin of a boy, or a girl, who deliberately misses Mass on Sunday and dies suddenly. Then follows the practical conclusions which must be couched in language easily understood by the children. The Commandments are taken up one by one, and the Second, Third, Sixth and Seventh emphasized.

Two meditations on Hell are given; one with proof from Scripture, insisting upon the fact that what God says is so, no matter what any man may say to the contrary; a second, an application of the senses, where much of the Creed is repeated. Here the sins against the Fourth and Sixth Commandment are insisted upon.

I will continue the subject later.

A. B. C.

WHAT IS SAID OF AMERICA

. . . I beg to thank you sincerely for the copies of your new paper, AMERICA. I have read the first numbers with much interest, and I desire to congratulate you on the success which has attended your new venture. AMERICA is worthy of its name, and will, I am confident, not only continue the good work of its predecessor, but surpass it in usefulness and influence.—*His Excellency, The Most Reverend Diomede Falconio, Apostolic Delegate, Washington, D. C.*

. . . The undertaking will result in much good to the cause of holy religion.—*Rt. Rev. H. J. Alerding, Bishop of Fort Wayne.*

. . . AMERICA promises to be a very important and useful publication, and I hope it will do much good, and prevent much evil in correcting error, and setting forth the truth in its true colors.—*Rt. Rev. T. Heslin, Bishop of Natchez, Miss.*

. . . His Lordship is most pleased in seeing, by this first number, how fully your review, true to its program, will meet a want of the country, and how mightily it will help to create a plain and correct Catholic opinion.—*Secretary, Rt. Rev. A. X. Bernard, D.D., St. Hyacinthe, Quebec.*

. . . The *Messenger* was a very instructing publication, always treating of very important subjects, but you could not extend yourselves, and touch on the many important matters of the day. I congratulate you on the selection of the name, AMERICA; it will attract and move the non-Catholics to read it, and it will nullify the excuse of many lukewarm Catholics whose usual criticism of the average Catholic periodical is "There is nothing but religion in it."—*Bishop Verdaguer, Laredo, Texas.*

. . . The spirit and temper of the new weekly are admirable, while in contents and form it leaves little room for improvement. It is destined to wield an exceptional influence once its editorial machinery is in good working order, and it has had time to profit by the advice or suggestion of experienced friends. It ought soon to reach regularly every hamlet in our land as an excellent Catholic newsletter, and a sane and helpful commentary on current events and ideas.—*Thos. J. Shahan, Pro-Rector Cath. Univ.*

An excellent earnest of good things to come.

THOS. F. WOODLOCK. *New York.*

. . . I am only too pleased to avail myself of the privilege of having your new periodical sent to me.

Yours truly,

JESSIE M. H. BREWER, (Mrs. D. H.)
16 John St., Brookline, Mass.

Wishing you every possible success in this new undertaking and a long and prosperous life to our young AMERICA.

Yours most sincerely,

BROTHER CYRIL,
Assumption Community, Xaverian Brothers, East Boston, Mass.

. . . We are glad you have completed your arrangements for this new magazine, and hope your labors will be crowned with much success.

Very respectfully yours,

SISTER M. ALBERTUS,
Tyler School, Providence, R. I.

. . . I am delighted to become a charter subscriber, and wish you the greatest possible success in your new undertaking.

Very sincerely yours,

MRS. JOHN DEVLIN,
25 East 128th St., N. Y. City.

. . . It takes time and brains to help AMERICA. I have neither. Pass on. Did you ever see people suddenly fall asleep during a penny collection?

BROTHER HENRY.

Honolulu, S. I.

. . . I am very much pleased with it, and I shall look forward to every number with anxiety.

REV. EDMUND BASEL, O.S.B.

Farmingdale, L. I.

. . . Allow me to congratulate you upon the publication of your new review, AMERICA.

JAMES CLARKE.
New York.

. . . His Lordship sends his best wishes and blessing for the success of the new review.

A. J. LEYES,
Secretary, Bishop of Hamilton, Canada.

. . . You have made a fine start, and there is not a shadow of doubt in my mind but that you will make good your splendid promise. I would love to see your esteemed journal in every Catholic home in the English-speaking world.

REV. JOHN F. MULLANY.

Syracuse, N. Y.

. . . One thing that attracts most is the paragraphs, and the headlines. A busy man dislikes a solid print like the pages of a book. We wish some windows in the text.

REV. JULIUS E. DEVOS.
Chicago, Ill.

. . . I rejoice that we have at last a first-class and representative Catholic periodical. Its publication will be an epoch in the history and progress of the Church in America. RT. REV. M. F. BURKE, D.D.
Bishop of St. Joseph.

. . . I have read AMERICA, and say with my whole heart: "May God bless you and AMERICA." As a missionary, I know that the priests and people of our country were starving for the new food it gives.
C. M. RUENTO.

Oakland, Cal.

. . . No. 2 is far in advance of No. 1. May God prosper the work..

J. A. DOONAN, S.J.

Washington, D. C.

. . . I congratulate you that the first issue of AMERICA, as well as the subsequent numbers meets every just expectation. We have waited long for a paper of this high class and character.

WILLIAM J. ONAHAN.

Chicago.

. . . I have succeeded in getting the public library to subscribe for it.

WILLIAM D. HICKEY.

Dayton, Ohio... Pastor, St. Joseph's.

. . . Monday being the day when I received the first copy was a particularly beautiful day, and as I took up the review, the words of Sam Adams to John Hancock on the 19th of April, 1775, occurred to me, "What a glorious morning is this for AMERICA!" May it prove equally so in this case.

H. S. CARRUTH.

Dorchester Center, Mass.

. . . I congratulate you in giving to the American people a high-class Catholic weekly, worthy of our Faith and traditions.

T. P. MCGOWAN.

Portland, Me.

. . . You must make it show the high-water mark of Catholic journalism,—yes, of all journalism..

REV. J. T. DURWARD.

Baraboo, Wis.

. . . I have received and appreciated very highly the first two numbers of AMERICA.
REV. P. A. ARCHAMBAULT.
Montreal.

. . . The articles are timely and most instructive. God speed your great work.

REV. ODILO OTOTT, O.S.B.

Atchison, Kan.

. . . I find AMERICA a most welcome companion.

P. LOUIS FOX.

The Boston Globe.

. . . The weekly, like other things long coming, will surely prove to have been worth waiting for.

MATTHEW P. TULLY.

New York.

. . . Its substantial meaty interior is full of healthy and nutritious mental bread,—a veritable "Literary Digest," with the objectionable features of the latter eliminated.

REV. EDWARD BARRY, S.J.

. . . I greet AMERICA with a very hearty welcome, and sincerely hope, that it will prove an unparalleled success in the extension of truth, the removal of prejudice, and the promotion of the greater glory of God.

REV. EDWARD H. AMSINGER.

The Catholic University.

. . . I received the first number of AMERICA, and congratulate you on your initial success.

RT. REV. AURELIO TORRES, D.D.

Bishop of Cienfuegos.

. . . Your first number is admirable. I wish you every success in your enterprise.

REV. M. M. HASSETT, D.D.

Harrisburg, Pa.

. . . We are all delighted with AMERICA.
REV. J. P. SCHLEUTER, S.J.
Boston, Mass.

. . . However much I shall miss the Messenger, I am delighted to receive AMERICA.

REV. B. J. FROEGEL.

Brighton, Colo.

. . . I am extremely delighted at the appearance of this weekly. It will be the powerful Catholic organ of this country. It is something we sorely stood in need of.

REV. T. M. HANSELMAN.

Jamaica, N. Y.

. . . AMERICA is just the kind of publication that I have been wishing for, and I am sure, judging from the interest shown here in your publication, it must prove to be a successful undertaking.

B. G. TRAUDT,

*Chancellor, Archdiocese of Milwaukee.
Milwaukee, Wis.*

. . . AMERICA furnishes substantial, varied and most interesting information, just what we want, the best of everything in one review. Social and religious questions are treated with a non-biased, and non-prejudiced mind that must appeal to all sincere hearts. It is destined to bring light and truth to many quarters still in the dark.

BROTHER NEIL.

Montreal.

. . . I am very much pleased with the copy received. It is just the kind of a review that I have been hoping to see published in the interests of Catholic principles, and I hope and pray that the intelligent Catholics of America will appreciate AMERICA so well that they will give it the largest number of subscribers of any review or magazine in America, and by so doing help you to make it the most influential review in the English language.

E. BASSETT.

Linlithgo, N. Y.

. . . It is a great pleasure to me to hear people talk so confidently of the success of AMERICA. The Catholics of the United States need such a paper, and they will have it in AMERICA.

REV. DAVID B. WALKER, S.J.

. . . I am delighted with the movement, and will do all in my power to help your paper, for I believe it is one of the needs of our people, and destined to do unlimited good.

REV. EDWARD MALLEN.

St. Joseph, Mo.

. . . Best wishes for the success of your noble and grand work for the diffusion of true Catholic principles.

RT. REV. N. Z. LORRAIN, D.D.,

Bishop of Pembroke, Ontario.

. . . The much needed Catholic review, AMERICA, is a valuable acquisition to the English literature of this country. It supplies the great need felt alike by the clergy and laity of a wise and able discussion of the grave and important questions of the day.

RT. REV. A. VAN DE VYVER, D.D.

Bishop of Richmond.

. . . In this broad land of ours and among Catholics, it is my belief that your review can be made the most influential one of our day for the dissemination of truth, be it of fact or doctrine.

REV. J. F. REILLY.

Elkader, Iowa.

. . . This is a step deserving encouragement.

REV. A. C. ZOELLER.

Raywick, Ky.

. . . Allow me to congratulate you upon the initial number of AMERICA. I read it with the greatest pleasure and profit, and wish it all possible success.

RT. REV. MGR. JOSEPH FRERL.

New York.

. . . The first number of AMERICA is certainly splendid.

JAMES NOLAN.

The Tidings, Los Angeles, Cal.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

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JUNE 5, 1909

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No. 8

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CHRONICLE

New Biblical Institute at Rome.—By cable from Rome, dated May 31, AMERICA learns that a Bull has been published establishing an International Biblical Institute to replace similar foundations of Pope Leo XIII. The Bull goes on to declare that the object of the new Institute will be the right direction of studies so as to form able writers and professors on all biblical matters who will combat and refute the errors of Modernism; further, the Bull suggests various practical measures, such as the starting of a Biblical Library, the giving of public conferences, the publication of popular scientific works, as being within the scope of the new Institute. The rector and professors are to be chosen by the Pope, and the rules, students and curriculum of studies are to be subject to Papal sanction. The new Institute is to be entrusted to the Fathers of the Society of Jesus, in connection with the Gregorian University.

According to rumor the first rector will be the Rev. J. C. L. Fonck.

Home Review of the Week.—The Senate disposed of the sugar and tobacco schedules of the tariff bill. Much difficulty is found in pushing the bill to a conclusion. Because of the strife engendered during the discussion, party discipline seems helpless to expedite legislation. A special meeting of the Finance Committee was called to devise means to hurry action on the bill.—Members of the Senate sharply criticized Germany's move to influence tariff legislation. Senator Aldrich,

especially, characterized the efforts of Germany to sway legislation by supplying anonymous information as to wages paid to German workingmen "as impertinent to say the least." Count von Bernstorff explained Germany's action: "As I understand the matter, the American Ambassador in Berlin last December requested my Government to have the German Chambers of Commerce, which are official bodies in Germany, provide certain information concerning German wages for the Ways and Means Committee of the House of Representatives. Accordingly, this information was provided and sent to the State Department through Ambassador Hill." Evidently the Senators uttering the strictures were unaware that the information of which they complained was strictly official, and that it had been transmitted as confidential matter to Congress after it had been specifically requested by representatives of that body."—Patten's May wheat deal closed last Saturday with price held firmly at \$1.34 throughout the session.—Fifteen persons were killed in a tornado that devastated the Oklahoma towns of Key West and Depew. Many more were injured. Floods caused by a deluge of rain added their terrors to the situation.—A conference on the status of the American negro, called to meet in New York City on Monday last, met with opposition from several prominent men who were asked to give their support. Seth Low voices the general reason of their opposition: "I like always to emphasize the great progress made by the colored race since their emancipation, but I cannot think it helpful to emphasize only the points of offense."—George Young, commercial secretary of the British Embassy in

Washington, published a report based upon investigations made in the United States and in Argentina, Chile, Uruguay, Australia and New Zealand, the main sources of the English meat supply. The report throws light upon the efforts of Chicago packers to organize a world meat trust. It is reported that if the existent high prices of meat continue without better reason than has been given thus far, the Beef Trust will be called upon to explain to the Government why it has continuously advanced the prices of beef since January without corresponding advances in the price of cattle.—In his speech at the opening of the Exposition at Seattle, Mr. J. J. Hill joined issue with what is vaguely known as "our complex civilization." "We have complicated our educational system," he said, "and made it superficial. The just complaint everywhere is that there is no thoroughness, no wholesome mental discipline for the young. . . . We have complicated our industrial organization at both ends of the scale until the great middle class which represents labor uncombined, a fine energy, and modest accumulations of capital, finds many of its rights invaded or destroyed. And we complicate all these complications by incessantly passing more laws about them."—The middle-class Philadelphian whose modest accumulation of capital does not afford a motor car, is having some of his rights invaded just now by the strike of the employees of the Philadelphia Rapid Transit Company. The latest report announces a sympathetic strike on the part of the power-house engineers and firemen to enforce the demands of the motormen. On the whole the public sympathizes with the men, all the more because the company recently abolished six for a quarter tickets.

New Census Director.—"On account of conditions existing and likely to continue" in the bureau, S. A. North, Director of the Census, has resigned, and his successor has taken over the duties of that office. It might be opportune and practical to impress on the new incumbent that Mr. North's idea that the Catholics of the United States consist only of "all who are entitled or privileged to participate in the ordinance of Communion," as he put it, is a very erroneous one, and that if the present director desires to have his coming census tables complete and reliable it will have to be revised in accordance with a more canonical interpretation of what constitutes a Catholic in the eye of the only authority competent to give an exact decision on the issue.

The Georgia Railroad Strike.—As announced in last issue, Mr. Neill, Federal Commissioner of Labor, went down to Atlanta and Augusta in the hope of adjusting the difficulties that tied up all traffic on the Georgia Railroad, suspended the transmission of mail and caused much disorder and commercial loss. This, together with the fear of Federal interference enabled Mr. Neill to effect a settlement. The terms have not

yet been published, but it is understood that the strikers resume work on former conditions except that white firemen will in all cases have precedence over negroes. Further details will be decided by arbitration. The original demand was an increase of wages, but Mr. Ball, the Canadian labor leader, failing in this, and learning that Gov. Smith of Georgia floated into office on an anti-railroad and anti-negro platform, raised the anti-negro cry and thus secured a doubtful victory. It is feared that the Firemen's strike preludes a movement to drive the negro out of the industrial as well as the political field. That this is not the universal sentiment in the South is indicated by the statement of Judge Hammond of Augusta, Ga., appealing to the white men of the South for a fair chance for the negro.

Co-Partnership in Collieries.—The name of Sir Christopher Furness, M.P., has long been happily associated with co-partnership in the ship building business at the Hartlepoons. He and his associates have now secured the Wingate Colliery (Durham, England), and his proposal is that the officials and men employed in the mine should subscribe for one-fourth of the shares, payment to be made by a five per cent. reduction from their wages. The labor co-partners are to participate to the extent of their shareholdings in the profits of the company. The Colliery is to have a Council composed equally of representatives of the directors and employees to settle all matters of controversy. Whatever be the immediate result of Sir Christopher's efforts, his action is commended as giving form and substance to a new and better spirit between employer and employee.

Protecting Immigrants.—New York used to have a State board that was charged with the care of aliens landing here. The courts decided that this was infringing on the Federal domain, so its duties lapsed when the supervision of the incoming thousands was taken over by the Washington officials. Recently, however, there has been a State Immigration Commission investigating in this direction, and its report asks for the establishment of a State Bureau of Immigration and Industries, which it believes would be a cure for all the social and economic evils now threatening the morals and prosperity of the new arrival. One member of the commission, Edward B. Whitney, however, protests that such a bureau is unnecessary. The report alleges that last year 19.9 per cent. of all persons confined in penal institutions of the State were unnaturalized foreigners; and that they also made up 24.4 per cent. of all the inmates of the State Insane asylums; and 10.4 per cent. of those in the charitable institutions.

German Markets Closed to American Meat.—Evidently the ambition which American packers have cherished of regaining the rich annual trade which formerly they enjoyed in Germany will not be realized.

The latest reports affirm that the Kaiser's Government under no circumstances will consider letting down the bars which now shut out American meats. There is at present a tax amounting to an average of $4\frac{3}{4}$ cents a pound on meat entering the German markets. This is largely made up of heavy inspection charges at the German port of entry. The Teuton authorities insist upon a rigorous microscopical inspection in their own entry ports, regardless of the fact that the meats arrive with the United States Government inspection certificate already on them. This tax, of course, is prohibitive, and the American packing trade has, in consequence, almost disappeared. Should Germany consent to grant any favors, these will, reports declare, take some other form than relaxation of the prevailing exclusion laws against American meats.

Scholastic Ideals.—Professor Isaac Franklin Russell, who is one of the leading Methodist laymen in this vicinity, and has been for a number of years one of the faculty of the New York University Law School, spoke on May 29, at a conference held to discuss athletics in schools and colleges. The professor is a college man himself, but he is evidently far out of touch with the trend of "education" in colleges to-day. "Athletics have captured the boy," he said, "and it's high time for a revival in secondary schools and colleges of high scholastic ideals. Young men go to college in these days to have a good time and for the family and social distinction that comes from academic associations. They are not hard pressed by study, and they find themselves bound, as it were, to enter into student 'activities,' so called, no doubt to distinguish them from pursuits of learning, which on the whole are regarded from the student viewpoint as the statics rather than the dynamics of college life.

"Physical exercise has its great place. But all must deplore the excessive devotion now paid to competitive athletics. The men who should exercise daily in the gymnasium are not there. The apparatus is monopolized by athletic experts preparing for exhibitions. These men amount to little in later life. Moreover, they imperil health, and particularly the normal action of the heart. No permanent benefit results to general health from hardening the muscles of the shoulders and arms. Many a man, like Senator Evarts, has honestly ascribed his long years to the fact that he took no exercise."

Belgium Is Disappointed.—Early in February news was cabled to Brussels that favorable action would be taken by Congress in response to the invitation extended to the United States to participate officially in the Brussels international exhibition next year. Then, a few weeks later, came the cable that Congress had rejected the measure making a grant for the organization of an American Section; consequently there would be no national recognition on the part of the mighty industrial

empire of the new world of Belgium's great economic and industrial achievements. The decision has caused widespread disappointment in Belgium, as it had counted upon a fine showing on the part of the United States to enhance in every way the commercial *entente* between Belgium and this country.

A Lesson from Jamaica.—Sir Sidney Oliver, Jamaica's Governor-General, has written a work entitled "White Capital and Colored Labor," which is an indirect condemnation of the American treatment of Negroes. He points out that while the English in the West Indies have demonstrated to the negro that they are his superiors, they have not dinned it into his ears by perpetually expatiating on his inferiority. Insistence on the negro's inferiority prevents his good qualities from getting a fair chance, and arouses his worst passions. He urges courtesy as essential to the proper treatment of the negro.

News From Italy.—A cable despatch to the *Sun*, May 31, states that Premier Giolitti has rebuked the attitude of the Socialists towards the Church. They had made violent attacks on the Church and in self defence the priests had urged their flocks to vote against anti-clerical candidates. It was grossly illiberal, says the Premier, to denounce any section of the nation because it voted as it chose.

Apropos of our Austrian correspondence in this issue of AMERICA, news comes from Rome, May 31, of violent speeches being made in the Chamber of Deputies expressing distrust of Austria and appealing for preparations against the foreigner. The speeches, it appears, made a great commotion and were editorially endorsed by the *Messagero*. The *Messagero*, however, does not favor the Government, but has republican tendencies.

The streets of Messina will not be clear for four months yet. The plan of the new town has not yet been completed, hence no houses have as yet been built. The people are living in temporary huts or clamoring for shelters of any kind.

The Situation in France.—The strike of the Postmen is over—it closed as expected, with a victory for the Government. It failed, says the general verdict, because the Government had taken strong measures and was fully prepared to meet it. It failed, say the men engaged, because the plan was immature. It failed, as all can see, because there was lack of decision in the ranks of the employees themselves; for while some among them, chiefly the leaders, were pushing on to Socialism, others, and these were in the majority, had no mind to turn to Socialism or to revolution, but merely desired to vindicate their rights against the encroachments and vexations of Clemenceau's government. The press is unanimous in placing the responsibility for the strike on the Government, and all seem agreed, too, in

the view that the difficulty has passed but for the moment. Better plans and more resourceful measures will be prepared for another test of strength by the men defeated for the time being.

The Venezuelan Congress.—The proposed scheme of business to come up in the session of the Venezuelan Congress which reassembled last week for the first time under the administration of President Gomez, is published. It provides for a liberal revision of the Constitution and a series of laws modifying the position of foreigners in the republic.

Irish Affairs in Parliament.—While Mr. Asquith spoke warmly in favor of Mr. Redmond's Removal of Catholic Disabilities Bill and it passed a second reading by a narrow majority, his action finally tabled it, for the present. The bill authorizing the visitation of convents was refused admission. The discussion on Irish Old Age Pensions drew from the Government the frank admission that the charges of fraud were false and unfounded and the absence of records up to a certain period rather militated against the Irish poor than otherwise. Many deserving people were denied pensions for want of documentary evidence. The budget continues to be warmly discussed in and out of Parliament, and the Dreadnought scare helps to weaken the attacks of the opposition. A circular from the British Naval League, urging further Dreadnoughts on the ground that "we cannot rest at nights for fear of German invasion," drew a reply from Mr. Wm. Redmond, M.P., which explains the Irish attitude. Ireland, he says, needs not Dreadnoughts, but modern fishing boats to enable her fishermen to keep some of the fish that are stolen by English trawlers. Germany does not disturb her sleep. German invaders would probably restore her harbors which England has allowed to decay. A section of the Aldrich Tariff measure, increasing the duties on salted mackerel, is resented in Ireland. It is said that salted mackerel is almost an exclusively Irish industry, that taxing it protects no American industry, and that if Irish Americans are as powerful as Mr. Cummings, the Hibernian delegate, says they are, they should have it withdrawn.

Congress of Science.—London gave cordial welcome last week to leading scientists from every corner of the earth. They came to attend the seventh International Congress of Applied Chemistry, which closed its deliberations on Wednesday last. The American contingent in attendance, headed by Dr. Wiley, of "Pure Food Law" fame, numbered upward of one hundred men eminent in chemistry. Sir William Ramsay presided at the various sessions.

Zeppelin's Airship.—Count Zeppelin's successful flight of nine hundred miles in thirty-eight hours lifts

the aerial navigation question from theory to actual fact. The unfortunate accident of the collision with the tree at Göppingen when making a descent for a fresh supply of benzine does not take away from the Count's success. "Aerial navigation is in its infancy. Passing mishaps cannot discourage it," said he after the accident. Nine hundred miles is a lusty flight for an infant, and if the bull may be pardoned it looks as if airships have come to stay.

Change of Ambassadors.—The Ambassadors of France and Russia to Turkey have been recalled by their respective governments. The reason of their recall is apparent since both were supporters of the old Hamid regime against the Young Turks. The retention of M. Constans in particular would be impossible, owing to the difficulties he has had with the Young Turks.

New Rector of Catholic University of America.—The Very Rev. Thomas Joseph Shahan, D.D., has been appointed rector of the Catholic University at Washington by papal Brief. The new rector was born in New Hampshire fifty-two years ago; he received the degree of Doctor of Divinity in Rome in 1878, studied at the University of Berlin and later at the New Sorbonne and Institut Catholique of Paris. This is the first time in the history of the Catholic University that one of its professional staff has been chosen as rector.

Japan.—During the year 1906, the number of divorces registered in Japan was 65,500, a daily average of nearly 200, or 18½ per cent. of the total number of marriages. The principal cause of these divorces is domestic bickering and disagreement brought about by the conflict between the old and new ideas—Japan had at the close of 1908 as many as 890 foreign Protestant missionaries, 400 native ordained ministers, 700 native helpers and 395 native bible-women. In regard to converts, the returns generally set them down as about 60,000. Foreign Protestant missionaries do not get along well with the Japanese; they ignore the religion, history and customs of the country and do not acquire the language well enough to be acceptable speakers. Many missionaries do not treat the Japanese as equals, hence constant friction. It may be also said that the foreign missionary is a mere paymaster, generally very lavish in expenditure, while it is also a fact that he has often been imposed upon by unfit helpers. The foreign missionaries, on the other hand, find that the native helpers entertain a too high opinion of themselves, are over-sensitive, ever seeking their own petty interests, and above all that they lack self-reliance and display little aggressiveness. The final solution of the problem will very likely be that the foreign missionary must withdraw to the cities and large towns or return home. The natives prefer to listen to their own preachers and will have no others.

QUESTIONS OF THE DAY

Bishop Grafton's Vain Plea for his Orders

A writer in *The Churchman*, May 15, cites with approval an argument of the Episcopalian Bishop of Fond du Lac, Mich., in defence of Anglican orders. Here is the citation: "The answer I gave (for the validity of our i. e., Anglican orders) was that of Christ, 'By their fruits ye shall know them.' I cited the effect of our sacraments seen in the increase of grace, on all those who had joined us from the world, and the lack of such advance, according to their own testimony, of many who had gone from us to Rome. The marvelous spiritual vitality of the Anglican Church in the last 300 years, assaulted as it has been within and without, and the rise in it of the religious life, is a demonstration of the efficacy of our sacraments."

This proof of the validity of Anglican Orders is in brief, that the fruits of sanctity as shown in the holiness of Episcopalians in general can be explained only by the admission of a valid priesthood among them. If this argument proves anything it proves too much, for Baptists and Methodists, Presbyterians and Quakers, to say nothing of Unitarians, may appeal to a like spiritual vitality; yet they claim no priesthood, no Apostolic succession and explain whatever sanctity their church or its members possess without any reference to orders or sacraments. There are men who see "higher and nobler vestiges or semblances of grace and truth in Methodism than there have been among Episcopalians," who go "to Wesley and such as him" if they wish "to find the shadow and the suggestion of the supernatural qualities which make up the notion of a Catholic Saint."

The Protestant Episcopal Bishop of Fond du Lac is unfortunate in his appeal to the text, "By their fruits ye shall know them." It is the very text which St. Augustine uses against the schismatic Petilianus. Properly understood and taken in the context, the text indicates the signs by which the sheep shall recognize the true shepherd from the hireling and not the marks which point out the true fold. Christ said, "Beware of false prophets which come unto you in sheep's clothing, but inwardly they are ravening wolves; and ye shall know them by their fruits." And it was by this sign that Augustine recognized the schismatic Petilianus. "If you should ask of me by what fruits we know you to be ravening wolves, I bring against you the charge of schism, which you will deny, but which I will straightway go on to prove; for as a matter of fact, you do not communicate with all the nations of the earth, nor with those churches which were founded by the labor of the Apostles."

How awkward would be the application of this text in its legitimate sense to the Bishop of Fond du Lac and his confreres among the Episcopalian Bishops! You are not

shepherds, says St. Augustine, but ravening wolves, and the proof is because you have cut yourselves off from the Church of the Nations. The Bishop boasts of the marvelous vitality of the Anglican Church in the last 300 years, but, waiving the question of heresy, it is clearly schismatical; it is not Catholic; its sole expansion during that period of 300 years has been within nations that owe or once owed allegiance to the British Crown. The ordinary graces communicated with greater or less prodigality to all mankind—for God "will have all men to be saved and to come to the knowledge of the truth"—it has, but to the presence of these extra sacramental graces it cannot appeal in proof of its Apostolic Succession, or of its inherent sanctity or the certainty of its priesthood, as even Russian schismatics may do, much less can it claim to be the One, Holy, Catholic, and Apostolic Church.

"What does it profit them," says the Bishop of Hippo, addressing earlier schismatics, "if they have both the voice of angels in the sacred mysteries, and the gift of prophesying as had Caiaphas and Saul? If they not only know but even possess the Sacraments, as Simon Magus did, if they have faith, as the devils confessed Christ, if they distribute of themselves their own substance to the poor, as many do, not only in the Catholic Church, but in different heretical bodies; if, under pressure of any persecution they give their bodies to be burned for the faith which they like us confess; yet because they do all these things *apart from the Church*, not 'forbearing one another in love,' nor 'endeavoring to keep the unity of the spirit in the bond of peace, inasmuch as they have not charity,' they cannot attain to eternal salvation, even with all these good things which profit them not."

Newman, while still a member of the Establishment, believed that Anglicans had the Apostolical succession and the grace of the sacraments. So he tells us in the "Apologia." Before the time of "Tract 90" he wrote—"much as Roman Catholics may denounce us as schismatical, they could not resist us if the Anglican Communion had but one note of the Church upon it—Sanctity." So he thought then, but a wider study of the Fathers and of Church history, a deeper knowledge of the doctrine of grace and of God's dealing with those within as well as without the true fold, enlightened him as to his error. In his lectures on Anglican Difficulties, he repeats substantially the argument or contention of the Bishop of Fond du Lac, and the argument is in no wise weakened by the manner of its presentation. He admits that Episcopalians may have the clear evidence of grace in their hearts, by its effects sensible at the moment or permanent in the event, that a man in the bosom of the Protestant Church may have been converted from sin to holiness or that he may have received great support and comfort under trial, or that he may have been carried over certain temptations though he has not submitted himself to the Catholic Church. More than this, he

readily 'concedes the peace, and joy, and strength which Anglicans experience in their own ordinances; he has no quarrel with those who say that when they began to go to weekly communion they found themselves wonderfully advanced in purity; or when they went to confession they believed that the hand of God was over them at the moment when they received absolution. "If you mean to say," to quote Dr. Newman, "that the supernatural grace of God, as shown either at the time or by consequent fruits has overshadowed you at certain times, has been with you when you were taking part in Anglican ordinances, I have no wish, and a Catholic has no anxiety, to deny it." He goes so far as to declare that these and similar experiences were his own at the time when he was still a member of the Established Church. But the explanation, he adds, is readily provided by the Catholic Church, provided in her general teaching quite independently of the particular case of Episcopalians, not made for the occasion, or only applied when the occasion has arisen. According to Catholic teaching, grace is given for the merits of Christ all over the earth; there is no corner even of Paganism where it is not present, present in each heart of man in real sufficiency for his ultimate salvation; not that the grace presented to each is such as at once to bring him to heaven; but it is sufficient for a beginning. The presence of one grace in a soul does not imply that the soul will have the second, "for the grant of the second at least depends on the use of the first," and so on: "thus we mount up by steps towards God." "Yet the highest gifts of grace are compatible with ultimate reprobation." But grace may be imparted through the sacraments or outside of them. Grace is given not only through the preordained channels of the sacraments but also when "the inward energetic act of the recipient is the instrument."

It is not, therefore, the presence of real sacraments and a validly ordained priesthood with a real Sacrifice of the Mass that offers the sole explanation of spiritual vitality, and no explanation is right, says Dr. Newman, speaking of members of the Establishment "which cannot be made to tell for your own Apostolic Authority without telling for those who like the Methodists are rebels against it." St. Augustine, in his controversy with the Donatists, maintained that though their baptism was valid yet they who received it, being cut off from the true Church, were not the recipients of sacramental grace until they repented of their schism and were joined by their interior repentance and external submission to the one true Church of Christ.

Therefore, even if we absolved his Church of heresy and granted it sacramental power, it still remains for the Bishop of Fond du Lac to prove that together with the possession of the "sacraments and the increase of grace on all those who had joined them from the world . . . and the marvelous vitality of the Anglican Church in the last 300 years . . . and the rise in it of the religious life," it does not possess all these things "apart

from the Church." In other words, he must prove that his church is the Church of Christ, for it may have all these gifts and graces to commend it and many more apart from the Church; it could have seven sacraments and not merely two; it could even have an acknowledged and not a more than doubtful priesthood, and for all that be really schismatic and consequently not the Church which Christ has established on earth. E. S.

Revolt of French Officials

The post-office strike has made people think. They have begun to study it, to analyze its causes, to endeavor to foresee its ultimate results. For it has all the importance of an historical fact. With it, a new order, perhaps, begins. Serious men ask themselves the question: "Parliamentarism has been rudely shaken; is 'Syndicalism' to take its place?"

All through the crisis, the attitude of the strikers was firm and dignified. The thousands who "walked out" were determined to win: they have not entirely failed. They struck, not for less work, not for shorter hours, not for larger salaries. They struck for justice, for liberty of conscience, even for the "square deal." Their records as employees had been tampered with for political purposes, favorites of power were advanced over the heads of gray-haired veterans, some were lowered in rank because a cousin happened to sing in the village choir.

During the strike the Government was certainly not the star performer. It acted a grotesque comedy. The enemy won all along the line. The surrender of the Government, says Mr. Paul Leroy-Beaulieu, was disgraceful.

The Ship of State was driven before the storm, which its blindness had not foreseen, and while the storm was raging the public was the sufferer. The blow struck home and suddenly disorder reigned everywhere. No morning papers, no news, telegrams, business letters; everything at a standstill. Government is paralyzed and France itself is isolated. The crusty old bourgeois are indignant, for in their eyes, the workman, the toiler, the public functionary is the slave of the State. Why should "the worm turn?" He must be crushed.

Others said more calmly: "The interruption of a great public service is a great evil. But, what if the State, not the strikers, be the guilty party? What, if at the bottom of it all, there be a question of personal dignity, of liberty, of religion? Perhaps a question of radical change in the very constitution of the country?"

The strikers, as M. Charles Benoist told his fellow-deputies in the Chamber, had turned in wrath against that odious "Parliamentarism," which rules France and dealt it a heavy blow. Why? Because it is disorganizing, ruining the country. The French lawmongers have substituted their own action to that of law. Law itself they suspend, they paralyze, they annul; they go to ex-

trèmes Louis XIV or Bonaparte would never dare. For themselves and their tools, all the titbits of office, all the snug, cosy-corners, all the downy nests. Post office clerks, mail-sorters, mail-carriers, stenographers, the poor girls dealing out stamps from stuffy little pigeon-holes to earn a scant livelihood, or to help an aged father, or a crippled little brother, saw it all, realized, heart-sick, what the odious system meant. What does it mean? For France in general, national resources squandered, an inefficient navy, empty arsenals; in the post office unworthy officials advanced, incompetence rewarded. "That odious clique," they thought, "does not want trained, faithful servants; it wants tools! We'll none of it!"

Parliamentarism reels, Socialism is staggered. How? The best way to "socialize" France, say the national Socialists, is to nationalize labor, that is, to put it entirely into the hands of the Government. Let the Government control the mail, telegraph, telephone and transportation service; the sale of matches and tobacco; mines, arts, industries. If it does, the consequences are evident. The State would be supreme; it would control an army of tools; a few irresponsible, unscrupulous tyrants would rule the country. The strikers have heard the ominous rumble of this car of Juggernaut, and made a sturdy endeavor to put a break on the wheels.

Parliamentarism and its ubiquitous ally, Freemasonry, have not of course been unhorsed completely, but the gauntlet has been flung in their teeth. What is the name of the new champion who has just ridden into the lists? His device and cognizance cannot be as yet very clearly read. In France, they call him "Syndicalism." We might call him Unionism.

And legions are enrolled under the new standard. What have we to fear and what can we hope from the dawning reign of this new power? If the throngs which have surged to the front are perhaps neither positively infidel or anti-Christian or anti-Catholic, they certainly have not much religion or Faith. How could they, with the influences which have surrounded them, the godless education they have received, with the distorted picture ever before them of a Catholic Church the enemy of liberty, of the people, of education, of progress, of enlightenment? In those serried ranks now marching on, some no doubt want a new Commune, another revolution, anarchy. If these are not the color-bearers, they are the most daring fighters in the fray.

Others steadier, calmer, want justice, liberty, fair play for all Frenchmen, even for slandered bishops, starved country curés, and helpless, exiled nuns. The movement is at least not positively anti-religious. In fact the strikers complain that liberty of conscience was violated. One of their grievances was that they were spied upon, persecuted because of their religious convictions or those of their friends. And there is another hopeful sign. The strike was a "professional" one. The men excluded unfair means of intimidation, of exciting sympathy, of

drawing any other body into the fight; they excluded politics. They asked for redress of grievances purely professional, they asked moderately, apologizing to the public with something like old-time French courtesy, as if they said: "Ma foi! Mesdames et Messieurs! We are very very sorry, but, que voulez-vous, we cannot help it!"

The State may turn tyrant. A tyrant State—worse perhaps than a tyrant Nero—wants no buffer between its own omnipotence and the helplessness of the individual. Men, then, may combine for self-protection; but they must ever respect equal and paramount rights. Syndicalism, Unionism fronts the tyrant State in France to-day to fight the battle of the downtrodden. What will the new champion do? Will he strike for truth, for liberty, for God? The lists are open, the battle-blast has sounded. With a prayer on our lips, we breathlessly await the outcome.(1)

J. C. REVILLE, S.J.

Financial Reform in Germany

II.

There are two methods by which the huge deficit of the Imperial Exchequer can be met: (1) by the taxation of articles of general consumption, and (2) by increasing the taxes on property. The drafters of the bill before the Imperial Parliament have from the outset kept both these methods in view. The present bill proposes to levy an additional 100,000,000 marks on spirits, 77,000,000 marks on tobacco, 100,000,000 on beer, and 20,000,000 marks on wine. The supporters of this measure can justly point out that Germany has hitherto turned these great sources of revenue to less account than the other leading powers—much less, for example, than Great Britain, whose naval strength and strong financial position as a nation have been largely built on its revenue from beer, spirits and tobacco. On these three commodities Germany has realized 4 to 8 marks (\$1 to \$2) per head of population; Austria almost twice as much, France 16 marks, but Great Britain 24 marks. Germany's total yearly revenue from these sources is 200,000,000 to 300,000,000 marks (\$50,000,000); Great Britain's is almost 1,000,000,000 marks. It will be sufficient to indicate briefly the various points of view from which the taxation of these commodities is viewed at the resumption of the sessions of the Reichstag.

All the parties of the Bloc, which intends to carry through the financial reform independently of the Centre, are united upon the tax on spirits, at least as to the amount of revenue to be raised; spirits must realize 100,000,000 marks additional revenue. There is a division of opinion as to whether this object should be secured by raising or reforming the current excise duties, or by creating a state monopoly, i. e., by nationalizing to some

(1) "La Grève des Postiers." Henri Leroy: *Etudes*, 5 Mai 1909.

extent the traffic in and manufacture of spirits, as is proposed in the bill before Parliament. The Tax Commission indeed scouted the idea of a monopoly at the first reading, but, at the time of writing, prospects in this direction have greatly improved. A general agreement on the point, however, will be difficult to secure, as the South German governments have certain privileges which cannot be withdrawn without the consent of their proper representatives. Beer, the annual consumption of which within the boundaries of the German Customs is in round numbers 73,000,000 hectolitres (1,617,000,000 gallons, i. e., $26\frac{1}{2}$ gallons per head of population), is expected to bring in 100,000,000 marks (\$25,000,000) more revenue. As the duty on beer has already been somewhat raised in 1906 without causing any decline in production or consumption, it is hoped that the new burden will not have any deleterious effect on this industry. Opinions differ as to whether the rate of assessment should be based on a graduated scale according to the gross production of the various breweries, thereby to secure that the smaller and medium-sized breweries will be able to compete with the large ones under the conditions. Tobacco, the duty on which (neglecting the reform of the duty on cigarettes in 1906) has remained unchanged since 1879, is expected to bring in an additional 77,000,000 marks, if the majority of the representatives vote for the raising of the duty and tax on raw tobacco, which produces at present only 50,000,000 marks. The taxation on wine has hitherto been left to the competency of the separate States, but, of the confederate divisions engaged in the wine industry, only Würtemberg, Baden and Alsace-Lorraine impose a duty, while in Prussia, Bavaria and Hesse wine is duty-free. The bill before Parliament proposes to tax only bottled wine; it fails, however, to appreciate the critical position of the wine-grower, who can ill endure fresh burdens, and it may consequently be regarded as definitely shelved. The same judgment may be pronounced on the proposed duties on gas, electricity, advertisements and posters; although many arguments have been adduced in favor of one or the other, they find no favor with the Tax Commission and may be regarded as discredited. Several methods of superseding these discarded duties have been suggested by the Reichstag or some of its leading members, and the present state of the discussion leads one to believe that some of them may be adopted. The abatement of the sugar duty is to be discontinued, and the proposal to remove the ticket tax of 1906 is to be dropped, by which means an increased revenue of 60 millions over that estimated is expected. The duty on coffee may also possibly be raised to produce a further 40 millions, and 15 millions is expected from a new duty on matches.

A short consideration of the duties, which—to judge from the negotiations of the Reichstag and the parties of the Bloc with the Chancellor—seem likely or certain to be imposed, will show that these duties on commodities

of general consumption are expected to produce in round numbers 300 millions (three-fifths of the necessary amount), by far the greater part of the burden being thrown on the least favored sections of the community, who naturally find new impositions harder to bear than the more affluent classes. It seems, therefore, only a dictate of the most elementary justice that the balance between the direct and indirect taxes will not be still further disturbed to the disadvantage of the less fortunate citizens, and that at least the remainder of the necessary revenue should be borne by the holders of property. This proposal of a property-tax is the crucial point of the whole question of Finance Reform, and its solution has given rise to a whole series of proposals. The empire cannot well claim to tax income and property, since this would entail the subversion of the fundamental financial principle and the disruption of the bonds of corporate union of each separate State. The Imperial Government has therefore proposed a death-duty, i. e., a duty on the property of a deceased person before its division amongst his heirs. The proposal is to confine the duty to cases in which the net value of the inherited property exceeds 20,000 marks (\$5,000). As part of the heritage will be reckoned all insurances, and presents made just before death or with a view to evade the death duties. In calculating the net value of the estate, household objects will not be taken into consideration, and all charges to the estate, e. g., the debts of the deceased and the costs of administration, will be deducted. On heritages between 20,000 and 30,000 marks, the duty will be $\frac{1}{2}\%$; between 30,000 and 40,000, $\frac{3}{5}\%$, and so on, the death duty on incomes of or over 1,000,000 being 3%. In the case of arable and forest lands, the net value will be regarded as twenty times the net annual value. Provision has been made for cases in which the estate is inherited more than once within five and ten years, and also for the granting of an interval for payment or the acceptance of payment in instalments. These are the salient points of the proposed death duty, which of all the proposed duties has aroused the greatest commotion. Zealously defended by some, it is passionately attacked by others, and the Landowners' Association (*der Bund der Landwirte*) has inaugurated a wild agitation in opposition to the measure and attacked the friends of the death duty in a manner which is fortunately very rare in the political life of Germany. There is no occasion to dwell upon all the arguments for and against the duty or the different phases of the agitation, or to essay any exact appraisal of the merits of the proposal. It will be sufficient to refer cursorily to two episodes which will bring into full relief the manner in which matters of the most vital importance to the German Empire are treated at the beck of the Bloc through hatred of the Centre—not pertinent to the important issue at stake, but purely from party motives, and to the detriment of the general interests of the Empire and its reputation with the

outside world. These episodes are the rejection of Herold's motion and the comedy of the "Notice to the Bloc."

In spite of the long deliberations of the Tax Commission, the different parties of the Bloc could come to no general understanding as to the manner in which the holders of property were to be called upon to contribute their portion of the new taxes. At the beginning of March, Herold, one of the Catholic delegates, laid before the Commission a proposition demonstrating a practical way of raising a portion of the imperial deficit from the propertied classes. He proposed that the State contributions to the Imperial Exchequer should be replaced by a tax levied by the separate States on property (income or real). The amount of this tax should be fixed each year by the Imperial Government; it might be required to realize 150 millions for the years 1909-13, and should be regulated not by the population of the different confederate States, but according to their total vested value. The Conservative party expressed their approval of Herold's motion, which should have thus proved acceptable to the Imperial Parliament. It seemed, therefore, almost an accomplished fact that a majority, consisting of the Centre and the Conservatives, would force the acceptance of a duty, to which the "kernel" of the Bloc (the National Liberal Party) were opposed. The "eliminated" Centre was not destined to score a victory. Prince Bülow, the Imperial Chancellor and father of the Bloc, threw himself into the breach; the recommendation of the Tax Commission was flouted, and the action of the Conservatives was condemned in such sweeping terms that they withdrew their support of Herold's proposal and assisted the Liberals in formulating a counter-proposal, the impracticability of which is patent from the outset. That the whole question of finance reform is thereby imperilled and certainly thrown back many weeks to the prejudice of the Imperial exchequer, does not affect the Bloc or its leaders in the least, if only the Centre—the strongest party in the Reichstag, which has according to the testimony of Bismarck and Bülow himself served the Empire disinterestedly for decades, as was stated by the Imperial Chancellor for War on an important occasion in 1906—can be kept "eliminated." That aversion from the Centre is one of the hinges on which the Chancellor's politics turns may be also seen from the course of the Comedy of the "Notice to the Bloc," played in the second half of last March. The Conservative Party are—or perhaps we should say were—opposed to the death-duty, the principal supporters of which are found among the Liberal Left. The agitation for this duty, the pressure placed upon them to assist in setting aside a proposal evidently sound, and certain other occurrences had given great umbrage to the Conservatives, whose leader (Herr von Normann) declared on March 25 to the leader of the National Liberals (Herr Bassermann) that his party was convinced of the necessity of finance

reform, but would not subscribe to either a death or a legacy duty and consequently desired to consider the reform apart from the Bloc. The National Liberals saw in this a notice given to the Bloc; their press entered on a bitter campaign against the Conservatives, although some of the Liberals of the Left accepted the dissolution of the Bloc with the greatest satisfaction and a huge sigh of relief. It was again the Imperial Chancellor who brought back the struggling elements of the Bloc under the same yoke, and forced them to perpetrate this ill-assorted union. The whole machinery of the Government was set in motion, and the opposition of the Conservatives seems to have been completely overcome. The heritage duty in its present form may be regarded as definitely dropped—at least, for the nonce—and the legacy duty of 1906 is not likely to be extended to cases in which the heirs are husband or wife or descendants of the deceased.

What will be the outcome, none can foretell, since no working policy other than hatred of the Centre decided the politics of the leaders and constituent parties of the Bloc. An issue of the most vital importance to the whole German people is to be decided by a narrow majority in Parliament, which is not supported by anything like the majority of the electors. Whether such a policy is salutary or prejudicial for "das Volk und Vaterland," a near future will show. I. LINS.

The Development of Christian Socialism

II. IN ENGLAND AND AMERICA.

The Christian social reformers in continental Europe never styled themselves Christian Socialists. This appellation originated in England, and there it had an unequivocal meaning. In 1850 Frederick D. Maurice, Charles Kingsley, and J. M. Ludlow, with a little band of clergymen and laymen in London, formed a society for the promotion of workingmen's associations and for some time succeeded in making it a center of a cooperative movement in England. The principle underlying this society was the practical application of Christianity to methods of trade and industry. Its founders, while they professed Christianity and regarded it as the basis of social reforms, with no less warmth embraced Socialism, being of the opinion that Christianity was the only foundation of Socialism and that vice versa a true Socialism was the necessary result of true Christianity. Though, in some regards, they had not as yet advanced beyond the utopian ideas of Owen, Fourier and Leblanc, they penetrated the essentials of socialism so far that they were resolved to supplant competition by co-operation and to use revolutionary methods in the pursuit of their end. Hence they termed their reformatory movement "Christian Socialism," because it was, in their opinion, the only title that defined their object and committed them at once to the conflict in which they

were inevitably sooner or later to engage with un-social Christians and un-Christian Socialists. Accordingly they called also their organ in the press *Christian Socialist*. But notwithstanding the earnest efforts they made their movement came to a speedy end. Similar in tendency were other English associations formed in the seventies, eighties, and nineties of the last century. Chief among them were the Guild of St. Matthew, the Church Socialist Union, the Christian Socialist League and the Fabian Society.

In the United States Christian Socialism made its first definite appearance in 1889, when under the lead of the Rev. William Dwight Porter Bliss the "Society of Christian Socialists" was founded in Boston, with the *Dawn* as its organ. Its avowed object was first, "to show that the aim of Socialism is embraced in the aim of Christianity," secondly, "to awaken the members of the Christian churches to the fact that the teachings of Christianity lead directly to some specific form or forms of Socialism, and that, therefore, the Church has a definite duty in this matter, and must, in simple obedience to Christ, apply itself to the realization of the social principles of Christianity."

From this statement it is clear that the said society, while it professed to be essentially Christian, was also specifically socialistic. How the demands and measures it advocated coincided with those of modern Socialists is plain from a tract of W. D. P. Bliss, in which he sets forth that Christian Socialism would emancipate women as well as men, would not believe in a democracy of half the people, would have cities employ the unemployed in ways not to compete with the present labor, would develop a true municipalism, would have the State own and manage railroads, the telegraph, expressage, etc., would replace competition by fraternal combination, would favor the reclaiming of the land for the use of all the people by taxing land values on a graduated scale and increasingly every few years, till finally the whole value of the natural resources of the earth be taken for the people and not for the favored few. The Society of Christian Socialists, however, as Morris Hillquit assures us, never gained much influence, and after a struggling existence of a few years disbanded. Not more influence was granted to the Christian Socialist League in Chicago, nor longer existence to the American Institute of Christian Sociology, which in the summer of 1894 Professors R. T. Ely and G. D. Herron organized at Chautauqua, N. Y., for the purpose of furnishing literature and propaganda for the Christian Socialist movement among churches and colleges.(1)

In the meantime, while Christian Socialist societies appeared and disappeared, a connection between Socialism and Christianity was strongly maintained by in-

dividual Socialists. Some conceived of Socialism as an application of Christianity to social life, others looked on primitive Christianity as essentially Socialistic in its tendencies and ethical teachings, and others again regarded Christ as a revolutionary agitator for the overthrow of the capitalism of His time and the emancipation of the laboring classes. Their number is not small, on both sides of the Atlantic. Prominent in America are A. W. Ricker, C. W. Wooldridge, G. D. Herron, J. Stitt Wilson, Chas. H. Kerr, E. Untermann. Some of them are members of Socialist parties, though the latter have never collectively pledged themselves to Christian Socialism or made it one of their doctrinal tenets.(2)

Since thus the idea of Christian Socialism has always been kept alive down to the present day, we must not wonder that, notwithstanding previous failures, just now a new attempt is being made to wed Socialism with Christianity and carry it into the Churches. For this purpose the "Christian Socialist Fellowship" was, on June 18, 1906, permanently organized by delegates from Illinois, Indiana, Iowa, Kentucky, Missouri, New York, Ohio, and Pennsylvania. The object of this society was clearly stated in the constitution, which was adopted by the Louisville Conference and is still in force. Article the second reads: "Its object shall be to permeate churches, denominations and other religious institutions with the social message of Jesus, to show that Socialism is the necessary economic expression of Christian life, to end the class struggle by establishing industrial democracy, and to hasten the reign of justice and brotherhood upon earth." This statement does not more distinctly mark the new-founded Fellowship as Christian, than it characterizes the same as truly Socialistic. Its leading members, men and women, actually belong to the Socialist party, and a resolution was unanimously adopted in Louisville, in which the delegates expressly declared their adherence to the principles of International Socialism and endorsed the platform and present organization of the Socialist Party of America.

Its organization is, in fact, like that of the latter, democratic, local and national. The body of the association consists of centres formed in cities and counties, and of districts formed in States, which have local jurisdiction within their territory, but are subject to a National Executive Committee consisting of fifty members, with a secretary and a treasurer, and an Annual National Conference. This limitation, however, is made that the active members always retain the right of the initiative, the referendum, and the imperative mandate. As an official organ in the press the *Christian Socialist* was endorsed, a bi-monthly first published in Danville, Ill., and later on in Chicago under the editorship of the Rev. Edward Ellis Carr, the most active propagandist, and we might say, the very soul of the whole Fellowship.

J. J. MING, S.J.

(1) See the "Encyclopedia of Social Reforms," by W. D. P. Bliss, second edition, New York, 1898, pp. 251-261, and the "History of Socialism in the United States," New York, 1903, pp. 319-321.

(2) See "The Characteristics and the Religion of Modern Socialism," by J. J. Ming, S.J., pp. 296-336.

CORRESPONDENCE

A Sure Antidote for Socialism

LOUVAIN, MAY 20.

Catholic Social workers in Belgium have hit upon what seems destined—apart from its own intrinsic value—to be a sure antidote for Socialism. It finds expression in the “*Ligne du coin de terre*,” a title difficult to translate into English, but which is a society formed to buy up small tracts of land and present them gratis to the workman. The little farm thus acquired by him is his forever. The plan has already proved very successful, for with persevering labor the workman has been able to support himself and in some cases even to make something over and above. Following the example of the first league started at Bruges, others are springing up all over the country—in some cases in connection with the St. Vincent de Paul Society, and with funds supplied by it. The Socialistic antidote comes in this way: One of the workmen who accepted a little farm under this system was a Socialist; he was a good worker, too, and at the end of the year had a fine crop of potatoes. Now, at this juncture a Socialist leader came along, and after admiring the crop, said: “Of course, soon, when the new era comes in, you’ll be sharing them with all of us.” “What!” cried the startled farmer, “is that what Socialism is?” “It certainly is,” was the answer. “Well,” said the other, “if that is what it is, then I don’t want to be a Socialist any longer,” and he isn’t. The best remedy for the enemies of prosperity is to make them prosperous themselves, and that is what this new society has done.

The past week or so has been calm enough in Belgium. The discussion, however, of a rather insignificant question raised considerable bad feeling in the Chamber, and seems likely to cause more outside of it. The Minister of Public Works had commissioned an architect and contractor to beautify a certain unsightly quarter in Brussels and an approach to the Exposition grounds. As the work progressed, the public objected to the turn it was taking and, while knowing nothing of the plans, raised in the press an agitation against it. The result was a week-long debate in the Chamber, and the Minister was finally enjoined from proceeding. It is a situation that may give rise to many misunderstandings, but the Bruxellois, whatever may be said now, are in fault and have only themselves to blame. Next week promises to be a more lively one, for on May 24 begins the discussion of the military question in the Chamber, and the final war and peace military footing and the whole question of compulsory military service will be decided.

The Flemish question, always more or less before the public, is for the moment especially acute. At present it is grave only on account of the symptoms it shows of ravages in Catholic unity, symptoms that the Liberal press has regarded with joy and even tried to aggravate. Signs of agitation—which, by the way, is especially marked among the students—have shown themselves in the rejection in the Chamber, by the Walloon deputies, of a moderate enough bill calling for a state examination in Flemish for teachers. The consequences of this action may prove disastrous, for, as the *Bien Public* says, “the Flemings may now be tempted to pass much more stringent measures than the one just now rejected.” However, the danger of discussion does not lie so much

among the older as the younger men who will soon be at the helm, as is shown by one or two recent incidents and as was hinted at in M. Schollaert’s speech which I spoke of last week. The situation is easily enough explained. The older men have been so preoccupied for the past twenty-five years in much graver questions that the one of the race has been overlooked; now after a period of great prosperity, the mill-stones have begun to grind each other. May the patience of the Catholic statesmen and the loyalty of their followers happily avert all trouble!

Another interesting question is that regarding the bill presented by one of the Liberal leaders, M. Janson. Its aim was more or less to put all associations under the protection of the State and—sign of good omen for Belgium!—was severally rejected by the different sections of the Chamber that voted on it. It was, in fact, an insidious measure modelled after the famous ones of Waldeck-Rousseau in France, which opened the way to the tyrannous confiscations we have been witnessing these latter years. It had, therefore, nothing in common with the parliamentary traditions of Belgium and was rightly rejected.

Every five years the Royal Academy of Belgium awards a prize for the best philosophical work done within that time in French. The latest one has just been awarded. The three authors competing were H. E. Cardinal Mercier, Fr. Castelein, S.J., professor of philosophy at the Jesuit College at Namur, and M. Van Biervliet, a professor at Ghent, who has done some good work in physiological psychology. Early in the course of the contest the last named was ruled out, and the contest lay between the two ecclesiastics, much to the disgust of the Liberals of the country. On May 17, the prize of 10,000 francs (\$2,000) was awarded to Cardinal Mercier. The prize-winner, it may be remembered, was once a professor at Louvain, where he held, in the Special School of St. Thomas Aquinas, the chair of Thomistic Philosophy founded by Leo XIII. He is regarded as the leader of Neo-Scholasticism, and founded and for many years edited the organ of the movement, *La Revue Neo-Scholastique*. He is the author of a well-known and extensively used course of philosophy and a work entitled “The Beginnings of Modern Psychology,” on the merits of which he has just won the much coveted prize. P.

Echoes from Orleans

PARIS, MAY 20, 1909.

The fêtes of Orleans in honor of Bl. Jeanne d’Arc were perfectly and gloriously successful, and the thousands of visitors who flocked to witness them came away deeply impressed by a sight that is unique in its solemn aspect and meaning.

Perhaps one of the most striking features of the three days’ celebration was the scene that took place in the evening of May 7th, when, according to a time honored custom, the Mayor of the city, in whose person is vested the civil authority, placed the Standard of the “Maid” in the hands of the Bishop. The ceremony took place in the evening. The cannons roared, the bells rung, and the sound of military music echoed through the town; on the threshold of the Cathedral stood forty-two mitred Bishops, their croziers in hand; as the Mayor, M. Courtin-Rossignol and his councillors approached with the banner of the Maid, the Bishops stepped forward to meet them. The Mayor, who, in a delicate and difficult position, has shown much tact and conciliating spirit,

spoke a few words, in which he recalled the fact that Orleans, "the faithful city," has never failed to honor her deliverer.

Mgr. Touchet, the Bishop, in his answer, insisted that the "fête," which he and his colleagues were assembled to celebrate, was at once "a religious festival, suggested by the recent beatification of our holy deliverer, and a civic celebration that is inspired by our local traditions."

Mgr. Touchet has a clear voice, and the last words of his speech were distinctly heard and loudly cheered. Raising his hand, he said: "To the deliverer of Orleans, we promise unfailing fidelity; to the saint of our country we give glory on earth and in heaven; to the Church, by whom she is honored, we wish peace, when God wills it, and to France, whom she served, we wish continuous prosperity."

According to custom, the standard remained in the Cathedral during the night between the 7th and 8th of May. When the "fêtes" were over, it was, as usual, replaced in the "Notet de ville," under the guardianship of the civic authorities.

The procession that on May 8th always takes place from the Cathedral to the Pont des Tourelles, where Jeanne fought and conquered, was this year solemn on account of the large number of Bishops who were present; the glorious weather adding to the beauty of a ceremony.

Etudes devotes its number of April 20th solely to her honor. Some of the articles are remarkable. M. Henri Joly, a well known writer, in a paper called "la psychologie de Jeanne d'Arc," draws a picture of the working of the girl's mind, and, with much good sense enlightened by religion, shows how the supernatural side of her mission influenced her natural character. The healthy-minded, simple, straightforward, keen-witted peasant maid was, apart from her divine inspirations, the very opposite of the dreamer and visionary that some historians have described. She was, M. Joly points out, absolutely natural and possessed a strong strain of common sense that breaks out in her answers throughout the long and weary trial at Rouen. Another article in the same magazine by an English Jesuit, Father Thurston, excited much interest in France, showing as it does, how public opinion in England has completely veered round regarding the "Maid." Among the Protestant writers who have made her history the object of their careful study is Mr. Andrew Lang, whose "Maid of France," published in 1905, is written in a spirit of impartial historical research, inspired by sincere admiration for one "whom he reverences, the very flower of chivalry." Another sympathetic review of Mr. Lang's book has appeared in the "Revue des deux Mondes," April 15, 1909. Here the reviewer points out how the English Protestant writer is far more sensible and fair-minded in his treatment of his subject than a well-known French author, M. Anatole France, who, by distorting texts, endeavors to prove Jeanne to have been a visionary if not a hypocrite. In a literary point of view, M. Anatole France is unrivalled, his style at once subtle and strong has a magic charm, but his unwillingness to admit a supernatural element in the life of Jeanne betrays him into unworthy devices that invalidate his position as an historian. One trait of the Maid's personality is emphasized by Mr. Lang, and will surely appeal to those who love to note how happily the natural character blends with the supernatural in the saints of God. Jeanne was by nature singularly joyous; except when her tears flowed over the dead and dying, her bright cheerfulness

and good temper acted like a tonic on the discouraged men-at-arms by whom she was surrounded. This trait of her character is another proof of her guilelessness. "We find Jeanne's good temper in St. Francis of Assisi and in St. Bernardine," says the reviewer; "these deeply innocent souls are impelled by their love of God to love with particular tenderness the world created by Him; moreover their cheerfulness is often a form of charity."

While in her public festivities as well as in her literary efforts Catholic France was busy honoring her national saint, the attempted strike of the Post office officials caused a sense of uneasiness throughout the country. The first Post office strike, two months ago, sounded a note of alarm that is emphasized by this second revelation of the growing discontent of the hitherto passive State functionary. The "Confederation du Travail" has seized and improved the opportunity and offered the assistance of its organization to the discontented employees." As we previously pointed out, the weakness of the Government lies in the fact that its chief members are men who have arrived at their present high position by pandering to the socialistic and revolutionary tendencies of their countrymen, elements that now prove difficult to handle. All the Conservative papers, even the most optimistic, agree in considering the present crisis as fraught with danger, revealing as it does the rebellious spirit that is rife among the paid servants of the State in whose hands lie in a certain measure the safety and commercial prosperity of their country.

COUNTESS DE COURSON.

Catholic Disabilities Bill

LONDON, MAY 14, 1909.

In the House of Commons to-night Mr. W. Redmond's Bill for the Removal of Catholic Disabilities was read a second time by a majority of 133 against 123 votes. This is a decided success, but unless the Government changes its attitude towards the Bill, it cannot pass this session. Under the existing rules of the House of Commons it is extremely difficult for a private member to secure the passing of a Bill. He cannot get the necessary time for its various stages unless the Government makes special arrangements in his favor, and this session the Government programme and the Budget will leave few sittings available for other purposes. As soon as the division was taken there was another division in which, by a majority of three votes, it was decided that the committee stage of the Bill, in which each clause is considered word by word, should be taken by the whole House. This means that several sittings would have to be devoted to it, and is therefore equivalent to shelving the Bill till next year.

Still progress has been made. The motion for the second reading was seconded by an Irish Protestant and supported by the Prime Minister, Mr. Asquith, speaking not as head of the Government but as an individual. He declared that the royal declaration against Transubstantiation, quite apart from its origin (it was the outcome of Titus Oates's Popish Plot), was outrageously offensive and quite unnecessary. He would be glad to see it swept away, and he suggested that an alternative form should be considered by a committee of Catholic and Protestant members. It is very likely that this will be done, and that it will pave the way for the introduction of a Government Bill next year.

Of course a number of bigots, including some North of Ireland Orangemen, protested that the throne would be

in danger if the declaration were touched, and some of them also dwelt on the peril to Protestantism arising from the coming of the exiled French religious communities now in England. But more than one Protestant spoke for the Bill, and two English Catholic members, Lord Edmond Talbot and Mr. Belloc, gave valuable support to its Irish champions.

The Bill deals not only with the royal declaration, it also proposes to make Catholics eligible for the offices of Lord Chancellor of England and Lord Lieutenant of Ireland. Now that we have had a Catholic Viceroy of India and a Catholic Lord Chief Justice of England, Catholic Ministers of the Crown, Catholic Ambassadors to foreign courts, such a disability is properly out of date. The Bill further repeals the provisos inserted in the Emancipation Act that make the existence of Jesuits and other religious orders in England illegal, and those that forbid the wearing of vestments in public, the point invoked last year to stop the Eucharistic Congress procession. These provisos are obsolete, it is true, in this sense that the religious orders are not interfered with, and Catholic priests say Mass in public in every military camp. But as Mr. Belloc pointed out dormant penal laws are dangerous things, for under a wave of anti-Catholic agitation a timid or hostile ministry might be tempted to revive them.

As usual, Mr. T. M. Healy made the most telling speech of the debate. A Unionist member, Sir John Kennaway, had declared that it was the ambition of Catholics to dominate the Empire. "I wonder," said Mr. Healy, "the honorable baronet can vote with a safe conscience, for a Catholic, Lord Edmond Talbot, is one of the whips of his party, who directs him how to vote. I wonder is the King safe with all those Catholics about him. Why, the Duke of Norfolk carried the crown before the King put it on. Every Colonial Parliament," he said, "had passed a resolution in favor of this insulting declaration being removed. One would think the King was only King of Sandy Row, the Orange quarter of Belfast. Don't forget he is also King of Connemara and of Quebec. And it was only on the King this outrage was inflicted." He quoted an old act of Edward VI, still unrepealed, punishing with fine and imprisonment those who reviled the Sacrament of the Altar. The King was made to revile it. "Well," he said, "Protestants have the consolation of knowing that whichever view is false they have an Act of Parliament to support it." He ended by asking the House to abolish this "scandalous declaration" in the interest not only of Catholics but of Protestants also, many of whom now held the Catholic doctrine on this point.

All the honors of the debate were on the side of justice, and the repeal of the disabilities is now a question that cannot be permanently shelved. The last vestiges of the penal laws will be very soon swept away.

A.

Austria's attention, as that of many other great nations, is turned towards the conquest of the air. Her first aeroplane has been constructed by a well-known engineer, Hipssich, and another has been planned by an aviator of note, Dr. Kress. The latter is receiving assistance from the Austrian "Flugtechnische Verein," organized last February under the presidency of General-Major Leopold Sahleyer, which has already a membership of 500. The success of the American Wright brothers has had an acknowledged influence on this movement.

THE CIRCLE AND THE CROSS

Sheep had cropped the turf of its sweet freshness, and the wild moor ponies had come after them and cropped it closer still, so that the Stranger found a resting place prepared for him, and not by the hand of man.

The place was solitary: few places in England are so far from the sounds of modern life. The time was late Autumn and the little plot of grass was ringed in by close gorse bushes whose golden petals caught the sunlight and seemed to hold it fast whilst they played with it, and yielded up their mellow fragrance joyously. The stranger pulled out a knife and with its long blade cut a few bunches of heath and threw them on the turf to make a seat. He pulled out an old tobacco pouch and filled his pipe, searching the distance as he did so.

His eyes traveled along a line of unhewn, irregular stones placed in a double row, three feet apart, by the hands of some "rude forefathers" of his race. He could follow them to a ruined circle at one end of the line, and a huge granite monolith at the other.

"Who had put these things in their everlasting habitations?" he wondered.

Hundreds of years had passed, and they were still in their place: the winds of heaven had fought with them: the thunder of the elements had witnessed to the lightning that played about them, yet here they still remained, and their voices were heard among them.

His eyes were attracted by a great stone that had been fractured long ago, and he rose from the heather to examine it. Oh! it was that, was it? Strange that it should lie there broken and neglected whilst those other stones, placed in position long before this one, should still fulfil their purpose. It had been a directing post, perhaps, for travellers in medieval days, this now broken cross. At least that was the reason most people gave to explain the presence of the crosses on the moor.

But was it only a direction post? Could it by any chance have had any other meaning? What meaning could it have had?

He did not know: but after all it was rather strange that this particular cross should have been placed there, in that lonely spot, so close to that weird row of stones with its mysterious circle, and the monolith that seemed to stand like a challenge in stone.

A challenge! What sort of challenge? He had no views on these things; religion was a matter of temperament: he did not know anything about religion: the earth and the sky were enough for him.

How could he tell what the stone was meant to do or signify?

He sat down again and relit his pipe. These lonely places were certainly very impressive, but after all man is a social being and he would not care to live here always. He sat and smoked: how silent it all was!

"Marnin', zur."

He started involuntarily. What a fool he was, he thought, before looking up and answering "Good morning." He held up his pouch: the other took it without speaking and sat down a few feet away from him. Instinctively the Stranger knew, and the rough moorman knew the other to be sympathetic. The moorman was the first to break the silence.

"I bin watchin' yew," he said, "baint like other volks, I seed."

"What do you mean? Why am I not like other folks?"

"Well, you're more quieter like: maist volks that cooms upo' the moor 'pears more like zanies than Kirstians; rins

about and hollas, same as eef um was mazed: so I didn't spak tu'ee till I owned yew wint like to they. Can't abide zanies, no more cud Veyther: Veyther cudn't. 'Tain't vitty', a saith. Us moor volk never doth."

"It's clean contrary to the spirit of the moor," began the other, but the old moorman let him get no further.

"Sperrits, zur! yew'm right. Contrar' to the sperrits it be; the sperrits doant like it, an' us doant like to zee um crassed. Sune as I see yew, I owned yew warn't one o' they vis'tors as us calls um, right sart of a luke to un, and so a hath, I zaid. Now these yer vis'tors didn't niver aught to be 'lowed upo' the moor; so many drashels, us says."

The stranger was wise in his generation, and let the old man speak his mind without interruption.

How tall he was, and long of limb, yet so spare, and so ungainly! His beard was ragged; his eyes had the distant look that belongs equally to shepherds and to men that use the sea, and behind the distant look a latent fire.

His clothes were strong and of good rough quality, but stained and patched everywhere. His hair fell full upon the collar of his coat, after the old moor fashion, and his voice was the voice of Devonshire, pure unschooled dialect, every word of which seemed to carry the listener back to the days when words were fewer, and for that reason fuller of deep meaning than they are to-day.

"Sperrits! youm right. Veyther seed um. Naw, I've niver sed um, but I've h'ard um, many's the time; an' when Veyther tell that tale at the Vox an' Oun's there niver was no man wad ventur' forth to fare alone. Nay, iv'ry wan must nades vind a mate. Vor, our volks they knawed it were trow.

'Our volks bain't vules like sum o' they vis'tors, fro' Lunnon an' sich. Why, yew wint niver credit it, zur, but I've a sed they vules a stannin' on thickey stoan: just for games, mind yew. Why, I wudn't stan' upo' thickey stoan not ver all the goold in t' king's throon, except mayhaps for shelter like, same as Veyther did, yew se, zur.

"I'll tell yew what it's ben, zur; 'tis a cross put up along ago by th' old people as lived in old ancient times to kape the sperrits in ther plaace.

Thereupon the Stranger found his thoughts travelling back to a certain passage in the Scriptures concerning a homeless sprite that sought rest in a dry place and found none; and at once the marsh and bog seemed to be a little more mysterious, a little more uncanny, when he remembered the old belief that such spots as he was resting in were the habitation of fiends, who have found some rest, some place to call their own.

He resisted the thought. What was the old man saying?

"Thees zummer vis'tors cooms here w'in the days be long and vine an' the weather is all made vor play, an' they doant believe in sperrits, but us volk that lives upo' the Moor, us knows diff'rent; vor us lives here in the winter time and often hears the witches on their broomsticks shrieking to one another, and the sperrits calling out aloud while they dances.

"After what Veyther se in thicy plaace, 'a go'th to Passon, an' telleth um what a zeed. An old fashioned, high learnt sart of a man, 'e wor, an' knawed a lot about them old by-gone days, an' papishers, an' sich, an' a tell'th Veyther thickey cross used to stan' about here all vitty, just a purpose vor to kape they sperrits in ther plaace like; an' whin Veyther says to up, 'Shall us put un up in plaace agin?' Passon vetches down a girt Bible an' rades to un out of it about a chap as meddled wi' the Ark; 'pears as if he'd no right to, but was aveared sumthin' mut happen to un. And the Almighty was angered at un interfarin wheer a had no call, an' strook un daid."

"So Pason rade that, an' Veyther did'n see as there was any more to be zaid."

"It must have been a dreadful thing that your father saw," said the Stranger.

"Yew mut zo, zur. Veyther warn't niver quite the zame agin. Yew zee, zur, 'twere thickey way."

But it is not everyone who cares for Devonshire dialect, and so the Stranger must tell the story as he heard it, and as he can best remember it.

"Twas in January, look sir, and the weather was mortal rough, but Father he never cared for weather, being born and bred on the moor. Now Father had a few colts lying out same as they do all winter—us calls the ponies colts, you know sir, if they live to be a hundred—and Father was thinking they might be the better for a bit o' meat and so he started in fair weather to go and look for them, him and the dog. He was riding one colt and had another beside him with a bundle of hay and a bit of corn tied pack-saddle fashion, as every one did in those days: Father remembered the first cart ever came into our Parish.

"You may happen to have noticed a little bit of a linhay, it looketh so what be left of it, over beyant where I was coming from?

"Oh! well, never mind, no matter sir, that's all there be left of it and not much to speak of at any rate, but its where Father used to live them days, only Mother didn't like it and so Father shifted nearer the in-country.

"Well, as I was saying, Father started out with a bit of meat for his colts and a bit of victual for himself like, same as all us sort of chaps doth, in fair weather, seemingly.

"Well, Father found his colts and had his own bite and sup, and was just setting forth to go back to his home again, when he felt, so he always used to say, all of a sudden a chill come all over him, and the mist rose up all around him so thick he couldn't see the colt alongside. No, Sir, no reins to 'um; they pack ponies used to run one by the side of t'other. The mist was that thick you couldn't see the nose before your face, as the saying is.

"Now Father being born and bred on the moor he didn't make much of it at first, but it warn't long before he saw he was going to be beat. How did he know that, sir? Why, because he passed the same bit of fuzz by some rough ground and rock twice in fifteen minutes.

"Father knew the meaning of that so he got off and made for to sit it out, hoping the mist might go as sudden as it came.

"But what made Father a bit skeery like was the way old Ship—that's the dog, you know sir, began to carry on. His tail was close to his haunches, and his eyes had a sort of scared look in them and he began to whine. Father didn't like it, out there alone, so he gave the dog somethin' to whine for, but the dog didn't take not a bit of notice, only went on whining, and looking more and more scared. And then the colts, that's the ponies, sir, they began to crowd into each other and want to get close up to Father as if they knowed he was diff'rent to they.

"Father got up and talked to them comfortable like, and moved them a few yards and set down again; and so it happened * * * Father always said the Almighty knew him to be a God-fearing man, if he did have to let his pony take him home on market nights now and again, so Father happened to sit down on that very same stone we're a looking at now. Yes, it were broken then, been broken for hundreds of years most like, been the same ever since any one could mind.

"Now, just as Father touched that there old cross he heard a scream, an' the dog he went off in a fit and the ponies' eyes was mad with fear. An' then Father sen it.

"Out of the mist there came a roaring worse nor any thunder no man ever heard, and Father could see hundreds of little fires in the mist, and he was frightened so he couldn't speak, for the fires was living eyes.

"And there came up such wisht sounds out of the darkness, would make the tears run down his face whenever he tells of it; sounds like the river makes in flood when you'm a good way off, you know, Sir: a wailing and sobbing as could melt a heart of iron, and then mayhap fearsome screams making him think of souls in agony.

"What Father said was strangest of all to him was the 'pearance of the moor when the blackness parted for a moment.

"Twere all alive, and it were alive with anger.

"The bushes waved and nodded like creatures fighting, and the fire ran along the ground like poison snakes, so as you would think the earth and the air and everything else was nought but hate.

"Living, fearsome hate that would do itself an injury rather than miss doing hurt of some sort.

"And all around that piece of stone the fires ran and danced; and Father said—You see, sir, when the turf has grown between the pieces of broken stone and made a sace of half a foot or thereabouts—well, Father said the sperrits come pasing to and fro over that, and round and round, making fierce signs and noises as if they wanted to lay their hands on him and couldn't. And then the lightning come in great long forks and the thunder crashed louder and louder and the sperrits screamed and yelled at Father to frighten him, Father said, so he should fall off the stone; and Father said he must have gone only the Almighty kept him safe.

"No, sir, Father never knew how long it lasted; it was as if it always was so 'in the beginning, now, and ever shall be,' Father said, as if it had befallen him to be carried into another world where all things was at strife, and always had been. And all the mist was full of suffering tnd pain and the cries of wandering souls.

"Seemed to Father as if the sperrits was angered with him, and he never thought for why, but afterwards he knew it was because they'd missed their prey like, and Father knew it was that old cross that done it.

"So he lay on thickey stoan like a corpse laid out for burial, nor niver moved; seemed as if he couldn't; as if some'at more stronger than him, and more stronger than them fearful things kept him there. And his body was like a dead man's, but his thoughts was all amove, and his sight—Well, Father wished as how he had been born blind. Father used to say no one could never tell what it was like: seemed as if he were that helpless, tied hand and foot, adrift on the raging sea.

"One time, worst of all, it 'peared as if he were in the black mouth of hell, and had bid there thousands and thousands of years, and the next moment 'twere as if earth and sky were all afire and the blaze of it such as no man's eyes could look upon.

"Father always used to say no one need try to tell him there warn't no hell. Father seen himself, so 'twarnt no manner of use to deny it.

"Frightened? You may well say that, sir. Father was that scart and mazed he couldn't move a finger; couldn't think of nought, only just bid there and felt the pulse of his heart go dead like, and gave himself up for lost for evermore, as if it had always been so, with him lying on that stone with the fear of death about him, and worse than the fear of death in his heart, and as if it always would be so. Only Father knew that if he left that bit of stone Mother nor no one wouldn't never see him again; for he knew therè was virtue in it.

"And then Father did a funny thing, as you might say.

"He learnt it off a foreigner, one of they chaps we took prisoner in the war long ago and the Gov'ment sent out of the way down to these parts. Father never done it before, but he'd seen this mate of his do it many a times when he said his prayers.

"Perhaps you're seen some of our folk do it, sir, he just touched his forehead with his finger and then his chest right and left and again, and wit it he said, 'Lord a' mercy on us,' same as he'd seen his mate do.

"And Father said soon as he done that, he could see a lane cut out of the mist like, and the walls of it was all afire, and at the end of it there was a creature flying for its life, and the hair of its head looked like snakes coiling everywhere.

"Then, Lord ha' mercy, he see the sperrits what had been trying to drive him from that bit of stone turn round sudden, screaming that awful, you wouldn't never believe, sir, and made as if for to chase that other fearful thing; and as they chased they struck at one another with wings and claws.

"Next, then come a bigger flash than ever, and a roar of sound like all the rivers and all the seas in one; so the mist closed up again, and all was black.

"No, Sir, Mother found Father lying on that great stone, with his eyes open, but he didn't see nothing. So Mother dashed water on him and he come to, but he was that weak Mother had to help him to climb up into the saddle, and lead the colt home herself. You see she tied Father's legs for he couldn't sit steady.

"The dog, sir? Oh! he was dead as anything, with his teeth bared and showing over his lips; clean scart to death; and the ponies they was never seen again. Run off and got lost in a bog, most like; smothered, you know, sir.

"You see Mother rid up to look for Father, fearing some'at had happened mostlike. And so she found him like a dead man lying on that stone. Then, when she brought him to, she got him up into the saddle and led him home; but Father was never the same man again.

"Yes, sir. Mother was a main religious woman, always was, but she never liked the moor, nor do none of us specially about winter time, same as now.

"Us has often heard strangs things on the moor; more than us likes to talk about, for the sperrits have got the moor, and they don't like to be crossed.

"Howsomever, I do wish the right folk would come along and put they crosses in their place again; sems as if 'twarn't right to leave them lying there.

J. R. DE HAVILLAND.

All qualified Spaniards except notaries, priests, and those over seventy years of age are now compelled to vote under penalties ranging from public censure to a fine of 2 per cent. in increased taxation, and for a second offence a man may be declared ineligible for public office. To exercise the franchise is a civic duty, and to neglect it is a civic injustice. It will be interesting, however, to see how a compulsory vote will tell on the elections in Spain.

The Mexican government has purchased from Senator Ramon Alcázar, of Guanajato, a unique collection of Mexican antiquities, including 30,000 pieces of pottery, two of which were valued at \$30,000. Besides the pottery there are 300 specialties of Chinese art, 400 timepieces, 6,000 medals and coins, a complete set of Mexican postal stamps valued at \$7,000, and a great variety of armor, swords, arquebuses and other objects of historical interest. The government hopes to have them classified in time for the approaching centenary of Mexican independence.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

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A Monument Reserve

It will be remembered that last August several members of the St. Boniface Historical Society, of Manitoba, unearthed on the shore of the Northwest Angle of the Lake of the Woods, the skeletons and other remains of Father Aulneau, S.J., young De la Vérendrye, son of the discoverer of the Red River valley, and nineteen companions, massacred by the Sioux in 1736. This great historical find, one of the most important ever made in America, was the result of researches set on foot by Father Joseph Blain, S.J., almost twenty years ago, and finally carried to a most successful issue by himself and Father Julian Paquin, S.J., assisted by Rev. Dr. Béliveau, chancellor of the Archdiocese of St. Boniface, Manitoba, the Hon. Judge Prud'homme, and several Jesuit scholastics and laybrothers. A letter, dated May 15, from Father Paquin to Dr. Charles G. Herbermann, President of the U. S. Catholic Historical Society, says:

Since you are so much interested in the discovery of Fort St. Charles, I may give you a special pleasure in informing you that the U. S. Government, on the request of the Most Rev. Archbishop Ireland, has consented to make the site a "Monument Reserve." As soon as the ice on the Lake of the Woods has thawed away, I shall go to the site, identify it officially, and report it to the Government on a chart sent me. This spot will thus be forever dedicated to the memory of the pioneers of Christian Faith and civilization in this Western country.

Froude and the Carlyles

"Give a lie an hour's start and you cannot overtake it," is an old saying, and it would be too much to hope that Mr. Froude's calumny on the Carlyles will be overtaken and slain by the facts which have just been made public in the two volumes of "The Love Letters of Thomas Carlyle and Jane Walsh." Portions of this correspondence were published without the consent of the family, and in many cases mutilated by Mr. Froude in his "Reminiscences," which achieved that most

profitable of successes, a *succès de scandale*, more than twenty years ago. Under the circumstances Carlyle's family is quite justified in submitting all the letters to the judgment of the world, and correcting the lamentable misconception as to the significance of the correspondence, and the co-partnership of the writers. That the contents of the volumes do refute the Froude slander is the deliberate judgment of two such authorities as Mr. Justin McCarthy and Mr. W. S. Lilly. Mr. Froude as a historian has long been bankrupt. His predecessor in the chair of Modern History at Oxford once said: "When we have read Mr. Froude's account of any matter we know at all events one way in which it did not happen." And Mr. Lilly, writing in the current *Nineteenth Century and After*, says, he is just "as audaciously mendacious in biography." When Professor Norton issued a corrected edition of Froude's "Reminiscences" in 1887, he was obliged to make one hundred and thirty-six corrections in the first six pages, so amputated, disembowelled, and altered was the text of the Letters. The Sage of Chelsea, with all his faults, was not the brutal, selfish being painted by Froude, for unworthy ends.

As a word painter Froude was a master, as a historian he was an unscrupulous advocate, and the Carlyle legend was not his only perversion of talent.

Catholic Movement in Argentina

There has been a series of congresses in the Argentine Republic since last October—a workingmen's congress in Santa Fè, a diocesan in Tucuman, and a national in Cordoba. Besides these ten others were held within a short space, viz.: four of the workingmen's unions, three of the Franciscan tertiaries, three of young men's clubs; three were general. At the workingmen's congress last October the resolutions passed referred to the Catholic religious and racial instruction among the union members, the founding and organizing of clubs for study, the building of a central hospital for the clubs, the diffusion of good literature, and chiefly of *El Trabajo*, the journal of the unions; the founding of cooperative stores, the establishing of patronages of apprentices in the circles, the foundation of book agencies. This program is instructive. The diocesan congress was the first of its kind and lasted eight days. The members had gathered from the three provinces that constitute the diocese, in order to study the religious, social and economic problems affecting the welfare of the diocese. The presidency was given to Doctor Marina Alforo, a man of great learning and experience who is considered the soul of all the many good works in Tucuman. The works carried on by different societies were reviewed and new ones planned. In the closing discourse Mgr. Padilla said that there were two subjects which have to be kept prominent in diocesan congresses, Christian education and the Holy Eucharist. This had been done in the present con-

gress. Speaking of education he quoted these words of Father Veiss: "If society to-day is threatened with ruin, the fault lies with the modern school and godless education, and the responsibility is with the rulers who impose a godless education and the godless school on children, on parents, on teachers."

Socializing Religion

In our issue of May 15, reviewing a symposium of *The Outlook* on the question: "Should Ministers Know Life," the writer ventured to differ from the views set down in two remarkable articles by clergymen attacking the education given in theological seminaries. According to these gentlemen, seminaries should throw overboard a lot of the deadwood in their traditional curriculum and put their main strength into sociology, economics, pedagogy and ethics. Workingmen, so the argument runs, are more and more standing aloof from Protestant churches; to Socialism many of them are transferring the feeling which they once had for religion: therefore, religion must take on a tinge of Socialism to win them back.

It is with pleasure that one notes the attitude of a leading secular journal, the *New York Evening Post*, in reference to these views. Like the writer in *AMERICA*, an editorial writer in the *Post* of May 29, questions the need of any such "socializing" of religion, and illustrates his contention by an example that is at once strikingly obvious and apt:

"Such conceptions and hopes are amiable," says this writer, "but the fear caused by the growing alienation of wage-earners from the churches, should not blind the latter. Take the great fact of the relation of the Catholic Church to workingmen. This is seldom referred to in the laments of Protestants over their slackening hold upon the toilers, yet it is most significant. Here we have a vast religious organization, the very life-blood of which in this country has been the attachment and devotion of the working-classes, but do we find it saying that it must move heaven and earth to bring itself up-to-date and become 'socialized'? Nothing of the kind. On the contrary, the weight of Catholic authority has been cast against Socialism; and the Pope is as much opposed to 'modernity' in labor and political movements as in theological."

Laymen's Retreats in America

The announcement on another page that a House of Retreats for laymen is about to be opened in New York should prove of interest and value to the readers of *AMERICA* everywhere. If the civil, moral and industrial condition of Belgium afford a model to all Governments to-day, it is partly owing to the admirable systems of retreats for men of every class and calling, which have imbued the Belgian laity with sound principles of thought

and conduct and with zeal for the application of these principles to every form of social activity.

It is a false though widespread notion that the priest is the sole custodian of religion and morality, and that if the layman attends Mass and the Sacraments according to requirements, he has done enough. The layman as well as the priest is "his brother's keeper." Every man has an apostolate. "Thy Kingdom Come" was meant for all; and the man who lets it die upon the lips and makes no effort to extend it to his brother, has done nothing to make the Kingdom of God—the principles of truth and justice—come into the hearts of men. The priest can lay down the line of thought and duty, but for one priest, there are thousands of laymen; and it is the thousands that must do the work. The Retreats have shown the Belgian laymen how to do it; have inspired them with such zeal in its accomplishment that they and their country are an example to the world.

In America we have at least equal need of such a guide and stimulus. Fads and fallacies, lax, false and dangerous principles boldly announced in universities and schools, in press and platform and even in the pulpit, are threatening our institutions and our liberties. The Catholic Church is the conservator of true liberty; it is the authorized exponent of the Sermon on the Mount which lays down the equality of righteousness, the basis of Christian democracy. It is for the Catholic layman to enact and uphold the platform of Christian righteousness; and it is to imbue him with sound knowledge of its principles and zeal for their application that a House of Retreats is about to be opened in New York. A few days of thoughtful, prayerful consideration under the direction of experienced guides, will serve to winnow the mind of false and instil it with true appreciations; will freshen and stimulate the energies with a healthy and holy ambition. In an age that "thinks with eye and ear," such retreats will foster thinking with head and heart.

It is a happy omen that the laymen of New York have themselves initiated the movement. His Grace Archbishop Farley has given them full approbation and helpful encouragement. The Jesuit priests will devote themselves to the work as earnestly here as in Belgium, and the prominence, zeal and ability of the gentlemen in charge, give promise of successful accomplishment and future development.

The Retreats, which are now established in every district in Belgium, commenced a few years ago with half a dozen gentlemen of Ghent. There is no reason why the Retreat that is about to be opened at Fordham should not lead the way to a similar extension through the country. Financial and moral support is all that is needed; and if the moral support is healthy and compelling, the finance will take care of itself. It is a movement that demands the consideration and hearty cooperation of clergy and laity alike. Intelligently supported and fostered, it should constitute in our land a bulwark of faith and morals and civic strength.

Unitarian Week in Boston

The Unitarians have been enjoying their anniversary week in Boston. The verb is chosen advisedly, *not* to describe the afternoon teas at the Unitarian Association Building in Beacon street, or other social festivities, agreeable as these may have been, but for the prevailing tone of their regular meetings as reported in the daily press. There is a ring of light-hearted cheer running through all these accounts.

These gatherings are made up of members of a religious sect, both clergy and laity, but there seems to be such a secular atmosphere throughout, that one is inclined to wonder where the religion comes in. At the very outset, a professor from a Kansas university announces that the old prevalent idea that the clergy are in any sense special organs or mouthpieces of God must be given up; that "the old theological idea of sin has not a leg left to stand upon"; that the intelligent, thinking man of the "Present Now" knows better than that. The doctrine of "Church of All Good Men" is that of social justice to all men. The title of the so-called Church may be new, but there seems to be no very striking novelty in the doctrine to the ears of a Christian believer.

The note of cheer comes out also in the statement that Unitarianism is liberalizing the whole country from the Atlantic to the Pacific, and a list of places is given where Unitarian views are finding a new lodgment. A very up-to-date atlas is needed to find out where some of these places are. No Unitarian meeting would be possible without their Shibboleth "liberal" or "liberalizing" coming in, and this week is no exception. One is tempted to ask why the denial of some of the fundamental truths of Christ's religion is either liberal or liberalizing? What special messages of importance the Unitarian sect has to offer, the reports fail signally in expressing with any clearness. One meeting at Arlington street church was for the furthering of the betterment of social conditions, and among the speakers welcomed were Jewish Rabbis and one Episcopalian clergyman.

Rev. Thomas Van Ness's contribution to the Congress was a frank statement of pure Pantheism, while Rev. Minot Simons took as his subject, "Prayer." Whether he is competent to speak on that subject might seem to be questionable. He appealed to his hearers to refrain from a flattering adulation of the Deity, which at least sounds like a blasphemous presumption on the part of any weak human creature towards the Supreme Being, his Creator and Preserver, but Mr. Simons goes on to say, "the lifting up of the heart to God even if indulged in but once a year leaves a man the better for it." The phrase, "indulged in," seems hardly a happy choice, as it is commonly used to denote a yielding to some frailty of human nature. Can it be possible that this is Mr. Simon's attitude towards prayer? Are these feeble

vaporings the best that can be offered the world after centuries of enlightenment?

The President's Policy

When meeting the President on the day of the Mecklenburg celebration, Mrs. "Stonewall" Jackson said: "I am indeed delighted to know the harmonizer of all our hearts." Evidently President Taft is adding to his popularity in the South. His appointment of a leading Democratic lawyer to the federal bench in North Carolina, thus conferring a non-political life office upon a member of the opposition party, is an evidence of his disposition to consult the public good in filling offices in the Southern States. His reason for this departure is sincerely explained by the President. "I do not believe that we are on the point of a political revolution in the South; I never had such a dream. What I do desire and believe we are on the eve of is a complete tolerance of opinion, and that there shall grow into respect and power an intelligent fighting opposition party in each State of the Union." Tactful carrying out of a policy thus clearly proclaimed ought to effect other results than an increase of the personal popularity of the President. Intelligent Democrats of the South have been urging the necessity of such a party in their respective States. Every majority party in a Democracy is the better for a strong militant minority party ready to expose and denounce its blunders. A harmonious and energetic opposition is the best safeguard against the mistakes of a dominant majority.

Japan and its Sugar Trust

While the Japanese sugar-trust scandal, the latest bit of Oriental news, has been facetiously set down by some as an indication of "advance in civilization by Western methods," Japan's method of suppressing it might very well be copied in the West. The Sugar Trust has been trying for two sessions to sell out to the Government, but in order to do so advantageously, it first sent up the price of stock by declaring dividends that were not earned. Then it proceeded "to accelerate legislation" by distributing \$60,000 among some fifty of the legislators. The stock-takers who lost by the transaction, many of them foreigners, made loud complaint. The Government promptly instituted a rigorous inquiry with the result that over twenty members of the diet and all the Directors of the Company have been arrested. The arm of the law is being stretched into places high and low impartially. The Japanese press is unanimous in its praise of the Government's vigorous measures which have saved the public credit and enhanced its own reputation. The outcry against "felonious finance" has been far louder in the United States, and alleged expenditures in bribery incomparably larger; but in resolute corrective action Japan appears to have the advantage.

LITERATURE

Faith and Works of Christian Science. By the author of "Confessio Medici." New York: The Macmillan Co. \$1.25.

Christian Science in the Light of the Holy Scripture. By I. M. Haldeman. New York: Fleming H. Revell Co. \$1.50.

Here are two books, one by a physician and the other by a divine, combating Christian Science. The former aims to prove that Christian Science is not a science; the latter that it is not Christian; both are in a measure successful. Mr. Gilbert K. Chesterton has said "that Christian Science is a mean and disgusting philosophy, preached by people who are quite nice." How to prove the prime statement without offending the sensibilities of the nice people is quite a problem. The physician in "Faith and Works," tries to do so, yet cannot escape contending from most striking evidence that the high priestess of the cult, Mrs. Eddy, is a humbug. One might perhaps avoid this by surmising that the lady by auto-suggestion had hypnotized herself into believing her own teaching, if only the surmise had a chance of being correct. The divine in the "Light of the Holy Scriptures" has this charitable word to say (it is the best he can do): "If the woman whom thousands call 'Mother,' and some consider as very God, is sincere, then those who prevail with God would do well to make her the subject of earnest prayer as one of the unconscious agents whom Satan finds." For Dr. Haldeman frankly faces, as a probable chief factor in the whole business, "Satan—so appealing by sweetness and light and apparent truth that, if it were possible, he should deceive the very elect."

Nevertheless, given a woman of strong will and some power of hypnotic suggestion, and an appreciation of the fact that nervous affections both of mind and body as well as resulting functional disorders and even organic local disease of the type known technically as "nervous mimicry" can be largely relieved by suggestion and mild hypnotic influence, you have the making of a healer. Granted a number of individuals, gentle or rude, wise or simple, rich or poor, who have received either temporarily or permanently calm of spirit after distress of mind or conscience, quiet of nerves after chronic nervous indisposition, the correction of physical function disturbed by nervous indisposition, or the removal of real symptoms which from the same source have produced an imitation or mimicry of organic local disease, you have a large and sympathetic following. This following, owing to the wide prevalence of nervous troubles in this day of hurry, will include a fair proportion of very pleasant refined people. Supposing now an ill-balanced, egotistic mind, in search of rational backing for such healing as a system, to come across some of the archetypal ideas of Plato, a smattering of Berkeley and a brief for subjective Pantheism, we are on the way to understanding the genesis of the "olla podrida" of God All-in-All; matter is nothing; disease, death, evil, sin—all unreal; *mortal mind* masquerading as an entity while it is none such; reproduction of species by mental effort; and all the rest of the pseudo-philosophic contradictions taught as new science. If now there is a desire to assimilate the cures of the new science to the miracles of healing wrought by our Lord Jesus Christ, you have the provocation which would induce the perversion of the Scriptures to the sense of the new Scientist and the assumption of a Christianity which eliminates Christ. The careful reader of the wide literature, which has sprung up about this movement, will not find the above suggestions of the process of its development far-fetched. They may not tell the whole story, but they will be found to convey the gist of the matter.

The Doctor of Medicine in "Faith and Works," while properly taking exception to the absurdities, the internal contradictions of the philosophic teachings of Christian Science, naturally lays stress upon its outrages against common sense in the matter of medical treatment. Christian Science teaches that all diseases are mental. There are none of them really anywhere. They are all a dream of *mortal mind*. Consistently, urges the doctor, all drugs, being matter, are unreal, a dream. Yet common sense clamors that, dream or no dream, quinine cures malaria; an utterly decayed tooth must be removed or the nerve killed to ensure relief from pain; contagious and infectious diseases are communicated; our asylums are filled with the blind, the deaf and paralytic cripples. He then takes up a wearisome list of two hundred cases of reported healing by Christian Science and with little effort shows their insignificance. He sums it all up in the conclusion that "Christian Science has never cured, nor ever will, any disease, except those which have been cured a hundred thousand times by mental therapeutics." He concedes, however, that many pleasant people have been made happier by a form of "Quietism," which has been engrafted on them.

Dr. Haldeman's treatment of his subject is by way of the deadly parallel, aligning proposition after proposition of the authentic teachings of Christian Science with clear texts of the New Testament in contradiction. In the four chapters directly devoted to "Christian Science and Christ" he makes an appalling array of heresy, new and old, and indicates the blasphemous character of not a few of the preachments of Mrs. Eddy. Summarily, he makes it clear that Christian Science denies the inspiration of the Scripture except in so far as expounded in Mrs. Eddy's book, "Science and Health;" denies the creation of man from the dust, all sin, original or actual, and death; eliminates the Blessed Trinity, the reality of the Incarnation and death of Christ, of the resurrection, the ascension of the humanity of Jesus, the coming again for judgment, the existence of hell or Satan; in a word, denies practically everything about Christ our Lord except His miracles of healing. Even to these all supernatural character is denied; they are not miracles, but archetypal instances of the cures of Christian Science.

What shall we say to the good people who have taken up with Christian Science? What can we say? Are we to follow them through all the multitudinous vagaries of a set of pseudo-mystical doctrines. Life is too short. We still contend that controversy does not spell conversion. It would appear that the plain, simple, insistent teachings of the truth, as revealed by God and safe-guarded by the Church, would be the most economical, and after all perhaps the most efficient, way to win back to God the souls that have in good faith been drawn astray. Yet doubtless there is wisdom too, in Dr. Haldeman's final shot. He addresses to the reader the solemn warning of St. Paul: "O Timothy, keep that which is committed to thy trust, avoiding the profane novelties of words, and *oppositions of knowledge* [science, in the King James version] *falsely so called*, which some promising, have erred concerning the faith." (I. Tim. VI., 20, 21.)

C. B. MACKSEY, S.J.

The Catholic Encyclopedia. Vol. V. New York: Robert Appleton Company.

It is a saying in the Gaelic: "Of reeds a round hut is made, of drops a pond," and the present writer remembers how that saying came home to him as he stood one evening on Prebend's Bridge over the turbid Wear and looked up at the stately pile of Durham Cathedral. The old monks who took hundreds of years to build it were in no hurry; they were building for eternity. Abbots and bishops succeeded

one another and each contributed his share to the work, an aisle, a tower, an arch, a cloister, a buttress, a window, a door-head. The arts and crafts and styles of many lands were laid under tribute till the completed work became the poor man's book. Then came the Reformation and robbed him of his alphabet so that he could read it no longer. But that is another story.

This is an age not of Cathedrals but of encyclopedias: Yet the methods of building are just the same. We have received the fifth volume of "The Catholic Encyclopedia," a new wing added to a monumental work, which promises to rival Durham Cathedral in what Dr. Johnson called "its rocky solidity and appearance of indeterminate duration." In it the spoil of many lands is being brought together, the thought of all the ages rifled, the arts and sciences bound into a sheaf and laid in homage on the altar of revealed truth. Some of the workers on the earlier volumes have laid down their pens for ever; among them are the learned critic Brunetière, the great astronomer, Agnes Clerke; Bishop Stang and Father Portalié, S.J., cut off in the summer of his life, and Charles Stanton Devas, the great Catholic Sociologist. Their places have been taken by other writers. In the volume before us which goes from Diocese to Father, there are 632 articles from the pens of 224 writers, including 64 new names. Father Baccus, of the Oratory; Father Cathrein, who has written so ably on social questions; Bishop Donnelly, from the banks of the Liffey; Dr. Hyvernât, from the shores of the Bosphorus; W. S. Lilly and Father Lucas, well known to the English-reading public; Professor Saltet, from Toulouse, who ably unravels the tangled history of the scientists, are among the new collaborators. The Catholicity of the work is preserved not only in the choice of articles and in their treatment, but in the writers themselves. 97 belong to the United States, 7 to Canada, 47 to England, 13 to Ireland, 1 to New Zealand, 1 to South Africa. France contributes 11, Germany 8, Italy 9, Belgium 7, Holland 6, Austria 4, Spain 2, Switzerland 2, Mexico 7, Denmark 1, New Guinea 1, Turkey 4, and Luxembourg 2. And so successfully and so carefully has the editing been done that we find all these Parthians, Medes and Elamites writing in our own tongue the wonderful works of God.

It is hardly fair to the volumes that have gone before to say that this is better, since each letter of the alphabet has its limitations and certain subjects are more fascinating than others, but in Volume V. "the lines have fallen in pleasant places." The articles on Diocese, Divorce, Dispensation, Evolution, Egypt, Van Eyck, Fasting, and Family are of supreme interest and are treated with a liberality of view and of space that must recommend them to every reader of intelligence who understands the English language. In Evolution, Father Wasmann emphasizes, what is too often forgotten, that evolution and Darwinism are two different things, and that while Darwinism is scientifically inadequate, and untenable as a theory, evolution as a theory within certain limits is not *per se* improbable, though as they say in Scotch Law it is "not proven," and the human soul can only owe its origin to the direct creative act of God. No encyclopedia has hitherto given such elaborate geographical detail of the various countries it treats of, and the article on Egypt, in the present volume, is an encyclopedia in itself on that interesting country. Archeologically, historically and liturgically, it is a masterpiece. The maps and the illustrations with which it abounds are as invaluable as they are unique. Indeed the technical detail of the whole volume is a joy to the lover of a well-made book. A novel and unexpected feature of the encyclopedia has been its courtesy to the Fine Arts, and in the present volume the Brothers Van Eyck and their work are the

subject of a brilliant essay from the pen of M. Louis Gillet. Once more the colored plates, by Goupil (Paris) add a note of artistic distinction hitherto unlooked for in encyclopedias. The Catholic Church has at all times been the nursing mother of the arts, and it is but fitting to find due space allotted to them in a Catholic encyclopedia. The verger in Durham Cathedral hurries the visitor from the "Galilee chapel" to the "chapel of the vine altars" and points out one or other of the stately tombs and monumental brasses recalling historic names; but the lover of the past, the student of Time's changes, the Catholic who remembers what Durham once stood for, will delay over each pillar, each carved oak stall, each emblem in the stained-glass windows. I have played the part of verger for this volume of the new encyclopedia, but the lover of the truth, 'the picker up of learnings' crumbs' will take time to read the whole volume.

J. C. G.

A Modern Martyr. THÉOPHANE VÉNARD (The Venerable). Translated from the French by LADY HERBERT. Revised and annotated by JAMES ANTHONY WALSH, Missionary Apostolic. Catholic Foreign Missionary Bureau, 62 Park Street, Boston, Mass.

Le Venerable Martyr. J. THÉOPHANE VÉNARD, *Missionnaire Apostolic. Vie et Correspondance.*

Thoughts From Modern Martyrs. Edited and arranged by JAMES ANTHONY WALSH, M.A.P.

Le Martyr de Futuna. *Vie du Bienheureux Pierre-Louis-Marie Chanel, Prêtre Mariste et Premier-Martyr de l'Océanie par Le R. R. NICOLET, S.M.*

An American Missionary: A Record of the Work of William Judge, S.J., by REV. CHARLES J. JUDGE, S.S. Introduction by His Eminence, CARDINAL GIBBONS. Illustrated. Second edition revised and augmented.

One who reads the lives of these Modern Apostles will close the books with deep conviction that the ages of Christian heroism have not passed away. The story of the life of the Ven Théophañe Vénard is fascinating. He was a product of the renowned school of the Foreign Missions, Rue de Bac, Paris, and his portrait and relics now adorn its "Hall of Martyrs." We are pleased to note that, in its English version, the life of this hero of Christ has reached its fourth edition—a new edition each year since its first issue. The name of the translator, Lady Herbert, vouches for work of a high grade. The *Boston Evening Transcript* says that "the book will bear re-reading."

"Thoughts From Modern Martyrs," is a selection from the writings of Théophañe Vénard and of Just de Bretennières, another but later product of the Foreign Missions' School, who was beheaded for the Faith in Corea, March 8, 1866.

The "Life of Blessed Peter Chanel" is intended for French readers. This proto-martyr of Oceania was beatified by a decree of His Holiness, Leo XIII, dated 16th November, 1889. The life was written by a Marist and is a work of love, for the Blessed was a member of the Society of Mary. This American edition is very attractive, and we are confident that it will meet with wide approval.

The Rev. William Henry Judge, S.J., was born in Baltimore, Md., April 28th, 1850, and was admitted to the Jesuit Novitiate at the rather advanced age of twenty-five years. In 1889 he was granted leave to set out for the Rocky Mountain Mission, and shortly afterward to spend the rest of his days in Alaska. His biography is the work of his brother, the Rev. Charles J. Judge, S.S., who died a few months ago at St. Charles College, Md. The narrative is good, edifying and not without the note of thrilling adventure, for Father Judge in his apostolic career spent himself not only among the Esquimaux, to whom he was devoted body and soul, but also in aid of the fortune-seekers who had flocked to Dawson City in the earlier days of the gold-craze.

Literary Notes

Peru: Its Story, People and Religion.

By Geraldine Guinness. New York and Chicago: Fleming H. Revell Co.

This book weighs thirty-four ounces. Though handsomely got up and richly illustrated, it would be as heavy in interest as in weight but for the unconscious humor of the authoress. Her theme is the Religion of Peru, or rather, the absence of "true religion," and the supreme disrelish for the right brand and the retailers thereof, that obtains in that land. Prof. Macalister, of Cambridge University, England, guarantees in the preface that the authoress is "a student of philosophy in University college," that she has had sufficiently long experience as a missionary in Peru to acquire accurate knowledge of its people, their history, religion, manners, customs, character, etc., and yet that she is "a young lady." She has scarcely dedicated this, "my first book," when she tells us she had written another "twelve years ago, before I had entered upon my teens." And she does not leave us in such unsatisfying vagueness; towards the end of the volume she writes: "June, 1907, my nineteenth birthday." She had acquired at nineteen all her wonderful knowledge not only of Peru before and after it had become imbued with "the paganized religion of Rome," but she had followed the tortuous by-ways of the Catholic Church for twenty centuries and ferreted out its darkest secrets. She can read the hearts of the Peruvians while they are apparently absorbed in devoutest prayer and know that they are mumbling by rote and worshipping idols. But then "missionaries (of the Foreign Bible Society) are very extraordinary people." It is impossible to please this young lady. The Peruvians wear the crucifix and on every occasion make the sign of the cross; the crucifix surmounts every altar and every hill:—this is idolatry. But there is one cross that bears the Veronica picture instead of the relief image of Jesus and this she indignantly pronounces "a Christless Cross."

The priests, of course, are all very bad; the worst of it is they enthrall the people with their eloquence and hold them "by free-passes to heaven," thus becoming "links in papal despotism." One of them, a very eloquent man, but of the worst possible type, she photographed, and presents us not a photo but "a study"; opposite she writes: "Dare to look into that face"! We dared, and found it a strong, thoughtful, intellectual type that might represent an Aquinas or Augustine; but Miss Guinness sees it through the "Foreign Bible Society" microscope.

Their success in imbuing the Peruvians with a tender love of Our Lady and in consequence of holy purity, is the worst offence of the priesthood. "The priest ever using the figure of ideal motherhood to enthrall his ignorant flock, leads the women, and they lead the men." And this girl of nineteen, reared among a family of proselytizers thinks the passage so damning that she italicizes it.

There is no style or method in this heavy volume. Amateurish attempts at pathos and the childishness of its bigotry afford amusement. Her first book "was compiled of waste scraps of paper"; the second is in similar style. It ends with an appeal to the "Anglo-Teutons of America" for funds to Christianize Peru. That Bible societies respond to such appeals will account for the fact that the Revell Company insist on putting such slanderous and worthless stuff upon the market. M. K.

The Young Priest's Keepsake (Dublin:

M. H. Gill & Son), by Rev. M. Phelan, S.J., stresses the necessity of culture of mind and manners for young priests and seminarians. Father Phelan, himself a noted preacher and missionary, devotes several helpful chapters to the means of acquiring excellence in preaching, a faculty which he deems essential to effective ministry. In study or pulpit the preacher should be natural in development, diction and delivery. The book is brimful of valuable hints and helps on these heads, and their value is not diminished by the fact that the style is racy and readable throughout. Not all will agree with Father Phelan that every word and line should be written and committed to memory beforehand, that "naturalness" and "rote" can be easily reconciled and that spontaneity should be chained to a desk; but he presents a strong defence of his views, and the practice he urges is well worth cultivating. The following is intended for Irish readers but the advice has wider application. . . . "he should not commit the signal folly of attempting to ingraft an imported accent on his own; he should speak as an Irishman, but as an educated Irishman." The Young Priests' Keepsake should become a vade-mecum.

Messrs. Longmans announce a life of the saintly Bishop Challoner. He was a link between the days of persecution and the modern period. When he was a boy men were still living who had seen Catholic priests hanged, quartered and beheaded at Tyburn. When he died the first Catholic Relief Bill had just become law. There is a letter of his in which he tells how, hiding in London, he had to change his lodging four times in one

week, and how a garret was at once his palace, cathedral, study, sleeping room and kitchen. We owe to him the "Memoirs of Missionary Priests," which has preserved for us the record of the English martyrs; the "Garden of the Soul," a work of popular devotion, and many other treatises. He was a great bishop, a great scholar, and a saint.

The saying that "a prophet hath honor save in his own country" is bankrupt in Mrs. Baker Eddy's case. Her life, written by Sybil Wilbur, has been severely criticized in England.

In her introduction the writer says, "I plant myself unreservedly on the methods of St. Mark." But anything less like St. Mark than the unctuous gush of this biography it is hard to conceive, says a critic in *The Manchester Guardian*. A chronic invalid, Mrs. Baker Eddy becomes entangled for some years in the coils of Mesmerism, Hypnotism, and Spiritualism, seeking rest for her soul and finding none. At length the definitive call takes place (p. 131). "She knew God face to face"; she "touched and handled things unseen. . . . In the year 1866 I discovered the Christ Science, or Divine Laws of Life." Critics who have called attention to the extraordinarily autocratic structure of the Church and the spiritual and temporal power which it vests in the hands of Mrs. Eddy are here dismissed with careless scorn as malicious traducers of a saintly woman. Yet it is not unnatural that a teacher, who was able in a little New England manufacturing town, at a time when her fame was purely local, to extract for teaching Mind-healing the sum of \$300 from each pupil in a class for twelve half-days' instruction, should arouse inquiry into her business methods. The passage in which Mrs. Eddy discloses this business gift requires no comment.

"When God impelled me to set a price on my instruction in Christian Science Mind-healing, I could think of no financial equivalent for an impartation of a knowledge of that divine power which heals; but I was led to name three hundred dollars as the price for each pupil for one course of lessons at my college—a startling sum for tuition lasting barely three weeks. This amount greatly troubled me. I shrank from asking it, but was finally led, by a strange providence, to accept this fee. God has since shown me in multitudinous ways the wisdom of this decision (p.223)."

That \$300 fee has a very material ring. But Mrs. B. Eddy has appropriated Punch's quibble: "What is matter? Never mind. What is mind? No matter."

Reviews and Magazines

A well deserved tribute to the memory of a frequent contributor to its pages, the Rev. E. Portalié, S.J., is paid by *Etudes* for May. It was he who unmasked in *Etudes* the notorious "Diana Vaughan." Joseph Fustes writes sympathetically of the great Spanish painter, Murillo. A true Christian artist; an idealist; yet a realist also in the best sense of the word, from whose canvass the supernatural speaks. Pacheco, in his "Arte de la Pintura" (1649), wrote that a great artist should keep his soul in a state of grace. To judge from his pictures, Murillo followed the advice.

Xavier Moisan proves in a solid essay on "Responsibility" that Determinism cannot be its foundation. Neither can it rest secure on the notion of solidarity or "because the universe and humanity depend upon one another." We are responsible because we are free; because we can at will perform or omit certain acts. If man never acted except under constraint, internal or external, he would be a machine. André Ducaire introduces us to a new poet, Auguste Angellier, declaring him to be "manly, eloquent: an orator in verse."

It affords one much gratification to note the strong stand taken in the *Outlook* of May 29 in reference to the recent decision of the Supreme Court of the United States declaring unconstitutional one clause of a statute of the United States prohibiting the importation of vice. The majority of the court accepted the contention "that the punishment of vice and the protection of the community from vice belong to the States, and that for the Federal Government to undertake this function is to usurp powers which under the Constitution do not belong to it." The *Outlook* writer dissents from this view for two reasons. The power to prohibit professional criminals from landing on our shores, he claims, ought to carry with it power also to punish any person who harbors an immigrant engaged in violation of the laws of the land as a profession. And this power, he affirms as a second reason of his dissent, is necessary since the protection of aliens ought not to be left to the States, but should be within the competency of the Federal Government. Reading the writer's vigorous development of his thesis one cannot but hope that the public conscience will speedily awaken. Surely if the law of the land does not give every required help to break up a horrible traffic whose details cannot be published for general circulation, that further extension of its powers demanded ought to be conceded without delay.

In the same number the greatest defect of the recent Mohawk Peace Conference is

said to be its attitude in regard to the establishment of an International Court of Arbitral Justice. While the Conference in its platform declared emphatically in favor of the early establishment of such a court, in the public session less emphasis was placed upon the point, or at least less time was devoted to the discussion how such a court could be established.

For the benefit of the lay readers who attempt to follow the current discussions concerning the tariff the editor presents helpful definitions of such technical terms as revenue duty, protective duty, bargaining duty and countervailing duty. There is little danger of misunderstanding the *Outlook's* own position in the tariff discussion when one reads the judgment thus expressed: "The protective system, while advantageous in the early history of our country to produce a diversified industry and consequent economic independence, is no longer necessary to the United States, and the moral evils it involves more than counterbalance any industrial advantages."

The notice of Professor James's "New Pluralistic Philosophy" in the June number of *Current Literature* is apt to be rated by most readers as entirely too sympathetic. The reason may be drawn from an expression of the writer of the article: "Professor James's views are at once so novel and original, and so sharply antagonistic to tendencies now in the ascendant in the religious world, that they are sure to provoke controversy." Fortunately the probability is that the professor's work will not be widely read since "it is too speculative and lacks immediate practical application" as the same writer affirms. And this probability excuses one from standing sponsor for an explanation of William James's pantheistic, or as some prefer, atheistic desires.

The "New Pluralistic Philosophy" is a book that may be spoken of by a professor who is treating such matters in the classroom; or privately to individuals who may have had the misfortune to have read it. It simply flings aside, as unworthy of consideration, Christianity and the God of the Christians. By a curious neglect of a distinction as old as philosophy itself Professor James finds the traditional view which pictures God and His creation as separate entities "entirely alien to his present feeling."

He chooses pantheism in its stead, but a pantheism without an infinite. His book disguises its atheism in the acceptance of a finite god, whose "functions can be taken as not wholly dissimilar to those of the other smaller parts—as similar to our functions consequently" (p. 318). The "New Pluralistic Philosophy" is worse than a bad book in the ordinary sense. It rebels against the basis of the whole moral law.

SOCIOLOGY

The following explains the foundation and scope of a movement in New York City which should exert a far-reaching and salutary influence:

Professional business-men and mechanics are to have an opportunity of making spiritual retreats.

The object of these retreats is personal sanctification and spread of healthy principles among Catholic laymen in order to combat socialism where it has a hold and to prevent it from starting in new places.

The organizers consist of a body of laymen drawn from the Xavier Alumni Sodality and elsewhere who propose forming themselves into a permanent organization to carry on the work.

His Grace, The Most Reverend John M. Farley, has given his hearty approval to this movement. The Jesuit Fathers will conduct these retreats. The initial retreat will be given at Fordham University at the end of June or beginning of July; other retreats will be given from time to time during the year. The retreats will start on Friday morning so that those taking part will hardly have their business or employment interfered with. As soon as possible it is intended to secure a permanent home for the giving of retreats. The essentials of such an establishment are that it should be not far from the city, say on Staten Island or in Westchester County, and have a little ground for purposes of exercise. We trust that the foundation of such a place will appeal to people of means, as it gives them a great opportunity to aid a very important work which is destined to affect all classes.

Those who wish to interest themselves in the work and intend taking part in one of the first retreats will please address any one of the following: Rev. T. J. Shealy, S.J., 30 West 16th St.; Hon. George F. Roesch, 109 East 10th St.; Thos. F. Woodlock, 609 West 115th St.; Sidney J. Brimley, 35 South William St.

At the General Assembly of the Presbyterian Church held in Denver, in the week of May 16-22, 1909, the Committee on Marriage and Divorce, after deploring the "scandal and sin arising from the laxity of law that makes divorce and speedy remarriage possible, says, as reported in the *Philadelphia Record* of May 22:

"The census tells a story that surprises the people and shames a Christian nation. We submit the following statistics:

"In 1887 the total number of divorces granted was 27,918; and in 1906, 72,062. The total number granted in 20 years was 945,625. Certain of the States granted

divorces as follows: Pennsylvania in 1887, 1097 divorces, and in 1906, 3027; New York in 1887, 1042 divorces, and in 1906, 2069; North Dakota in 1897, 57 divorces, and in 1906, 320; Ohio in 1887, 2003 divorces, and in 1906, 4781; Kentucky, in 1887, 949 divorces, and in 1906, 2050; Illinois in 1887, 2663 divorces, and in 1906, 5943; Massachusetts in 1887, 752 divorces, and in 1906, 1540; and Virginia in 1887, 305 divorces, and in 1906, 1074.

"Surely the surprising and alarming increase of the number of divorces granted should call a halt, and impress all who care for their country and love righteousness with the necessity of discovering, if possible, the causes of such a condition, and the possible cure for such a calamity."

Possibly one of the causes of such a condition is to be found in chapter 24 of the "Confession of Faith of the Presbyterian Church in the United States of America," published by authority of the General Assembly, Philadelphia, 1906.

Section 5 of said chapter decrees that "In the case of Adultery after marriage, it is lawful for the innocent party to sue out a divorce, and after the divorce to marry another, as if the offending party were dead."

It may be noted that another section of the same chapter decrees that "such as profess the true reformed religion should not marry with infidels, papists, or other idolaters."

Two striking bits of testimony to the evils of sectarianism given by distinguished Protestants, will be of interest to readers of AMERICA. The first is from Dr. W. T. Phillips in his weekly article on Christian Endeavor, published in the *Public Ledger*, Philadelphia, May 22, 1909.

"Probably the meanest type of Christianity I have ever run across in the world," says Dr. Phillips, "is what I found at several points in the Orient, where missionaries of certain American sects, avoiding the difficulties of pioneer work among the heathen, have planted themselves in the midst of the converts of older missions, and have undertaken to proselyte them for their particular tenets concerning immersion, or holiness, or some peculiar sectarian distinction. Environed by all the opportunities of the non-Christian world, and with their smallness rebuked by the presence of a great need, they yet do not hesitate to wean away from another missionary the fruit of many years of labor, all for the sake of some shibboleth. They call this foreign missions; instead it is one of the worst forms of domestic sectarianism transplanted to a foreign shore."

The second is from the address of the Rev. Doctor Baxter P. Fullerton, the retiring Moderator of the Presbyterian Gen-

eral Assembly, delivered in Denver, May 20.

"The denominational contentions of today can but impress the world most unfavorably," he said. "What a waste of men and money, and what for? To bring Christ to the world? Alas, too often to build up our particular sect; and yet there still comes ringing down the centuries that prayer of our Lord which He offered in the very shadow of the Cross, 'That they all may be one.' Can we expect our Lord and the head of the Church to answer our prayer for more and better men for the ministry so long as we make such a poor use of those He has given us? And can we expect His stewards, faithful to a great trust, to furnish us more money so long as we waste what they give us in unseemly strife and unholy rivalry for place and numbers?"

How will the great Presbyterian body answer the good Doctor's questions?

Thomas M. Mulry, President of the St. Vincent de Paul Society of New York, and the Right Rev. Mgr. D. J. McMahon, Superintendent of Catholic Charities of New York, will be prominent participants in the thirty-sixth annual National Conference of Charities and Correction held in Buffalo from June 9 to 16, which is expected to be the most successful gathering in the history of organized benevolence in America. About 2,000 delegates from all over the United States and Canada will attend and many distinguished men and women will take part in the deliberations.

The conference has been termed "A Clearing House of Ideas in Philanthropic Work."

On May 25, the Brotherhood of Railway Trainmen in a meeting held in Columbus, Ohio, passed resolutions condemning the present immigration laws and calling upon the President and Congress to pass suitable ones. They expressly urge the exclusion from the United States of the illiterate, sweatshop and other undesirable classes.

A feature illustrative of the spirit of Catholic life so notably prevalent in Belgium occurs in the program of the *fêtes* marking the recent diamond jubilee celebration of the Catholic University of Louvain. This was an extraordinary distribution of help to the poor of the city under the direction and through the charity of the St. Vincent de Paul conference attached to the university. This distribution, which took place the morning of the opening day of the solemnities, marks a thoughtfulness which might be imitated with profit on similar occasions among ourselves.

EDUCATION

Catholics are sometimes criticized because of their attitude in reference to the State system of schools. Their position has been clearly stated time and time again, and the logic of that position is unassailable. With them, briefly, education in all its phases from the elementary school upward is unthinkable without religious training. Therefore they insist upon the accompaniment of moral and religious influences and instruction throughout the school course of intellectual development. Holding this principle they can never accept the advantages held out in a system otherwise entirely acceptable. Because of the lack of religious training in our State schools, from the kindergarten grades right on to the State university courses, Catholics, whilst bearing their share of the burdens imposed upon the people involved in the State system, may not reap the benefit of the intellectual training there afforded.

The terms used to describe their stand may not please those who are not of like opinion, yet when Catholics speak of such schools as "irreligious" they mean no offense to their fellow-citizens. They simply affirm what the law of the land prescribes for the State schools, "that they are to be institutions in which all religious training as such is forbidden." That Catholics no longer stand alone in this position is becoming more evident every day. The growing spread of religious indifference and the strength of the position which pure naturalism is building up among men are leading men of Christian faith to open their eyes wide to the dangers of education without religion. The recent gathering of the Presbyterian hosts in Denver offers us the latest illustration. "Once again," says a writer in the *New York Globe*, "the 'godless' State university has been attacked, this time in no less a place than the Presbyterian General Assembly and by no less a person than the secretary of the Presbyterian Board of Education." The reference is to the speech of Dr. Joseph W. Cochran during the consideration of the report of the Board of Education in one of the Assembly sessions.

"Why can't we get the young men to preach?" asked Dr. Cochran.

"I'll tell you. In the first place, there is but little Christianity in the home. If there is any it is gone by the time the young man is ready for education."

"Does he go for his education to a Christian school—a Presbyterian school? No. He goes to a Godless State university, and when he returns to his hometown he puts religion at low ebb. And

if you ministers find your churches at low ebb know where to place the blame."

There are in the Manhattan and Bronx Boroughs, New York, 32 public schools and 12 parochial that have been represented at the Normal College to the notable extent of entering, during the seven years, 1901-07, twenty-five or more pupils. And while the successful candidates sent by certain very large schools must be duly considered, it is a fact that the parochial schools made a very creditable showing in the percentage of their graduates who have been successful in the examinations for admission to the Normal College. The following figures prove this:

St. Veronica's Parochial, 100; P. S. No. 68, 96; Cathedral Parochial, 93; P. S. No. 76, 92; P. S. No. 188, 91; St. Michael's Parochial, 90; P. S. No. 54, 89; P. S. No. 45, 88; Xavier Parochial, 88; St. Stephen's Parochial, 87; St. Ignatius', 87; P. S. No. 27 (Bronx), 86; P. S. No. 77, 85.

By way of digression the figures just given invite inquiry as to the standing before the Normal School's entrance examiners of all the local parochial schools as compared with all the local public schools. This question is answered by the Normal College's annual reports (1901-07) as follows:

Total of public school applicants (Manhattan and Bronx)	4,657
Accepted	3,213
Percentage of successful public school applicants	69
Total of parochial school applicants (Manhattan and Bronx)	1,250
Accepted	924
Percentage of successful parochial school applicants	74

Bolivia has passed a compulsory education bill. Bolivia is a very sparsely populated country having only two inhabitants to the square mile, and of these 80 per cent. are Indians. *El Diario*, of Santiago de Chile, points out at some length that such a bill is outside practical politics at present, unless the government goes to enormous expense in multiplying the number of school buildings. Distances between existing schools made it impossible for children to attend. The bill, it thinks, will eventually become "the expression of an inspiration unrealizable for the moment."

As a result of a law passed by the last Oregon legislature and effective on May 23, High School fraternities and societies are doomed in that State. The new statute not only makes such organizations unlawful but it imposes upon school boards the duty to see that the objectionable societies are dissolved and that pupils who persist in the forbidden association are expelled. This is quite a

change of policy on the part of educators in Oregon, where High School Fraternities have heretofore thrived. The reasons urged upon the legislators to have them pass the new measure are largely those used by President Schurman in his recent word of warning to fraternity men of Cornell University, noted in *AMERICA*, May 22. The Oregon educators speak of the "snobbery" which is fostered in these societies and "other such abuses have been charged to similar organizations throughout the country."

The statutes of the National University of Ireland, just issued, creates eight faculties with thirteen new degrees, and many diplomas and distinctions. These faculties, with the numbers of subordinate subjects indicated by the figures appended, are: Arts, 23; Philosophy and Sociology, 10; Celtic Studies, 7; Science, 14; Law, 6; Medicine, 17; Engineering and Architecture, 8; Commerce, 14. Matriculation examinations shall be set by the board for such students as have not made the prescribed studies at recognized colleges. In University College, Dublin, the president is paid \$9,000 yearly; the professors and lecturers \$90,225; in Cork \$6,000 and \$57,000 respectively, and in Galway \$4,000 and \$25,115. Of this sum the amounts apportioned to Gaelic subjects are: Dublin, for three professors and two lecturers, \$11,000; Cork, \$3,000, and Galway, \$2,250, for one professor and one lecturer. Besides scholarships and prizes, traveling studentships of \$1,000 each, tenable for three years, will be conferred for the purpose of foreign research.

Besides the matriculation examination a testimonial of character is a requisite for admission. The Board of Studies will consist of the vice-chancellor, the president and one member of the faculty of each constituent college (Dublin, Cork, Galway) and at least three extern examiners elected by the Senate.

—On May 22 and 23 the new college chapel at St. Mary's College, Kansas, was dedicated. The students and alumni contributed a great part of \$75,000, the cost of the fine Gothic building, and they gathered in large numbers to witness the consummation of their zeal and generosity. The Right Reverend Thomas F. Lillis, Bishop of Leavenworth, was the celebrant. In his sermon the Bishop dwelt with much feeling on the loyalty and faith of the St. Mary's boys, past and present, and called down a blessing on the sons of St. Ignatius. The alumni held their triennial meeting on the same date. It was the most numerous attended and successful in the history of the college.

ECCLESIASTICAL NEWS

—A recent convert is the Rev. C. I. Smith, formerly rector of St. Paul's Episcopal church, Charleston, S. C. St. Paul's is a congregation made up of colored men and their families who earned their freedom before the war. Many of them are almost white and they form a class apart in Charleston.

—Under the auspices of the Boston Federation of Catholic Societies a Catholic lecture congress has begun. A series of addresses on topics of special Catholic interest, on the careers of great men and similar subjects will be delivered by prominent Catholic laymen.

—In the Argentine Republic the Catholics, many of whom are of Irish affiliations, have formed committees of defence in all the towns to safeguard religious teaching in the schools.

—Bishop Aloysius M. Benziger, of Quilon, Southern India, is in this city on a visit to his relatives, who are members of the well-known firm of publishers, and to arouse interest in the work of his mission which lies in a very poor district. He will make a tour of the leading cities before going from here to Rome. The bishop was a Carmelite before his appointment to his see.

—An order for two hundred "bungalow" churches to replace those destroyed by the earthquake in Messina and in Calabria is certainly modernizing things architecturally in Italy.

—The splendid new church of the Sacred Heart, on Laurier avenue, Ottawa, to replace that destroyed by fire in 1907, is being erected as rapidly as possible. Like its predecessor, it is to be in charge of the Oblate Fathers, and is exclusively for the French Canadian residents of the vicinity. It was gratifying to note at the recent laying of the corner stone, that amongst the names placed therein as notable benefactors, were those of such prominent English-speaking citizens, as Sir Charles Fitzpatrick, M. P. Davis, George Goodwin, ex-Mayor D'Arcy Scott, B. Slattery and Colonel Watkin. Such manifestations of good will on the part of the other, must go far to promote that union among Catholics which is so desirable for the future of religion in Canada.

—At St. Saviour's Church, Dublin, the Most Rev. J. P. Dowling, O.P., Sapin, Trinidad, May 16, by his grace, Archbishop Walsh. Dr. Dowling had left his native Kilkenny for the Trinidad mission, where he acted as Vicar-General for several years. He succeeds the late Most Rev. Dr. Flood, another distinguished Irishman.

—On Wednesday, May 26th, five deaf-mute pupils made their first Holy Communion in the chapel of the school, 1613 Lowrie street, Pittsburg. The chapel was filled with the parents and relatives of the children. A committee of priests who gave them a test decided that they knew their catechism as well as any school children in the city. On Pentecost Sunday at the Cathedral, thirteen deaf-mutes, eight adults and five children were confirmed by Bishop Canevin.

—Among the topics that will be presented in papers and discussed at the Congress of Missionaries at the Apostolic Mission House, Washington, June 9-11, are the following:

"The Diocesan Bands and Their Special Work," "The Chapel Car as a Missionary," "The Italians in America," "Literature at Church Doors," "Church Extension and Mission Work," "The Opportunity in Canada," "To Develop the Missionary Spirit in Seminaries," "The Making and Instructing of Converts and Their Perseverance," "Missions Among the Indians," "The Leakage: Its Cause and Remedy," "Some Avenues of Missionary Activity," "Lecture Platform Chautauquas," "Evangelizing the Negro," "Vocations to the Life of the Missions," "Missions Among Children," "Pushing Parish Machinery to its Highest Efficiency," "Every Diocese to Have its Own Mission Band," "Gospel Problems in the South," "The Catholic Young Man at the Secular University," "A Central Missionary College."

—It is expected that the new Bishop of Cleveland, Mgr. John P. Farrelly, will arrive there from Rome on the evening of June 11. The solemn installation will take place in the Cathedral on Sunday, June 13, Archbishop Moeller, of Cincinnati, officiating.

—A plan is being considered to erect a statue of Christopher Columbus in Columbus, Ohio, and have it unveiled on October 12, 1912. The Knights of Columbus and other Catholic societies are agitating the matter.

—Representing Bishop Ryan, of Alton, the Rev. Andrew P. Ganss, S.J., of St. Louis, delivered an address at the unveiling of the statue of George Rogers Clark, in Riverview Park, Quincy, Ill., on May 22. The formal invitation to make the address was tendered in recognition of the services of the intrepid Catholic missionary, Father Peter Gibault, whose name is inseparably linked with that of Gen. Clark in the acquisition of this portion of the Northwest Territory.

—Nashville, Tenn., is to have a new Cathedral designed by Leonori, of Rome.

—Boston is to have a parade for temperance of the children of the parochial

schools on June 27. Bishop-elect Anderson will then give them the pledge at a mass meeting on the Common.

—Mother Irene, dean of St. Angela's College for Women, at New Rochelle, N. Y., has been appointed head of the Ursuline Province for the Northern States.

—The Most Rev. D. Augustine Marre, Bishop of Constance and Abbot General of the Trappists, is paying his first visit to the houses of his order in the United States.

—Last Sunday the Holy Sacrifice was offered up for the last time in the Church of the Assumption, York and Jay streets, Brooklyn. The building stands in the path of the Manhattan Bridge approach and is being torn down. It was dedicated by Bishop, afterwards Archbishop, Hughes in 1842. The Rev. Dr. William J. Donaldson, who has been rector since 1903, has selected another site on Cranberry street. The first rector of the parish was the Rev. David Bacon, who in 1855 became Bishop of Portland, Me.

—On Pentecost Sunday Bishop Walsh confirmed a large number of children in the Cathedral, Portland. Just forty years ago Bishop Bacon first performed a like function there. Since then the Cathedral parish has more than doubled in population. The coronation of a statue of the Blessed Virgin was also a feature of the Pentecost services. On Memorial Day a Mass was celebrated at Calvary Cemetery in the presence of a large congregation.

—The Rev. Eugene McDonald, U. S. N. Chaplain at the Brooklyn Navy Yard for some time, has been ordered to the New York, and his place at the Navy Yard will be taken by Father M. C. Gleason, who made the recent tour of the world on the flagship Connecticut.

—Mgr. Hyacinth Jalabert, who was nominated last February by a pontifical brief Bishop of Telepta and Vicar Apostolic of Senegambia, was lately consecrated Bishop by Archbishop Amette of Paris, assisted by Mgr. Pichon, the Coadjutor-Bishop of Port-au-France, Haiti. The new prelate was born in Chambéry, Savoy, November 13, 1859, and belongs to the congregation of the Holy Ghost, having been made a priest in 1882. French Guiana became the field of his apostolic labor. When, in 1893, political troubles drove the Congregation from France, Father Jalabert was sent as a missionary to Africa; Ngagobil, Dakar, Saint Louis were successively the field of his zealous labors. The French government in recognition of his merits during an epidemic bestowed on him the cross of the Legion of Honor and subsequently presented him with the Colonial Medal. The field assigned to his labors is vast and laborious.

OBITUARY

In the recent death of Father Eugene Portalié, S.J., "The Catholic Encyclopedia" loses a brilliant contributor. It was he who wrote the masterly article "Augustine," in which is condensed material enough for a large volume, all handled with an astonishing skill and a grasp of the subject bordering on genius. Father Portalié was known to the general public chiefly by his learned articles in the *Etudes*. To the clergy he was still better known as a preacher of ecclesiastical retreats in which the holiness of his own life revealed itself by the persuasiveness and earnestness of his call to clerical perfection. To the younger members of the Society of Jesus his name stands for eleven years of enthusiastic teaching of scholastic theology. To the Catholic Institute of Toulouse, where he taught Positive Theology for nine years, he was the embodiment of enlightened zeal for the changeless truth. To all who came under the charm of his manner he was the ready consoler, the willing helper. As the Rev. Canon Maisonneuve said in his eloquent funeral discourse, "to all, professors and students, he showed a face illumined by zeal and beaming with kindly indulgence. He seemed incapable of the melancholy, the dryness, the coldness sometimes attributed to men of learning. What shone forth in all his person was that sincere and lovable charity which captivates human creatures to hand them up to God." Yet, with all his southern enthusiasm and amiability, he had a keen scent for fraud and error.

When most French Catholics were deluded by the so-called revelations of Dr. Bataille in "Le Diable au XIXe Siècle" Father Portalié was one of the first to brave obloquy by piercing the "Diana Vaughan" bubble. He was also one of the first to detect in M. Loisy's books the congeries of heresies afterwards condemned by Pius X in his "Pascendi Gregis." As he had been prepared for this detection of latent error by his exhaustive study of French Protestantism, he could safely affirm of Modernism three years before it was so named by the Holy Father: "As to this apologetic method new to us in France, it has, for an entire century, lain fallow in the books of Liberal Protestantism, from Schleiermacher in Germany to Sabatier, through E. Scherer, Astié, Bouvier, Leopold Monod and M. Ménégoz."

Unfortunately Father Portalié was cut off, at the age of fifty-seven—he was born at Mende (Lozère) in the south of France, Jan. 30, 1852, entered the Society of Jesus December 30, 1867, and died at Amélie-les-Bains on April 20—and he

had no time to collect into book form his innumerable articles in the *Etudes* and other reviews. The wonder is that, with so many classes to teach, so many interviews with all kinds of people, so many lectures, sermons and retreats to clergy and laity, he found time to do the great work of Christian apologetics which he did achieve and which remains, though scattered up and down and awaiting intelligent compilation, a monument to his memory. His example, however, of unselfish devotion to truth and of practical helpfulness to the weak and lowly, will ever be to the friends who knew and admired him his chief claim on their undying remembrance.

Gen. John B. Frisbie, for a generation the most prominent English-speaking Catholic resident in Mexico, died in the City of Mexico on May 4. He was born in Albany, N. Y., May 20, 1823, and after leaving school studied law. He went to California in 1847 as a captain in the army after the Mexican War and remained there. In 1850 he married Fannie, daughter of Gen. Vallejo, one of the old Mexican landed proprietors, and became largely interested in mining and railroad enterprises. Serious losses prompted him to seek fortune anew in Mexico in 1878, and he was successful. In late years he was one of the intimate friends of President Diaz. The introduction of the organization of the Knights of Columbus into Mexico was due mainly to his efforts.

Seth W. Cobb died in St. Louis, Mo., on May 23, aged 71 years. He was a convert, and born in Virginia. Besides serving in the army of Northern Virginia during the entire war, and reaching the rank of brevet-major, he was three times a member of Congress, was at one time president of the Merchants' Exchange, vice-president and director of the Louisiana Exposition and head of several large business concerns.

Father Kenelm Vaughan, third of the eight sons of Colonel John Vaughan, of Courtfield, and brother of the late Cardinal Vaughan, passed to his reward at Hatfield on May 19, 1909. He was born in 1840; ordained in 1865; and at one time acted as secretary to Cardinal Manning. Of recent years he travelled extensively in South America and in Spain collecting funds for the Blessed Sacrament Chapel in Westminster Cathedral. In July, 1907, he opened the mission at Hatfield where he ended his labors. He was a man of great sanctity of life, with an ever-present sense of the supernatural, and his zeal in distributing the Scriptures was so great that he was known as an ambulating Bible society. He had a wonderful devotion to St.

Jeremias, and for years had been collecting materials for a life of the prophet. He wrote many devote works, mainly in Spanish, and compiled readings from the Scriptures under the title "Armory of Holy Scripture."

On Saturday, May 29, Rev. Thomas H. Miles, a well-known member of the Missouri Province of the Society of Jesus, died at St. Louis University, St. Louis, Missouri. He had been for twenty years spiritual director of the University and confessor to hundreds of priests of the diocese. Before filling the charge he had been one of the pioneer leaders in the educational work of the order in the Middle West. During his long associations in St. Louis Father Miles's equable temperament, quiet patience and piety were notable characteristics.

Father Miles came from a distinguished family. His first forebear in this country was Adam Hill, a member of the party that accompanied Lord Baltimore to Maryland from England in 1634. Many descendants of the family that settled in Maryland with Lord Baltimore have been notable in Catholic religious life in the United States. Mother Flaget, mother superior of the Loretto Academy, St. Louis, is a member of his family, as also is Father Joseph Hill, of St. Mary's College, Kansas. Mr. Clarkson, an ecclesiastical student at the St. Louis University, is another.

Father Miles was born in Bardstown, Ky., in 1831. He received his early education from the Jesuit institution of that town. After being admitted to the order, he was stationed, during different times, at various Jesuit houses throughout the country. At one time he was rector of St. Ignatius at Chicago, and he was the superior of the Jesuit College at Omaha during the first days of that institution.

PERSONAL

At the annual meeting on May 24, of the Royal Geographical Society of England, the Victoria Research Medal awarded last month to Professor Alexander Agassiz of Cambridge, Mass., was handed over to Ambassador Reid for transmission to the scholarly recipient.

An interesting personality at the International Congress of applied chemistry, which was opened at the Guild Hall, London, May 26, was Madame Curie, whose name is associated with that of her late husband in the discovery of radium. It will be remembered that Madame Curie, who is a devout Catholic, entered strong protest against the claim of certain writers that the determination of the "First Cause" lay within the prov-

ince of science, and declared that science was unable to determine adequately the ultimate cause of anything. This distinguished lady scientist has been chosen to preside over the department of the congress dealing with electricity.

SCIENCE

A conference of distinguished meteorologists of the world is announced to be held in London, June 21, next. The United States will be represented by Professor Willis I. Moore, Chief of the United States Weather Bureau. A concerted movement will be inaugurated to induce the principal governments to adopt a uniform system of wireless marine weather reports and to reach an agreement so that all nations shall display a uniform marine storm signal. Efforts will be also made to induce the several governments ultimately to accept regulations that will compel a ship beyond a certain tonnage to carry wireless instruments and operators and to take noon Greenwich time and a daily observation of the weather. Observations received by a ship, it is planned, will be transmitted to other ships so that by relaying from one vessel to another observations from the entire ocean would then reach the land and the central meteorological offices of the several nations. Other interested nations will be able to complete these observations, each in its proper geographical position, and thus to determine the location of storms and to forecast their future direction. These forecasts could be distributed to the vessels in the same manner in which the observations on which the forecasts were based had been collected.

ECONOMICS

That the completion of the Panama Canal may not bring to the United States the return which the generous outlay of millions by the American people might naturally lead one to look for, was suggested by former Congressman Landis of Indiana in an address last week before the Detroit Bankers' Club.

"The Panama Canal," said Mr. Landis, "will not only enable foreign nations to get under our coast line with foreign products at ballast prices, but it will take from our trunk lines of railroads millions on millions of tons of transcontinental freight."

"We shall have to subsidize a merchant marine for trade with Central and South America," said Mr. Landis, "or admit ourselves forever dependent upon other nations for the carriage of our commerce. Every other nation subsidizes its merchant marine in one way or another."

LETTERS TO THE EDITOR

To the Editor of AMERICA:—

Are the saints' names vanishing from our American Catholic families? A rather extended investigation inclines one to the unwilling belief that this is largely the case. Many persons, infatuated with the hero or heroine of the latest "best seller" think it the "cutest thing" to name their offspring after the favorite of stage or fiction, and Catholic mothers appear to be adopting this latest fad to an extent that is quite as surprising as it is without the shadow of excuse.

Looking at the practice from a Catholic point of view it appears more than an absurdity. It is a profanation for the children of the Faith and descendants of the martyrs to be called by names that are frequently meaningless, and often worse than pagan. What honor can accrue to fathers who give their sons the names of political favorites and neglect or ignore the names of the saints?

It is stated on indisputable authority that the names of all Filipino children are, without exception, Catholic names. This custom throughout the islands is universal, and nowhere in the world is the name of Mary held in higher veneration. In one case the eight daughters of one family are named Asuncion, Conception, Pilar, Loreta, Maria, Consuelo, Dolores and Mercedes. Surely the Blessed Mother is held in veneration in that family.

There can be nothing sweeter than the name of Mary and its variants, and serious minded persons will readily recognize its esthetic as well as its ascetic value. The beauty and sonorousness of the old Christian and Catholic names render them more charming than any of the modern meaningless names ever can be. What is finer than the grand old names of Mary, Elizabeth, Margaret, Catherine, and, irrespective of religious significance, what more musical than the names of the twelve Apostles, and many other Scriptural names? C.

Doctrinal Retreats for Children.

The next step in the successful conducting of a children's mission is a consideration on the helps, prayer and the Sacraments, and what God does for the baby from the first moment it is brought to the baptismal font to the instant of death. What each sacrament does for the soul, and how each should be prepared for and received is briefly explained, so that when the meditation on Death comes the little ones see that it is the prayer of the past and the Sacraments worthily received and the Masses heard that are the real helps and the consolation in the hour of dying. The death of a boy who abuses the Sacra-

ments and the death of one who receives them properly are contrasted, and once again the helps are seen in their true light.

In the instruction on the General Judgment, a review is made of what has to be believed, what has to be done, and what use we have made of the helps God has given us. A meditation on the life of Christ, and another on His holy Mother, with a practical application to the life of the children bring the series of instructions to a close, and lead to a fervent confession.

During the three days the children are on the grounds for seven hours. Outside the time of instructions they can be taught how to use their prayer-books, how to say the Rosary properly, how to behave in church, the meaning of the red lamp before the Tabernacle.

If the children's general Communion takes place on Sunday, Benediction of the Blessed Sacrament is given in the afternoon. Before the priest gives Benediction he shows the ostensorium, explains it and describes what is about to take place. It is surprising how many grown people even who attend Benediction are more or less ignorant of the ceremony.

It is an excellent plan to invite the lay catechists and Sunday School teachers to be present throughout the mission. The methods here described have been used with good results. They may be varied according to time and circumstances, but the utmost simplicity of word and manner should be aimed at. One thing that is a *sine qua non* of success is that the missionary shall reach the level of the childish intelligence. To do this successfully, he must understand child nature. Big words are a bane. A stiff and stilted manner is fatal. Zeal—abundance of it—is necessary. A pleasant, kindly manner is indispensable. For three days it means unceasing work for the missionary, but the change wrought in the children is his ample reward. A. B. C.

To the Editor of AMERICA:—

In the last issue of AMERICA, growing better, by the way, with each number, you did well, indeed, to write in such praise of the late Judge Dennis O'Brien. He deserved well of his Church and her clergy in this State. He stood alone in the Court of Appeals, firmly, courteously, but with relentless logic exposing the inconsistencies of his colleagues in the case in which one Eastman had been indicted for an indecent attack on the confessional and our priests. They reached the conclusion that the conviction could not stand, but Judge O'Brien in his opinion completely answered them, and in dignified, manly, but inexorable language upheld the true statute, and demonstrated the indecency of the publication. He did so most effectively by

simply quoting part of the libel in the course of his opinion without further comment. The case was that of the People vs. Eastman, 188 N. Y. Rep. 478., yet not a voice was raised among our people in behalf of his course. We are but too often remiss in our recognition of quiet, unostentatious merit.

! GEORGE F. ROESCH.

New York, May 25, 1909.

To the Editor of AMERICA:—

In AMERICA, May 15, "The Italians of To-day," by René Bazin, is treated as a recent translation of a work many years old. Commercial candor might have suggested to the publishers the appropriateness of stating that the 1908 edition is merely a reprint, and thus spared this correction from THE REVIEWER.

. . . We shall gladly use the opportunities we have out here on the Dakota prairies to spread the circulation of AMERICA.—P. E. Digmann, S.J., So. Dak.

WELCOME FROM THE PRESS

The first number of the new weekly publication, AMERICA, is a first-class effort. The board of editors consists of men representing various sections of North America. They are assisted by eminent collaborators among the clergy and laity from all parts of the world. As we do not know America sufficiently to form an opinion on the prospects of such a high-class Catholic review, all we can say is that it deserves success, if we may judge by its initial number.—*The Leader, Dublin, Ireland.*

. . . In an editorial paraphrase the *Sacred Heart Review* of May 29 says:

"One of our readers who, not satisfied with subscribing for a copy of the *Review* for himself, has another copy sent weekly to a clerical friend, lets us see the following communication from the recipient of this friendly favor:

'If you only knew how I appreciate that welcome weekly paper, you could form an idea of my gratitude to you for this favor. Suffice it to say, however, we get papers here from everywhere, and with none, save AMERICA, am I so taken up as with the *Sacred Heart Review.*'"

. . . Need I tell you that I am pleased with AMERICA? More than that, I am proud of it, and I beg to join the chorus of praise and appreciation. At last America has a Catholic journal worthy of the field. You have made history!—*Charles Phillips, Editor, The Monitor, San Francisco, Cal.*

. . . We are particularly pleased to welcome the birth of AMERICA.—*Le Semeur, Montreal, Can.*

WHAT IS SAID OF AMERICA

... Just a word of commendation on your very excellent and timely publication. It is certainly the most pretentious weekly ever offered.—*Thomas A. Burke, Knights of Columbus, Cleveland, Ohio.*

... Apart from the instructive leaders, the clear, concise paragraphs on secular and religious topics give a busy reader a kodaked view of the world, and all for ten cents.—*Wm. J. Ennis, S.J., Fall River, Mass.*

... The review has been very interesting to me from the very first number. For although that number was good, the succeeding ones were better. There was an expression of more conscious strength; a breadth of treatment and a grasp of things that appeal to one. May the review do the good that is so much needed, and which it is so well adapted to accomplish.—*W. F. Robison, S.J., Detroit, Mich.*

... We have long wished for such a magazine, and you have sprung it on us from the head of Minerva, full armed.—*Sister Antonio Mercedes, Beatty, Pa.*

... I have very carefully read the first two numbers of your AMERICA. I like it and am glad that it has made and occupies a field of its own, not trenching nor infringing on that of any other Catholic publication in this country.—*Patrick E. C. Lally, Fenison, Iowa.*

... To me it is a veritable revelation, measuring the possibilities of a weekly review. Its completeness and elevated tone are the abiding credentials in every priest's library.—*Rev. John F. Hickey, Cincinnati.*

... I beg to say that I am so enthusiastic about AMERICA that I intend to recommend it to all my friends who have not seen a copy.—*Rev. J. S. Henry, Stithton, Ky.*

... I have read AMERICA from beginning to end every week since its first publication.—*J. P. Sweeney, Chicago, Ill.*

... AMERICA must needs be a source of much accurate information on questions of paramount importance to the busy cleric and to the layman whose every moment is so disposed that long treatises and many magazines only repel him. It will be a means to offset the hasty and prejudicial statements, and the so-called

foreign communications found in so many of our great dailies.—*Rev. Jas. F. Hennessy, Ansonia, Conn.*

... While I much regret the suspension of the *Messenger*, I must say I am delighted with your first number of AMERICA.—*Rt. Rev. Joseph Schrembs, Grand Rapids, Mich.*

... I have never been satisfied with any review in the country until AMERICA appeared. I could not help expressing my gratitude for the splendid work of your review.—*Anna Biddle Simson, Bryn Mawr, Pa.*

... I sum up the remarks I have heard about AMERICA from many sources, with this one word: Splendid!—taken in its etymological sense, shining, the "splendid focus" of Horace. Indeed, AMERICA, they say, is a focus of light pouring forth its golden rays on every subject and out unto all lands.—*E. Lecompte, S.J., Montreal, Can.*

... I wish to tender you my congratulations upon the general style and make-up of AMERICA. A paper of this kind should have been published long before now.—*Chris. C. Keenan, New York.*

... Long may it be our privilege to welcome the weekly visit of AMERICA. Assuredly it is worthy of doing our utmost to promote its welfare.—*Mary E. Mahon, Walldwick, N. J.*

... AMERICA is a fine periodical, and I trust it will be supported and encouraged as it should be. If it continues to be as good as the number sent, I believe its success will be assured.—*I. R. Matthews, Washington, D. C.*

... I take this opportunity of expressing my sincere admiration for AMERICA. In paper, type, form and general get-up, it leaves nothing to be desired, while its matter, as one might expect from the names of its editors, is truly informing, timely, scholarly and eminently readable.—*Rev. Cornelius J. Holland, Providence, R. I.*

... AMERICA is just the thing we need in this country, and that for a long time.—*Rev. E. Vigroux, Lockport, La.*

... From what I have seen of AMERICA it is too good to miss.—*Rev. Bernard X. O'Reilly, Rockford, Ill.*

... *Vivat, floreat, crescat* AMERICA! It is a model Catholic weekly. I am proud of it; I feel a new spirit in me when I think of its future. The editors have certainly fulfilled every promise made to the

public; may they always keep up its present standard.—*John F. O'Donovan, S.J.*

... It is just what has been needed in this country for a long time, and I hope that you will meet with the success which you so richly deserve.—*John D. Casey, Springfield, Mass.*

... I wish to congratulate you and your staff on the high excellence of your weekly, which, in my opinion, will do an immense amount of good.—*Rev. F. Bernard Haas, O.S.B., Benedictine College, Savannah, Ga.*

... If all numbers are up to the extremely high standard of the first issue, and undoubtedly they will be, I intend to have each volume bound and preserved.—*J. C. Jordan, Knights of Columbus, Kansas City, Mo.*

... AMERICA is progressing nobly; your foreign correspondents are particularly deserving of mention; they are fair and sane.—*Rev. M. M. Hassett, Cathedral Rectory, Harrisburg, Pa.*

... Ave, AMERICA! AMERICA for Americans; Americans for AMERICA. Your dignified, comprehensive, thoroughly Catholic, charmingly American journal is an educator, a Pauline missionary to the Western Catholic world.—*Henry B. Tierney, Trenton, Mo.*

... I venture to say that in this new-born journal, placed in the field of American Catholic journalism to-day, we have every reason to foresee a weekly review which will be as a ship coming into our harbors, well laden with truths from the old world, and with the ability to combat the evils which spring from our many liberal press associations.—*Teresa Dietrick, Philadelphia, Pa.*

... Needless to say that the American colony at Linz is pleased with the appearance of AMERICA, its superior quality and the arrangement of its articles.—*T. J. Barrett, S.J., Linz, Freinberg, Austria.*

... AMERICA is very interesting. I read everything, from the first word to the last.—*F. X. M. Descoteaux, S.J., Thessalon, Ont.*

... I am living in a missionary State, and I have never realized as I now do, the great work that can be accomplished for God and His Church by the Catholic paper. I hope to see a well-written weekly like AMERICA thrive, and may it visit us daily instead of weekly.—*M. J. Curley, De Land, Fla.*

AMERICA

A CATHOLIC REVIEW OF THE WEEK

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CHRONICLE

Home Review of the Week.—America's returning prosperity is evidenced by the importation through New York in May of precious stones valued at \$2,609,000. The importation of jewels in May, 1908, was \$463,454. —Immigrants to the number of 290,618 were admitted through the Port of New York in the first four months of 1909. The figures for the same period in 1908 were 86,474. —The President will reopen the Brownsville case, and the negro soldiers concerned will have the opportunity to prove their innocence before a General Board of Inquiry. —The Board of Army Engineers is reported to have concluded that a "lakes to gulf" waterway would be too expensive for value to commerce. —A conference of State and Provincial Boards of Health votes unanimously for a national sanitarium for lepers. —In a speech before the Commercial Club of Chicago, Secretary Mac Veagh gives this summary view of President Taft's disposition in regard to his duty as Chief Executive: "Both by predisposition and training, the President has the highest respect for the Constitution and for the laws as they exist, regardless of his private judgment of the wisdom of some of the laws themselves." —After a turbulent week the strike of the Philadelphia Traction men was settled. The men will receive 22 cents an hour and 10 hours will constitute a day's work. —In an address to the Senior Class of Cornell University on the eve of his departure for Europe, President Schurman defended American colleges and universities against the strictures of intellectual

decadence uttered by President Wilson of Princeton and other heads of the Eastern colleges. President Wilson had assigned as the basis of the decadence he charged "the indifference of parents and the lack of seriousness on the part of students." —The Tariff. —After acrimonious debate Senator Aldrich was sustained in his proposed change in the cotton cloth schedule. To prevent undervaluations he had introduced a change from *ad valorem* to specific duties on cotton cloth. —Senator Dooliver delivered another caustic criticism of the methods of the Finance Committee, claiming that its members are forcing the bill through without facts. —In a keen retort to Senator Aldrich, who had criticized the attitude of the "Progressives," Senator Beveridge affirmed that the Committee's course with the tariff bill is such as to compel Republican revisionists to vote against the bill. "The objections to this bill," he declared, "are basic and fundamental. Under such circumstances, Senators are released from their inclination to vote with the Committee, and, at the same time, it is their duty not to vote with the Committee. They must be controlled by the sum total of facts laid before the Senate."

Canadian Events.—The libel suit, brought by Sir Frederick W. Borden, Minister of Militia and senior Liberal leader for Nova Scotia, against Walter M. Carruthers who had, in the Calgary *Eye-Opener*, accused him of immorality, has been postponed to the next term of the Supreme Court, four months hence, at the request of the plaintiff and the Crown. —A recent report of the Manitoba Government Telephone Department says

its revenues are greatly depleted by the ravages of lightning in that province. The setting up of lightning arresters removes all danger for operators and subscribers, but the additional cost and the damage done by thunderstorms are a very serious financial drain on the department.—Dr. W. B. Hutchinson, who has been for the last two years President of Acadia University, Wolfville, Nova Scotia, has resigned and will resume work as a Baptist minister.—The Most Reverend Thomas Joseph Duhamel, Bishop of Ottawa since 1874, and Archbishop of the same see since 1886, died suddenly last Saturday of heart failure while visiting one of his priests.—A report just issued by the bureau of statistics shows that merchandise from the United States forms a steadily increasing share of the imports of Canada. The Canadian imports from the United States, as compared with the total imports of Canada, increased from 34.03% in 1869 to 60.4% in the fiscal year ending March 31, 1909, whereas the imports from Great Britain have decreased during the same period from 56.2% to 23.69%.—The town of Fernie, in British Columbia, which was almost destroyed by fire some years ago, is now suffering from floods, which are said to be the highest in many years.—On Friday of last week the Presbyterian General Assembly in session at Hamilton, Ont., after a pretty lively discussion, voted that Queen's University, Kingston, Ont., should no longer be considered an official seminary of the Presbyterian body. By becoming undenominational, this University makes a silent bid for Carnegie and similar donations.—The Dominion of Canada has decided to show her imperial spirit by building a navy of her own. Her contribution to the forces of the British Empire will consist of eight first-class cruisers, ten torpedo-boat destroyers and ten torpedo boats. The Hon. J. P. Brodeur, Minister of Marine and Fisheries, who will soon leave for England to represent Canada at the Imperial Defence Conference next month, will be accompanied by Rear Admiral Kingsmill, who is at present in command of the Canadian revenue, lighthouse and buoy fleet.

Porto-Rican and Alaskan Legislation.—The House of Representatives at Washington on June 7th passed a bill to remedy the deadlock existing between the Executive Council and the House of Delegates in Porto Rico. The bill amends the Foraker Act by authorizing the Treasurer, with the advice of the Governor, in the event of the necessary sums for the support of the government not having been voted, to appropriate a sum equal to the amount of the previous appropriation bill. It further enacts that all matters pertaining to the government of Porto Rico be placed under the jurisdiction of an executive department of the Government of the United States to be designated by the President.

Delegate Wickersham introduced a bill providing for a Legislative Assembly for Alaska to be composed of a Senate of eight members and a House of Representa-

tives of sixteen members. The measure also provides that all Russian subjects residing in Alaska on March 30, 1867, be regarded as citizens of Alaska. The bill was referred to the Committee on Territories.

European Complications.—There is talk in diplomatic circles at Vienna of an Austria-Hungarian treaty with Japan against Russia.—Austria-Hungary has declined to take part in the International Exposition at Rome in 1911, on the occasion of the fiftieth anniversary of the proclamation of Italian unity.—The recent dismantling of the line of fortresses along the borders of Russian Poland, Novo-Georgeievsk, Warsaw, Zegry, and Ivan-gorod, has caused considerable comment and was taken by many as a sign of good-will towards Germany. The fact, however, is that the usefulness of the forts had come to an end. The discovery of melinite, as well as the opening up of the country by railways, has altered military ideas on fortresses. Improved mobilization took away all importance from these Polish forts.

From Berlin came a circumstantial announcement on June 6, that England and Russia had assumed joint suzerainty over Persia, thus replying to Germany's action in the Balkan dispute. The announcement was *officially* denied on June 7. Four Dreadnoughts are to be built in the Baltic by an English firm and of English materials. Speaking in London, June 5, at a Press banquet, Lord Roseberry declared, "We can and we will build Dreadnoughts as long as we have a shilling to spend or a man to put into them."

New Prime Minister for Australia.—Mr. Alfred Deakin, the new Prime Minister of the Australian Commonwealth, whose coalition with Free Traders and Anti-Socialists recently defeated the Fisher (Labor) Administration, has succeeded in forming a new Cabinet.

Mr. Deakin is an ardent Protestant, and a supporter of Central government as against the States. Indeed, on all cardinal points of policies he is at variance with his new allies. The trouble will come when the Braddon clause expires next year and he finds himself bound by his pledges to offer the States a minimum sum in lieu of their three-fourths of the customs. Anti-Socialism is a strong factor in Australian politics just now. Sir William Lyne in refusing to join the Deakin coalition likened the proposal of fusion to Judas' betrayal of his Master, while another member declared the comparison unfair to Judas, who had the decency to go and hang himself immediately.

In the Italian Chamber.—In the discussion on the Budget of Worship, May 24, Deputy Chiesa of the Extreme Left called attention to the fact that in 1872 the number of monks and religious in Italy was 15,000, whereas to-day they number 50,000. The laws against the Jesuits were not being enforced, he said, and it was with regret he noticed that the Queen-Mother, out of

the 80,000 francs she gave in alms, saw that 60,000 went to the Capuchins. M. Orlando, Minister of Justice and Worship, in reply pointed out that much as he would desire to see a system of lay associations for worship introduced, he feared after the experience in France it would not work without a complete agreement with the Vatican. Congregations in Italy, he said, have no *de jure* personality, though *de facto* they are allowed to exist. The Jesuits are interdicted in certain portions of the Kingdom, but not in the Province of Venice nor in the Pontifical States, and to enforce the law would merely increase the number of Jesuits in the exempt States. Don Romolo Murri, the excommunicated priest, warned the Government against Vatican support. The action of the Vatican should be carefully watched. On a decision over the enforcing of the law against the religious orders there were 53 votes for and 179 against the measure.

The Scottish Kirks' Assemblies.—The question of union was in the air during the Scottish General Assemblies held in Edinburgh in the third week of May. On Wednesday, May 19, the Wee Free Assembly considered the overtures of the Established Church, but beyond denouncing organs in churches and regretting the advance of Romanism, thought the time out of joint for union just now. Friendly communications between the Auld Kirk and the United Frees began by a golf match which was won by the Auld Kirk. On Thursday, May 19, the United Free assembly unanimously agreed "to enter into conference with the Established Assembly on the main causes which keep the churches apart, and with the object of Presbyterian reunion in Scotland." Yet they made it plain that no distinctive principle of the United Free Church could be thrown overboard.

The Established Church Assembly passed a resolution declaring its readiness to enter into conference with the United Free Church, and appointed a committee of one hundred for the purpose. In accepting the conference the Moderator of the United Free Church Assembly declared they "had arrived at a very grave moment in the history of the Presbyterian Church."

Strike Laws in Spain.—The law of strikes and lock-outs has passed the Cortes, and has been signed by King Alfonso XIII. While the law does not deny to workmen and employees the right to cease work or "close down," it is aimed to stop as far as possible the abuses and evils of strikes. The most important article of the new law is that which requires notice and cause of intended strike to be given to the civil authorities eight days in advance of the day when such cessation of work will deprive any determined town of light or water, or suspend the operation of railroads, or leave the sick, or those confined in asylums without assistance. The penalty of violation of this law is the penalty of the criminal code, to be inflicted on leaders and promoters of strike or

lock-out. Under severe penalties, five days notice of appointed day of strike and notice of reason of strike must be given by the leader to the civil authorities when strike or lock-out will suspend operation of tramways, or cut off the supply of any necessary or general article of food. Those are to be considered leaders who by voice or written word encourage the workmen or employees to cease work or to "shut down."

Honors for Father Richard.—Special honor was paid in Detroit on Tuesday to a famous priest, Father Gabriel Richard, at the celebration of the centenary of the setting up of the first printing press in the Middle-West. Father Richard carried the press from Baltimore to Detroit in 1809. He was then pastor of old St. Anne's Church, Detroit. In August of that year he printed on this press *The Michigan Essay or Impartial Observer*, which is really the earliest Catholic paper of the long list for the United States. He also struck off an edition of Fleury's Catechism and other pamphlets, secular and religious, that are now highly prized by collectors. Gabriel Richard is one of the famous names in the early Catholic history of the West. Born in France, October 17, 1767, he joined the Sulpicians and came to the United States in 1792, and was sent to the missions in Michigan in 1798. St. Anne's parish then covered most of the Middle-West and Father Richard was among the leading pioneers in the development of Michigan, social, political, educational, and material. He was the first territorial delegate to Congress from Michigan and the only priest in our history who was a member of the national legislature.

Church Property in Hungary Threatened.—For some time the anti-Catholic press in Hungary has been demanding with ever increasing boldness the seizure by the Government of the large estates and other property of the Catholic Church. On May 13, the County of Hadju, which is principally inhabited by Calvinists, officially declared for "secularization." The following resolution, remarkable on account of the reasons which are given for this measure of highway robbery, was passed by a vote of 110 to 19:

"Whereas under the Coalition Government, reaction has entered the whole field of political, economic and social life;

"Whereas especially clericalism has become formidable and, under the flag of patriotism, is obstructing progress by the Catholic Popular Federation, the Popular Party, the Christian Social Party;

"Be it resolved that the County of Hadju petitions Parliament and urges all other Counties and Autonomous Cities of the realm to present the same petition, viz.:

"(1) To prohibit the use of any public money for ecclesiastical purposes. [By public moneys the so-called religious funds are meant, which have accumulated from confiscated Church property.]

"(2) To follow the example of Germany, France and Italy in confiscating the property of the Church. This is the only way to stop emigration, improve the condition of the peasantry and prevent financial and economic crises."

The last sentence betrays a complete ignorance of the facts. Nowhere is the peasantry more contented and better situated than on the domains of the Church. Emigration, pauperism, corruption and the horrors of the white slave traffic are almost exclusively found in regions in which the Jews have risen to power. During the last thirty years the Jews have obtained possession of one-third of all the estates of Hungary. They are looking for new worlds to conquer. Hence the attacks of their influential papers on Church property. The Calvinists of Hajdu have made themselves the tools of omnipotent Jewish freemasonry. Meanwhile the organization of the Catholics, which began in the eleventh hour, is making rapid progress. Almost every day the papers report that in some place or other the assembling of a local branch of the Catholic Popular Federation.

Progress in Colombia.—Much has been written about the incapacity of Latin-American republics for self-government, but the prosperous growth of the Argentine Republic, and the following extracts from President Reyes' message to the Congress of Colombia, indicate that love of peace and progress has not been wanting in these growing commonwealths:

"It is with satisfaction that I inform you that the relations of Church and State are becoming more cordial each day, and that the honorable and patriotic Colombian clergy, with truly evangelical zeal, continually labor to foster a national union of hearts, agreement between all classes, the improvement and development of primary education, and the moral and material progress of our people."

"In visiting various departments, on my way to the inauguration of the Puerto Wilches railroad, I was in constant communication with prelates and parish priests, who, in union with the civil authorities and the more influential citizens of different political views, are interesting themselves in our moral and material development."

"Last month, also, I found the same relations to exist in the departments of Santa Rosa, Tunja, Zipaquirá and Medellín; moreover, I possess information from the departments which as yet I have not visited, that peace and confidence in the progress of the country are universal."

"Peace is being sustained, not by force of arms, but by the will of the nation, a determination that strengthens daily. As a consequence, all branches of the administration, commerce and industry are being developed to the general welfare of our people. The Government has deemed it safe to pardon the four individuals who form the sum total of those condemned for political offenses."

Reunion of the Churches.—The Greek Catholic weekly, *Nauka*, published at Ungvár, Northern Hungary, gives particulars of a conference or congress of the Latin and Oriental churchmen to discuss the questions involved in the reunion of the churches of the Slavonic races. The congress is to sit at Velegrad, near Gradisch, in Moravia, a place selected because of its being one of the localities where Christianity was first preached to the Slavs, and it is to be held August 2-5 of this year. It is expected to have the most important results in bringing about the desired harmony among these peoples. The invitation to the congress is signed by the Most Reverend Andrew Scheptitzky, Greek Catholic Metropolitan of Lemberg, and by Father Aurelio Palmiero, O.S.A., the distinguished Slavonic scholar and writer upon the Russian Church. These invitations have been sent to distinguished Russian, Bulgarian and Servian theologians and prelates of the Greek Orthodox Church, and to the Greek Catholic and Roman Catholic prelates and theologians of Austria and other countries having Slavic dioceses.

The congress will be held under the direction and patronage of the Archbishop of Olmütz, Mgr. Francis Bauer, in whose diocese it meets, and the invitation reads in part: "It is to be a conference of representatives of all the Slavic nationalities for the solution of questions of the intercommunion of the faithful in the Eastern and Western churches. For the consideration of the congress the following matters will be proposed: (1) Questions of a theological and historical character concerning disputed points in the doctrines of both churches and their explanation by the theologians of each church; (2) Questions of a practical nature, for example, the possible removal of existing misunderstandings and prejudices between the Catholics and the Orthodox, and the establishment of friendly relations in purely doctrinal fields between Catholic and Orthodox theologians. All the discussions at the congress will take place in the Latin and Russian languages, and all papers must be read in these two languages. The theme or contents of each paper should be communicated early in May to the editor of *Slavorum Litterae Theologicae* at Prague, where they will be announced in that publication."

Religious Liberty in Russia.—Premier Stolypin spoke in the Duma last week in defence of the government's draft of a law dealing with the matter of changing from one faith to another and against the modifications introduced in committee removing all restrictions.

He said that the emperor, as head of the Orthodox Church, could not suffer backsliding from the orthodox to non-Christian beliefs, and that if such amendments were incorporated the bill would be vetoed.

He conceded that the church enjoyed full independence in matters of creed and dogma, but insisted on state control. His speech was brilliant, but it fell upon deaf ears.

QUESTIONS OF THE DAY

The Catholic Press in Austria

The newly-founded journal, AMERICA, with its wide and ably conceived programme, has already secured universal recognition as a Catholic press undertaking of the first rank. It will therefore not be without interest to the numerous readers and friends of the new organ to learn how Austria has within the last few years likewise engaged in a great journalistic enterprise—also Catholic, if in other respects of a somewhat different nature—and how this undertaking is already bearing a ripe harvest of fruit.

During the latter half of the nineteenth century, Liberalism, as the heir to Josephism, acquired in the land of the Hapsburgs a might which was faithfully mirrored in the press. Subsidized and mainly edited by Jewish capitalists, the press held practically the whole reading public under its spell, and claimed among its circle of readers the monied, intellectual and official classes and the vast majority of the better class residents of the towns. Conservative ideas could make no impression on the vast body of the people; outside the clergy, the Christian press could only reckon on the support of a section of the nobility, while the preponderating mass of the rural population had for decades displayed the utmost apathy towards popular journalism. The evil effects which Liberalism exercised especially on the economic life of the empire gave rise first to the socialistic agitation, and then in the nineties to the Christian democratic movement, led by the Christian Social Party under Dr. Karl Lueger. Stronghold after stronghold of the Liberals was taken by assault; the Christian Social Party captured Vienna and now is the largest party in Parliament. That this victory in the era of newspapers should be won without assistance from the press is more remarkable, for in the domain of journalism the Liberal party remained supreme.

At the Catholic Convention held in Vienna in the autumn of 1905, Father Victor Kolb, S.J., delivered an address entitled "Austrian Catholics and the Press," and removed the scales from the eyes of the Catholics. "The policy of all the leading organs, which mould public opinion in our Austria and constitute the deciding factor in questions intimately associated with national prosperity, is dictated by the Jewish-Liberal party. In vain do a few Catholic editors endeavor to stem the destructive current. Newspapers like the *Neue Freie Presse*, *Zeit*, *Kronenzeitung*, etc., appear in editions of 50,000-180,000 copies, and are universally bought and read, while the two modest little Catholic papers are scarcely asked for. The Austrian Catholics spend their money by the million for papers which are morally poisonous, which besmear the Catholic character and work untiringly for the downfall of the Church. Austria

is on the same road as France. Wherefore, awake, countrymen, ere it is too late! Rally together for a mighty crusade; rally into a great Press Association, which alone can save us from our present dangerous predicament. The Association shall bear the name of Pius V, our great confederate in the glorious wars against the Turks." "All Hail to the Piusverein!" was the answer of all the assembled Catholics, and the watchword soon found an echo throughout the provinces. Pope Pius X sent his blessing. The work of regeneration was not begun a moment too soon.

The objects of the Piusverein are: (1) to wage a tireless war against the anti-Christian press by exposing the clandestine, calculating manner in which it labors to sap the foundations of religion, morality and devotion to the Emperor; (2) to spread among the people an appreciation of the importance of the press and distribute good Christian papers in all directions; (3) to establish a Christian press. As the Catholic organs have been so long content to enact the rôle of Cinderella, it is no wonder that foreign countries (especially America and England) are compelled to draw all their information regarding Austria from Jewish-Liberal sources. The Piusverein subsidizes the Christian press sufficiently to enable it to meet every competitor, to obtain the best and most reliable information, to secure and train competent editors and to carry on a vigorous agitation to recover ground lost in the last fifty years.

The better to realize its objects, the Piusverein has established two subsidiary institutions, a Press-Bureau and a Journalists' Association. The Press-Bureau (9 Bäckerstrasse, Vienna, I.) is already performing doughty service, carries on daily an extensive correspondence with all the Catholic papers in Austria, and has been so successful in procuring and supplying the best and latest information as to arouse the envy of all its competitors. It also supplies stories, romances, essays, etc., as required, and, being in touch with experts on every imaginable subject, can supply at the shortest notice absolutely reliable information on any theme. An extensive network of correspondents, telephonic connection with every Catholic paper, telegraphic and cable connection with all important foreign parts, a literary and apologetic bureau, advertisement bureau—all these have been already taken in hand and are being developed from year to year as occasion requires. Of equal importance is the Journalists' Association, a society consisting of all the Catholic editors and authors, who, thanks to the munificence of the founder of this institution, are insured against sickness, old age and disability. Stipends for travel and relaxation, and premiums for studies, tend to raise the standard of journalism, to call forth fresh strength, and to make the vocation of the Catholic journalist, which has hitherto called for an unusual idealism and heroism, more and more respected and honored.

Throughout town and country, meetings are held and

the people are informed of the three objects of the Piusverein. All are urged to become members, the poor subscribing 6 heller (about one cent) per month; others yearly from 2 kronen (40 cents) upwards. Wherever sufficient members can be found, a branch of the association is formed. About half the total receipts are assigned to the Central Branch in Vienna for the metropolitan organs, the *Vaterland* and the *Reichspost*, and for the maintenance and extension of its other institutions; the rest is utilized to develop the provincial press.

The rapid growth of the association will be best realized from the following figures: Number of members at the beginning of 1907, 44,000; 1908, 75,000; 1909, 102,000. The number of branches for the same periods were 136, 441, 649. In November, 1907, Father Kolb could inform the Catholic Convention that the Piusverein had already collected about 300,000 kronen (\$60,000), while in the year 1908 the Central Branch alone devoted 130,000 kronen to its different objects, and the total income of the association was more than double this sum.

The results of the work of the association are already evident. Those who read the *Vaterland* and *Reichspost* three years ago must to-day be amazed at the development of these organs, the fulness of their news and the excellent journalistic talent they display. Exceptionally remarkable has been the development of the *Reichspost*, which has grown into one of the leading political organs and has now a world-wide status. The native or foreign writer, who wishes to sketch the conditions and aspirations of the Austria of to-day, can no longer ignore the *Reichspost*—the organ of the strongest party in Parliament, the mouthpiece of the overwhelming majority of the population. It is, therefore, only in the interests of truth that the attention of English and American papers should be called to this organ (Strozzigasse, 41, Vienna, VIII). To the magnificent agitation of the Piusverein, *Die Neue Zeitung*, an illustrated paper in Vienna, owes its origin and development. Although of but one and one-half years' standing, it has already 120,000 subscribers—a growth unexampled in Austria. On the other hand, the Jewish-Liberal press has encountered serious losses in prestige and subscriptions; the *Neue Freie Presse* is gradually losing all its influence, while the *Kronenzeitung* has already lost 100,000 readers.

These past achievements of the association assume all the greater significance when we consider that its activity has been hitherto confined to the German section of the Austrian people. The inclusion of the other nations is attended with very little difficulty, since they have only to contribute towards the Press-Bureau and Journalists' Association, while all the rest of their receipts can be devoted to their own press, as the German division has undertaken the endowment of the metropolitan organs. The Italian division of the association was started last year, and, assisted by the growing ap-

preciation of its past service, new paths of development will be rapidly opened and the Piusverein will extend its operations through all Austria. The Austrian Catholics may thus hope to be soon in the possession of a vigorous Christian press—a press which will evoke their now latent energy and pave the way for a true Christian development, not alone in the spiritual vitality of the people, but also in their economic and political life.

A. T.

Switzerland's New Civil Code

Hitherto the Swiss nation, with a population of about 3,500,000, has been governed under twenty-five different codes. The need of greater uniformity in legal matters was urgent, and the new code comes into force on January 1, 1912, for the whole nation. Meanwhile the Federal Council is authorized to anticipate one or other of its clauses as convenience or necessity requires.

The new code, while based on Roman Law, borrows largely from French and German Law, but whereas in the main as a piece of legislative construction it marks an advance, its treatment of religion and the family are lamentable.

The Swiss Kulturkampf is still recent history. In 1848 the religious were driven out, in 1854 the Government seized the churches, in 1857 clerics lost the right to vote. The Political Constitution of 1874 upheld neither protection, toleration, nor separation of State and Church. The various cantons were free to please themselves, and thus it came to pass that the Catholic Church became the official church in Ticino, the Protestant Church in Berne; in Friburg both were recognized. In various other places one or other sect was privileged, and the Catholic Church remained a private corporation before the law. This extraordinary state of affairs did not satisfy Catholics, and in the *referendum* they voted for its abolition. Article 59 of the new Code does not supply the remedy; it merely confirms the *status quo*. Article 52, however, acknowledges ecclesiastical bodies as having a moral personality without the necessity of being registered like trade-associations. It is a slight concession, but can hardly prove satisfactory to Swiss Catholics.

Concerning the family the new Code is dangerous. The legal marriage age is 20 for men and 18 for women, instead of 18 and 16 respectively, as it had been in the 1874 constitution. It lays down fidelity and support as the conjugal duties, and says nothing of love. Nowadays Canon Law is the only one that insists on love as a marital duty. The new code asserts that "the husband is the head of the family and on him lies the duty of supporting his wife and family" (Art. 160). "The wife's duty lies in assisting him in their common interest."

Article 274 declares that "to the family belongs the right of educating the children as far as it is able."

Homestead foundations on the lines of those that have succeeded so well in the U. S. A. are arranged for. Hereditary rights to intestate property are to extend only to the fourth degree of kinship, whereas the limit in France is the twelfth and in Italy the tenth.

The chief danger of the new code lies in its divorce regulations. Switzerland has had a divorce law for many years. Since 1896 the number of divorces has been annually increasing, and now the door has been pushed almost wide open. Motives entitling to divorce are: adultery, crime, dishonorable conduct, cruelty, injury, and insult to one's honor. Furthermore, Article 141 enacts that "when one of the married couple is afflicted with mental infirmity to such an extent that there is small hope of cure in the opinion of experts, and when such illness has lasted for three years, a divorce may always be obtained."

Article 142 is still more unusual. "When the conjugal relationship becomes so deeply disturbed and upset that it would be unreasonable to require a continuance of the conjugal union, a divorce may be granted." The plain meaning of this article is that free love and trial marriages become legalized. A tiff, a dispute over two bonnets or three, is enough to meet the requirements of this legislation.

French law in 1792 opened the door to divorce, but closed it again under the Restoration. It came in again with the French code in 1884, but even in France the Divorce Law is not so wide as this new Swiss one, and the results of such a law in France are notorious. It must only be hoped that the hard-headed good sense of the Swiss will mitigate the danger that threatens the Helvetic Republic.

CUNCTATOR.

From British Honduras

"Verily is this an easy going place," said one of my companions, as we stepped ashore on the Government wharf of Belize. We were closely and not at all bashfully stared at by a lot of men and boys, of varying complexions and of still more varying habiliments. If a leader of fashions for men wants a good rest for his brain, he should visit the tropics. The native feels, apparently, like the man from abroad, as to style and quality of dress. "Those who know him do not mind his attire, and those who don't know him don't bother their heads about him." Now, at any landing in the States, north or south, the visitor has a task to keep out of the clutches of eager men and boys, anxious to turn an honest penny by carrying valise or bundles. So we marveled at the utter unconcern of the ragged boys and idle men as to whether our belongings were to be carried to hotel or other house, by hand, in barrow, or by an airship. There are no hackmen, no expressmen, no messenger boys, *ex officio*, in Belize. You may carry your trunks if you choose, but the Creole disdains to help you

by any offer of services for financial consideration. He will look at you, and it may be, criticise the way you manage the burden, but that is all. Some very black men idling in a lighter loaded with green plantains gaped at us and gave us the shudders by calmly eating the hard, white fruit as if it were quite ripe. The penchant for green fruit, I found later on, is quite common, but thus far I cannot see the little folks devouring unripe fruit without going back to my first hour in Belize and the shudders caused by the staring plantain eaters.

We succeeded in coaxing three or four lads with airy clothes and gleaming teeth to pilot us to our destination. Your true citizen of the world is the *gamin*. He is here in Belize absolutely one with his fellows of New York, Chicago, Paris, London, San Francisco or St. Louis. There was in our little black carriers the most perfect presentation of the principle of all gamins: "nil admirari," and whether we came from Japan or the United States, or the clouds or the depths of the sea, was a matter of supreme indifference to them. We, all unconscious of the fact that we were being carefully weighed, valued, sorted, etc., made remarks on the novel sights that met our gaze at every step. A few days later we heard all our remarks repeated in detail, and we found there was truth in the adage about "little pitchers." We were freely and frankly discussed in various homes, and our place was assigned us by the sovereign people of British Honduras, the boys of the street and their parents. We live and learn.

There are no sidewalks in Belize, and there are no street cars. So, when it is not dusty you can walk in the middle of the street if you choose, and when it is dusty you can walk anywhere you please and get your share. The paving is not bad; it is a world ahead of the west side in Chicago, for example; but then, there is nothing like Chicago traffic in Belize, nor, in fact, in the whole Colony. Owing to the nature of the soil and the slightness of elevation above sea-level, the rainy season makes a lot of puddles, but these do not last long and their main annoyance lies in the fact that one has to dodge about rather uncertainly, especially after dark, on the insufficiently lighted streets. For a place with a level stretch for many miles up and down the coast and inland, the city has been built in a crowded and haphazard manner. The homes of many of the poor are veritable hovels, crowded together in a suffocating proximity, reminding one of the Harlem of Nast in the 60's. There is a monotony, too, in the appearance of the houses of the better classes, showing a poverty of architectural ideas in the minds of the builders. But the broad, green shuttered verandas are suggestive of coolness in the face of the tropic glare, and many of the interiors are in admirable taste as to room plan and furnishings. There are no kitchens in the houses; the cooking is done in out-houses, and the food carried by hand, often under umbrellas, to the dining room. Only a few of the natives,

comparatively, use stoves of the patterns familiar to homes farther north. The things that can be done by some cooks in the tropics, with only a brazier for their heat supply, makes one wonder whether, after all, the big steel ranges of the Waldorf and St. Nicholas are really worth while. But then, cooks are like poets and geniuses, and in their default why a good range does its share.

One thing is very odd to the man from the north for the first time in the tropics—the absence of the Philadelphia glory, the big front door. I commented on this and a Missourian told me that in Belize the way to the front door was generally “over the garden wall.” And he wasn’t so far wrong, either. Shade and coolness are more to be considered here than putting on a fine front. After all, it is the *inside* of the house that people live in, so why should they bother about how the outside affects the æsthetic sense of the passers-by? As the rainfall constitutes the water-works of the Colony, most of the houses have roofs of corrugated, galvanized iron, in some cases painted red, but generally left unpainted, so that a view of Belize from any high position is far from pretty—a dull whity-gray, that glares fiercely in the bright light. The postcard makers remedy this by putting abundance of colors on the roofs. V. E. F.

Some Coral-Builders in the Faith

A book which stirs up some reflection has lately come from the Catholic press in London and in New York, edited in the masterly way which one expects from Father Pollen and Dr. Burton. Certainly, these be great days for those of us who are endowed with the historical sense. As never since the Reformation (and, for that matter, as never before it), the original document runs forward to instruct, chasten, contradict, corroborate, abash or hearten the reader. Treasure-trove seems to crowd in, of itself, from all the nooks of Christian antiquity: but how little such a glorious betterment of things, due in almost every instance to the impartial inquiry of Protestants, has hitherto meant to us! Our Catholic body here in America needs inexpressibly, what may be called domestic scholarship and research: a sense of the background, the perspective, the framework of religion, such as comes from an individual third source which is neither nature nor grace. Diocesan annals, obituaries, jubilee “literary souvenirs,” and the rest, are thick as blackberries; but where (beyond one or at most two exceptions), are exact inquiry, ordered zeal and impartial statement? Any number of Papists, however, over in perfidious Albion, some living, some dead, can set us the pace in such matters, and do it to admiration.

A case in point is the Rev. John Kirk’s “Biographies of English Catholics in the Eighteenth Century,” now first printed from the manuscript. It does much, as the compiler intended it should do, to carry on Dodd’s unique

History, itself as yet without index, and therefore largely neglected; although we are told that Kirk, after the too familiar and most melancholy fashion of scholars, “grew old in collecting the material,” and did no more than map out his plan. Great care, endless diligence, built up this otherwise lost dynastic record. According to the measure of human ignorance on any topic, is the value of whatever can remove that ignorance. We may all cheerfully confess (as Kirk’s editors recommended), that the years 1700-1800 cover our ecclesiastical Darkest Africa.

We know the Elizabethan martyrs, in their heroic radiance; we know the Catholic Cavaliers, dispossessed, exiled, attainted, slain on every battlefield of “the Warres”; we know the Cromwellian terrors in Ireland, the slow dying-out of the old religion among the Welsh hills, the long dumb agonies of the Penal Code, down to the final opening of the sluices of justice under Pitt and O’Connell. But who knows the hidden stream of prayer and good works which trickled through three generations of Georgian soullessness?—that sad “inconspicuous Church of the Catacombs in the eighteenth century?” that “time of depression, lost hopes, and discouragements,” a time “when there seemed no future but one of gradual extinction,” when men “were called upon to endure rather than to achieve?” Isolated manors in the country, with their guarded chapels, Ambassadors’ houses in London, whence Massing-priests could not, by international law, be routed—these were the bed-rock of English faithfulness. Forgotten men, barred from political or professional life, and women, mostly of gentle blood and half-educated, lived their cramped lives and died their obscure deaths that the soul-inheritance of a once sainted island might not perish; and of such this unemotional volume is the record. Honor to them, and everlasting remembrance! There is no such story of prolonged loyalty to the Church, except among the Irish peasants.

Handsome is that handsome does; but it is evident that the Rev. John Kirk’s was a merely scribal intelligence. His long life, from 1760 to 1851, at which latter date he could look upon a restored hierarchy, and Wiseman gloriously reigning, taught him not literary grace, nor artistic selection, nor rhetorical emphasis, but only truth. He is conscious of none of the high lights of individualism. The priests, with their pathetic aliases, who were always “Mr. So-and-so” to their scattered flocks; the Abbesses on foreign soil, who kept up their English succession from “Mrs.” to “Mrs.”; the proud names which stood, and stand, staunchly Catholic, and those other proud names perished, or apostate through fear, or love of ease—none of them are able here to waken from their labelled graves to make “a page of prancing poesy.”

Catalogues need not always be stone-cold. Think of Aubrey’s “Brief Lives,” or Fuller’s “Worthies,” or even Mather’s “Magnalia Christi,” crammed with the romantic oddities of the seventeenth century; and of Grove’s

"Dictionary of Music," or the "Dictionary of National Biography," graced with the humane touch of the nineteenth century: and how barren look these family annals which are so much dearer to us than they! Kirk had a perfect genius not only for misplacing the accent, so to speak, but for suppressing or subordinating what most we wish to discover.

Where on his roll are Richard Challoner and Alban Butler? Where is Alexander Pope? Packed into a few miserable lines, with cursory references to other authorities. Dryden has no mention save an incidental one under a different heading. Kirk entirely disregards a lesser writer, Elizabeth Inchbald, "A Beauty and a Virtue"; and the important antiquaries, Hugh Thomas of Brecon, Thomas Hearne of Oxford, and (most astonishing omission of all, perhaps) Prince Charles Edward. Catholicism is a queer drag-net, as human nature is; but these were all Catholics, early or late, thorough or superficial, in their day, the day of which Kirk is the fireside historian. A dramatic detail invariably escapes him. From his account of our first American Father in God, Archbishop Carroll, you shall never gather news of his consecration in Lulworth Castle Chapel. It is not from Kirk's accurate notice of that noblest Jacobite, the Earl of Derwentwater, that we get wind of the wonderful north-country tradition, how a great light "ran page" by his beautiful body, as it was borne from St. Giles in the Fields to Dilston vault. No; our absolute invaluable Kirk is dry bones, hard fact, dead prose. His only function he performed well: he dug up long buried data, and gave us a true genealogy. He is not Scott, nor Defoe. But we, if we have any imagination, can pore over this categorical book, and peer into the very faces of those who in hunger and sorrow held the besieged City of God in England, until the splendid rescuers of the Oxford Movement rode in, with victory in their train.

LOUISE I. GUINEY.

The Development of Christian Socialism.

III. EXTENSION OF THE FELLOWSHIP OF CHRISTIAN SOCIALISTS.

Organized after the manner of Social parties and equipped with effective means for propaganda, "The Christian Fellowship" has within the few years of its existence made remarkable progress. The *Christian Socialist*, in its issue of September 15, 1908, says: "The Fellowship now has district secretaries in twenty-six States, the District of Columbia and the Province of New Brunswick, Canada. We are represented by our membership in no less than thirty-five States and three territories in the United States, and in addition thereto our members may be found in four Canadian provinces."

The churches and denominations which these new Christian Socialists have thus far attempted to permeate with their message, are chiefly those of the Baptists,

Methodists, Presbyterians, Episcopalians, Unitarians and Congregationalists; a fact which finds its explanation in the circumstance that Protestant ministers are not only a large portion of the membership, but also perform the principal part in the work of administration and propaganda. When in the summer of 1908 the General Secretary of the Fellowship issued a manifesto to clergymen and churches of all denominations, over two hundred Protestant ministers attached their signatures, and by so doing declared their adherence to Christian Socialism. The names of 160 of them were subsequently published with their consent in the *Christian Socialist*, September 1 and 15, 1908.

Among the members of the National Executive Committee elected in Chicago, 1907, were seventeen, and among the seven additional members elected in New York, 1908, four ministers. The actual General Secretary, Rev. John D. Lenox, is the pastor of the Parkside Presbyterian Church in Brooklyn, N. Y. The great majority of the District and Centre Secretaries are likewise ministers. The *Christian Socialist*, the official organ, which is mainly instrumental in shaping the ideas of the Fellowship, is practically in the hands of Protestant clergymen; the chief editor and five of the nine contributing editors being preachers.

In many other ways the bond of friendship existing between the Fellowship and Protestant denominations is clearly visible. The Third Annual Conference in New York, 1908, held its meetings in Protestant churches, celebrated communion services in the Episcopalian Church of the Ascension, and saw its clerical delegates invited to deliver lectures and sermons in the principal metropolitan pulpits. Still the Christian Socialist Fellowship is not willing to confine itself to Protestant denominations. Of late it has commenced to carry its message to the Catholic Church. The *Christian Socialist*, in a special edition of January 15, 1909, set forth the reasons why Catholics should become Socialists. As Socialism, we are told, is only an economic and political system, and aims only at the deliverance of the oppressed, the Church is not concerned with it, the ecclesiastical authority cannot reprove it, nay, has, in fact, positively approved of it. Leo XIII, in his encyclical on the condition of labor, embraces the essentials of Socialism. He denounces capitalism and employers, sides with the working party, condemns the wage system, woman and child labor, admits the class-struggle, recognizes the right of the laborers to the product of their toil as also the right of the people to self-government, and points out Socialism as the remedy for social evils. Enlightened Catholic bishops, priests, and laymen express their sympathies with socialist reforms after they have gained an insight into their soundness. Throughout history, it is further alleged, Christianity proved a failure, because it was made a support of wealth and property, and nowadays the Church loses her hold on the people, because she declines to relieve their

sufferings, and resists Divine Providence, because she opposes modern revolution. For the present purpose it suffices merely to state the kind of reasons advanced, in order to win Catholics for the Christian Socialist movement. An inquiry into their intrinsic value must be the subject of a special discussion.

Plainly the aspirations of the "Christian Socialist Fellowship" are high. It aims at permeating all denominations without exception with the message of Jesus, and thus reducing them to perfect harmony all over the North American continent. But even this is not its ultimate object. Its ambition is to become the centre of an international as well as inter-denominational movement, and its outlook in this direction appears bright and hopeful. The official organ of the Fellowship relates that the germs of Christian Socialism are sown also in European countries and expresses the hope that they will soon develop into branches united with the large tree planted on this side of the Atlantic. A Christian Socialist Fellowship has been established in France by Professors Passy and Biville and Pastor Monod. Another exists in England side by side with the Socialist Church League, the Christian Social Brotherhood and the Brotherhood of Christian Socialists; all of a recent date and with an outspoken Socialist tendency. The movement has also been started by Protestant ministers in Germany, Switzerland, Denmark, Holland and Italy. In Glasgow, Scotland, a Catholic Socialist Society was formed in 1906, which, it is said, stands for the same principles as do the recognized Socialist bodies in America. All this sounds so encouraging to the editor of the *Chicago Christian Socialist*, that he writes in the issue of January 1, 1909: "With sections already organized in France, England and America, with a splendid nucleus in Zurich, with Christian Socialist papers in Italy and Holland, and many ministers in Denmark coming over, there ought to be a grand International Christian Socialist Conference before many years, perhaps the first one in 1910."

Socialist hopes have often proved too sanguine, and such may be also the one just expressed. Impartial lookers-on at least may be tempted to think so, when they read in the same *Christian Socialist* that in June, 1908, the American Fellowship, the largest of all, had not more than 270 members. A retrospect on the historical facts set forth recalls to our mind a twofold development through which the Christian Social movement has gone, one in its economic and political, the other in its religious features. Under its economic aspect, as it rose in Continental Europe, it was socialistic in a vague and general sense, in so far as it aimed at the betterment of society and the elevation of the laboring classes, but altogether opposed to Socialism in its modern acceptation. In England and America, on the contrary, it was from the beginning in every respect specifically socialistic; for the reforms it advocated were projected by the Utopian and later on by modern Socialists, and it

steadily progressed in this direction, until it has become in our day thoroughly Marxian and revolutionary.

On the other hand, the form of Christianity with which the French and German reformers harmonized their remedial measures was that professed by the Catholic Church or by Protestant denominations of a definite positive creed. Contrariwise, the form of Christianity professed by the English and American Christian Socialists lost little by little a specific character, in so much that to-day it is interdenominational. J. MING, S.J.

Islam and Common Sense

It is a sign of the times that Christians, men who call themselves Christians, are taking Islam not only seriously but amicably. The disintegration of dogmatic Christianity, outside the pale of the Catholic Church, leaves the times ready to accept any form of belief, even the belief of the Muslim. The propaganda in favor of the religion of Muhammed is carried on in the main by Muslims of India, men who have been educated in England and America, and have still clung to their Quran. The Hon. Ameer Ali and Sir Ahmed are writing in such wise as to make Islam attractive to the man of common sense, who has given up dogmatic Christianity.

In *The Hibbert Journal* for April, 1909, a writer who signs himself Ibn Ishak, Son of the Chief, contributes a paper on "Islam and Common Sense." His article is introduced by Thomas Patrick Hughes, Fellow of the Punjab Oriental University, and author of "A Dictionary of Islam," who writes from New York City. Mr. Hughes stands sponsor for his Muslim friend Ibn Ishak. At the very outset we wonder that Mr. Hughes deems Islam "the religion of common sense," for he acknowledges that his friend Mulla Ahmed, was assassinated on account of work done on "A Dictionary of Islam"; and that Ibn Ishak does not sign his own name for fear of a like fate.

This article in favor of Islam is favorably commented on by *The Living Church*, one of the recognized defenders of Episcopalianism, in its issue for May 1. Canon Hensley Henson, in his broad Church discourse at the recent Boston Congress, accepted the common sense of Islam by asserting: "The Spirit of God works in every form of religion or in none." Ibn Ishak gives no proof of Islam that common sense admits. Common sense demands that we accept no worship as divine unless it be proven to be divine. Ibn Ishak should prove to us that Muhammed was a God-sent prophet and had a God-given message to be received by men. He proves no such thing. Quite the contrary. He admits that Muhammed claimed no more prophetic power than had been exercised by fully 124,000 persons of the past.

What proofs does Ibn Ishak offer us, for our acceptance of Islam as the "religion of common sense"? He begins by admitting that when Muhammed called himself

"Messenger (Rasul) of God," this Prophet of the desert seemed to have had the broadest possible conception of the gift of prophecy, and said that in the history of the world, there had been as many as three hundred special Messengers of God . . . and as many as 124,000 persons who had had the gift of prophecy. He placed Plato, Æsop, and Zoroaster among the prophets and inspired teachers; and the intelligent Muslim does not hesitate to place Shakespeare, Schiller and Milton among the "prophets in the West."

Muhammed, then, is no more a prophet than is Plato, or Æsop or Shakespeare! The man of common sense will enjoy the fables of Æsop; he will not pin his faith to them nor to the message and authority of one no more inspired than their author. Ibn Ishak tells us the man of common sense should be impressed by the fact that "the Quran is not troubled with the Higher Critic"! Wait a while. If the Quran comes to be taken seriously in the so-called Christian world, the critic will very quickly tear it to shreds and show those shreds in the Old Testament, New Testament, Apocrypha, legends of Christian hagiography. The man of common sense should also be impressed by the never changing text of the Quran as contrasted with "the endless controversies among Christian scholars regarding the text of their sacred books." These "endless controversies" are chiefly among those who believe in an infallible book and not in an infallible Church of Christ. Why has not the New Testament been preserved to us free from variants? Because Christ founded a Church, not a book, free from variation; Christ entrusted His doctrines to a never-changing Church, not to a never-changing book! The Kalifah Usman destroyed every other book but the official edition of the Quran. Since his time, the great concern of Muslim authorities has been to keep the Quran in the same stereotyped form. It has not been translated into the language of the people. I heard it quoted in Arabic by the Shak of the howling dervishes of Constantinople, despite the fact that the people there speak Turkish and Greek, not Arabic. Nowhere is the language of the people in the Turkish Empire the archaic Arabic of the Quran; yet the Quran must remain unchanged! No wonder, then, that the Turkish censor refuses to allow the Jesuit editors of Beirut even to refer to the Quran!

Such are some of the arguments of Ibn Ishak. He makes out a fairly good case, unless one knew the Koran and El Bokhara. Any one who is familiar with the revolting details of El Bokhara—the lust of Muhammed for his nineteen wives; the ease of summary divorce, the use and abuse of women; any one who has spoken with the Moslem in Egypt and Syria, who has heard him curse the Cross, who has not dared even mention the name Muhammed or Shak el-Islam, will not be blinded to Islam just as it is, will not be wheedled into considering Ibn Ishak's Islam to be the religion of common sense.

WALTER DRUM, S.J.

CORRESPONDENCE

Political Rivalries in Portugal

LISBON, MAY 17, 1909.

It is difficult to write about Portugal at the present time, because of the uncertainty as to what the morrow will bring. The country is passing through a grave crisis and none can foresee the end because, unfortunately, an anarchy of ideas and an absence of discipline has become characteristic of those who, by education, position and otherwise, should direct the national destinies. We need a leader who, to the qualities of the ex-Dictator, Joao Franco, courage, energy and honesty, would add those of tact and patience. If the opportunity brings the man, as the saying is, he ought to be at the door. The Monarchists in their newspapers are exposing each other's lack of patriotism and even of common sense; but while they combat one another in violent language or with more serious weapons (there have been three political duels lately) the Republicans rejoice and the country suffers.

After the murder of King Carlos and his son, the two historic parties of Regeneradores and Progressistas, who had been severely handled for their maladministration by the Dictator, revived and combined to form a "conciliation" Ministry under Vice-Admiral Ferreira do Amaral, a non-party man. This government did little legislative work but it gave an exterior calm to the country by adopting a policy of all round concessions, while it made no serious attempt to find and punish the regicides. Hence the Revolutionary elements were the best served. It was known that members of the parties in power were responsible for the movement which led to the King's death, therefore the Ministry was afraid to take action, and it is this cowardice which has emboldened the Extremists to preach sedition day by day in newspapers, which as a prominent Republican lately said, it is impossible to read. In November last came the Lisbon Municipal Elections, which, like all elections here, were wont to be "worked" by the Government. Ferreira do Amaral rightly refused to continue a bad tradition and as the Monarchists could not lay aside their feuds and contrive to present a list of candidates, the Republicans were allowed a walk over and for the first time occupy all the seats at the Town Hall.

The Regenerator leader, ever proclaiming his eagerness for power, made this a pretext for withdrawing his support from the Amaral Cabinet which accordingly fell, but when Conselheiro Vilhena thought to take the reins, one of his own Ministers, Conselheiro Campos Henriques, left him, thus further reducing the strength of a party which years before had been seriously weakened by the secession of Joao Franco. The party of Henriquistas was now added to the first political parties of the Monarchy—all of whom, except the Franquistas and Nationalistas, differ from each other in name and not in policy and have neither programs nor fixed principles. The new party came to an understanding with the Progressistas and as the two together had a majority in the House of Deputies, the King, to avoid the agitation which a dissolution would cause, confided the Government to them at the end of December. Thereupon the Regeneradores allied themselves with the Dissidentes (a party of demagogic leaders almost without followers, which had split from the Progressistas) and when Parliament met on March 1, the

"bloc" resorted to systematic obstruction which forced the Ministry to resign. A loan negotiated by the Finance Minister, Espregneira, served as the pretext, the real reason was personal dislike of certain members of the Cabinet and desire for power at any cost. Once again, however, Conselheiro Vilhena was balked in his unpatriotic game, for the King confided the task of forming a Cabinet to General Telles, a Progressista, but the Ministry lasted less than a month (from April 12 to May 3), falling as the result of a quarrel between a Regenerador deputy and the majority in the House of Deputies, in which both sides were to blame. As I write, there is no Government. At the downfall of the Telles Cabinet, May 3, the King called on Wenceslao de Lima to form a Cabinet. This he succeeded in doing, but thought it more prudent to adjourn Parliament for a period of two months with the hope that at the end of that time parliamentary anarchy and rivalries would have died down. The uselessness of Parliament is so evident that none regret it; indeed, when the country is without a Ministry the funds are wont to rise, but the National business remains at a standstill and this cannot continue.

There are serious international questions on hand, the situation at Macao, weakened by the Chinese, and the treaty with the Transvaal, which the opposition parties are attacking for party purposes as being subversive of the autonomy of the country. At home there are problems of equal import, yet not a bill has been passed this year. These problems are economic rather than political, for it is not new electoral and press laws that Portugal needs, indeed she has already excellent laws, if they were observed, and quite as much liberty as, owing to the want of education of most of her citizens, she can safely use. It is a good sign that non-party men are expressing their disgust with the politicians who are sacrificing the general interests to their own advancement and making the task of the popular and well-intentioned young King as difficult as possible, but public opinion in this direction is not sufficiently organized to have its way; moreover, it lacks a leader in whom all have confidence. Still there is an awakening, even among the rank and file of the historic parties, which promises to raise the tone of politics in the near future, but the Republicans are endeavoring to show that the desire for a more moral administration cannot be satisfied under the existing régime. They promise a Kingdom of Truth and Justice, but they lack leaders of character, and having unwisely adopted a bitterly anti-clerical attitude in imitation of the French, they cannot convert the North and Centre of Portugal (the bone and sinew of the country) to their views. As yet they form only a small minority of the nation, and any revolutionary movement would certainly be suppressed by the army which is loyal to the King and only anxious to prove its loyalty.

To the credit of the Republicans, however, it must be said that the Congress held at Setubal last month, by the orderly manner in which the proceedings were conducted, set an example to Parliament which the latter might follow with gain to its prestige and even its dignity.

In March the news came that D. Miguel, the legitimist pretender, was disposed to renounce his right and return to Portugal to strengthen the throne of D. Manuel with his presence and advice against the attacks of the Revolutionaries. The Liberal journals were at once in arms against this fresh evidence of what they call "the religious reaction," and the offer was not accepted by the Government. It must be said that in Portugal, Liberal and freethinker are the same thing and mean one who would tyrannize over others in the name of a freedom

he preaches but is unable to practise. These Liberals, who are generally but not always Republicans, would destroy the existing order, including belief in God, which, in their view, makes men slaves, and above all would do away with religious education in favor of "lay" schools. As I write, the walls of the capital are placarded with announcements of a book, "Christ Never Existed," but Lisbon is not Portugal and in the provinces the people are as good as gold, and if they fall a prey to false prophets, it is due to their lack of instruction. HENRY BYRON.

Catholicity in Argentina

The anti-religious propaganda, chiefly in politics and education, which has, during the last quarter of a century or more, so sadly influenced the affairs of the world, could not fail to make itself felt in the Argentine Republic. The rather rapid transition from a state of despotism to that of unbounded liberty, the wild freedom of life on the Pampas, especially; the sparseness of the population, and its isolation owing to the great distances that separated it from such centres of civilization as existed in the early years of the past century; the disorder, lawlessness and anarchy consequent on frequently recurring revolutions; the facilities for intercommunication with the savage tribes on the frontier; the fewness and, perhaps, the inefficiency of the clergy, notwithstanding the many examples of apostolic zeal and piety, are to the mind of the present writer the chief factors which have paved the way to a state of irreligion, first, and its natural consequence, the anti-religious spirit, afterwards.

Add to these causes the fact that Buenos Aires became early infected with the virus of freemasonry, and that of the French Revolution, which an immigration composed of the offscourings of European cities, carried to the other small cities and towns of the River Plate, and the reader is in a position to form some idea of the many and serious difficulties which beset the progress of religion, as well as the favorable field which lay open to the anti-Catholic proselytiser and the revolutionary propagandist. During the period when the sun of liberty seemed most obscured, religion was outraged in the very sanctuary, whilst the dagger of the assassin was brandished aloft, in lawless triumph, over the heads of a people bowed down under the yoke of despotism. This occurred during the sway of the tyrant De Rosas.

What is the result of such a state of things? The great majority of the inhabitants of this republic are professedly Catholics, yet but a small minority of them are practical Catholics. The former are baptized, and, as a rule, call a priest at the hour of death; but as for any other exterior manifestation of the faith they profess, I, for my part, after a life-long residence among them, cannot affirm that it is conspicuous. Yet let no one think that I mean to convey that as good Catholics are not to be found here as in any other country in the world. There are many such who lead exemplary lives, are most bountiful in their contributions to charitable works, are full of a holy zeal for the interests of religion, and are in every way firm and zealous promoters of God's truth and God's glory.

Such a state of affairs as I have been just describing, could not long subsist without some decided advance being made either in the direction of orthodoxy or of Atheism. The latter is what occurred, as might be expected. Encouraged by the example of infidel France and stimulated by its teaching, the Government well-

nigh cast aside every mark of respect for the authority of the Church, passed the civil registry law which sanctioned civil marriage, as it is called, and followed this up with another enactment rendering education laical and obligatory, as its model the French Republic had done already. Here it may be well to observe that the French are invariably taken as models, whenever it is intended to introduce any law or measure, or to adopt any custom detrimental to religion; but I fail to note any similar emulation of our great model regarding what is good and worthy of imitation. The desecration of the cemeteries is another of the items on the anti-Catholic program of the time, but that, at least, awaits a further opportunity for its becoming law.

As might be expected these laws did not pass without meeting serious opposition on the part of the ecclesiastical authorities, the Catholic press, and the few Catholics who held seats in the legislature. They were of course beaten by a large majority. Later on Deputy Olivera introduced his divorce bill, which, if passed, would place the country on a par, as regards the facility it would afford for changing mates, with France or the United States. It was, however, thrown out by the small majority of two votes. The partisans of the measure are saying, no doubt, better luck next time, and judging by what appears as the obvious signs of the times, I fear we are justified in believing that their chances of success are not to be despised. Were there amongst the members of the legislature many such true and able Catholics as Dr. S. G. O'Farrell, an Argentine of Irish descent, and national deputy for Buenos Aires, much might be hoped for the future of Catholicity in the country, but unfortunately there cannot be many more than there are, for their co-religionists are numerically, at least, pretty fairly represented already.

What can be done to improve this state of things? This is a question which, all important as it is, has doubtless often been asked not only here but in many other places where a like state of affairs holds. A successful response has been given in some at least: witness Germany, Belgium, and the scarcely less significant awakening of civic energy in Italy at the last elections, where, unless I am misinformed, Catholic candidates scored so many victories. In this country, also, movements have been set on foot, and certain measures proposed with the object of remedying, as far as possible, the evils alluded to, but, I regret to say, with no very practical results so far. The Latin-American Council held in Rome some years ago, laid particular stress on the necessity of providing two obviously important means, viz.: the Catholic press and the Catholic school, and a short time after resolutions to the same effect were adopted by the Argentine prelates assembled at Salta, in this republic. In the wake of these have come no less than three Catholic congresses, all held in this country, and the last of them only a few months ago.

Each of these, it is almost needless to say, seconded with enthusiasm the resolution adopted by the former councils. Thus it appears that there can be no doubt as to the unanimity which prevails in Catholic quarters as to the great importance and necessity of the school and the press, and the urgency with which the placing of them on a footing of efficiency adequate to the attainment of the great ends which it is theirs to secure, is demanded. But as to the political side of affairs, our Argentine reformers are by no means unanimous. Some favor the idea of establishing a Catholic party in politics, whilst others express themselves, if not decidedly opposed to such a movement, at least rather doubtful as to the bene-

fits it may be likely to confer. In this matter, our leaders of the Catholic body, do not seem to chime in with their brethren across the ocean, where it is evident that political as well as social and religious organization has been greatly instrumental in bringing about those changes which have brought the respective Catholic parties to the front, not only in Catholic Belgium, but also in Lutheran Germany, and bids fair, as we have seen, to achieve similar success in Italy itself.

The Royal Supremacy a Fact

LONDON, MAY 22.

The Court of King's Bench this week gave a judgment which brings home to our Anglican friends the fact that the Royal Supremacy is a hard reality. A clergyman of the Established Church had refused to admit to Communion one of his flock who, under the new law, had married his deceased wife's sister. Canon Thompson held that people thus married were living "a scandalous life," and that an Act of Parliament could not supersede the "Law of the Church" against such marriages. The Court of King's Bench after some days of argument by learned counsel has told him that the law of the land is the law of the Church. If he persists in refusing Communion to the aggrieved parties he runs the risk of further proceedings by which he may be deprived of his benefice. There is an outcry in the High Church papers. "It is ruled in effect," says *The Church Times*, "that admission to Holy Communion is regulated by Act of Parliament. . . . If these judges have rightly interpreted the law of England, there is only one thing to be said. That law must be sternly and steadily resisted." And *The Guardian* complains of the "will of Parliament overriding the law of the Church."

The wonderful thing is that here is all this talk about the "law of the Church," and its alleged conflict with Acts of Parliament, whereas such conflict is impossible, for the Anglican Church itself exists by Act of Parliament, and cannot alter a line of its ritual unless in virtue of a vote of the two Houses of Parliament confirmed by the Royal Assent. There is no Church law in the Established Church except the King's law. St. Anselm and St. Thomas of Canterbury resisted the claim of the King and Parliament to override the "law of the Church," but they had a real church behind them. The Catholic martyrs died in protest against the claim of King and Parliament to make laws for the Church, but out of the acceptance of that claim arose the Established Church of England. Its very Prayer-Book is a schedule of an Act of Parliament.

When the Act to legalize marriage with a deceased wife's sister was passed, Mr. Birrell made a stinging reply to the protests of the Anglican clergy that Parliament could not interfere with the laws of marriage. "But for an Act of Parliament," he said, "the wives and children of these gentlemen would have no legal status and would find themselves in a very strange position." The Church of England, speaking by the voice of Convocation and at the Lambeth Congress, has refused to forbid the solemnization of marriages between divorced persons. It has calmly accepted the State-made divorce law, and most clergymen make no difficulty about the deceased wife's sister. The High Churchmen who protest will have to learn that the Royal Supremacy is a reality.

Last week the bigots of the Protest Alliance experienced a rude shock when the Catholic Disabilities Bill was read a second time. This week they had another re-

buff. Their Bill for the Inspection of Convents was thrown out on the first reading in the House of Commons by a majority of eighty-five. It is the rarest thing for the House to reject a Bill on the first reading, and this shows how slight the influence of the bigots really is. Their success in frightening Mr. Asquith into stopping the procession last year gave them a false idea of their power. Mr. Asquith has recovered from his fright and learned to appreciate the strength of the Catholics, whose votes have helped to carry more than one by-election against his candidates. A. H. A.

Italy's Foreign Policy

ROME, MAY 22, 1909.

Thursday, May 20, was a day to be marked with a white stone by all who had the good fortune to assist at the Canonization of Sts. Clement M. Hofbauer and Joseph Oriol in St. Peter's. At 8.30 A. M. began the great procession of more than one thousand persons, containing one hundred and twenty-two Bishops, and twenty-five Cardinals, followed by the gentle figure of the Holy Father blessing the assembled multitudes as he was borne aloft in the *portantina*. The long ceremony of the proclamation of the new Saints, the *Te Deum*, and the Papal Mass, with the silver trumpets awakening magic echoes in Michael Angelo's cupola above, lasted exactly five hours. The Diplomatic gallery and that reserved for members of Noble Roman families were thronged. The burgomaster of Vienna, Herr Lueger, was prevented by illness from being present at the canonization of the Apostle of his city, but the Viennese municipality was represented by the vice-mayor and many of its aldermen.

St. Oriol was born of humble parentage at Barcelona (Spain) in 1650, and was ordained there in 1676. For nine years he acted as tutor in a wealthy family, and in 1686 he made a pilgrimage on foot to Rome; in the following year he became pastor of St. Maria a Pinu in his native town. A model of zeal and charity he died there in 1702, and the people of Barcelona made his funeral an occasion for an extraordinary manifestation of their belief in the sanctity of his life and person. His cause was introduced in 1786: and in 1806 he was beatified. The postulator of the Canonization has been Cardinal Vives.

The Budget of Agriculture was made the occasion of an attack on the ministry in the Chamber by the Opposition, Radical and Socialist groups. One of the Radicals charged the Board of Agriculture with incompetency and maladministration, and cited certain facts, which the Government party tried to minimize, but which the Opposition declared were criminal offences, and demanded a parliamentary inquiry. The Government suggested a ministerial inquiry and by a vote of 209 to 77 the Government suggestion was carried. This is the third time in two months it has secured an overwhelming vote of confidence.

Tittoni's foreign policy seems to be working out well for Italy. The Berlin and Vienna press look on the royal meeting at Brindisi as a pledge of the stability of the Triple Alliance, while the London, Paris and St. Petersburg press hail the meeting at Baia as a feather in the cap of the Triple Entente. The joint telegram from the two Emperors emphasizes their anxiety to stand well with Italy. This merely shows the influence of Emperor William at Vienna, and not that the feeling in Austria towards Italy has undergone any change. King Victor's telegram in reply echoes the feeling of the intelligent

masses in Italy who, while not enthusiastic over the Triple Alliance, recognize its necessity for Italy.

While Berlin has a naval program for a total of thirty-six Dreadnoughts, Italy has a program for four Dreadnoughts, three fast cruisers and improved coast defenses. The Minister of War is about to ask for a further vote of \$30,000,000. Some idea of the sentiment in the country may be gained from the fact that poor as Italy is, there is hardly a voice raised in opposition to this increased military expenditure. Even the Socialists and Radicals are very mild in their criticisms. L'EREMITE.

The Late Archbishop Duhamel

The Archdiocese of Ottawa has sustained an incalculable loss in the death of its Chief Pastor, Joseph Thomas Duhamel, which occurred somewhat unexpectedly on Saturday evening, June 5th, at Casselman, whither he had gone to make his annual pastoral visit. The deceased prelate had been in failing health for a considerable time, so that the news, which was announced in the various churches of the Capital on Sunday morning, did not come as a surprise. With wonderful vitality, an uncompromising sense of duty, and an energy which seemed to surmount the gradual decline of the physical powers and the feebleness which had been becoming so painfully perceptible, the late Archbishop attended to the high duties of his office without intermission. Even in the extreme cold of midwinter, he was found officiating in out-of-town parishes, no less than within the metropolitan limits. On one of his last public appearances, at the laying of the corner-stone of the new Sacred Heart Church, the feebleness of his appearance and of his voice were remarked, but he would delegate his duties to none. It was his openly expressed wish that he should die at the post of duty, and his wish was granted with almost startling exactitude. Even the secular papers comment upon the late prelate's extraordinary devotion to duty, and the conflict which was waged, as it were, for so many years of illness, between spirit and matter, and which resulted at last fatally on Saturday evening. He had been very actively interested in the preparations for the coming Plenary Council, though he had been heard to express the opinion that he should not be spared to attend its sessions. There was a pathetic impressiveness in the reading at High Mass on Sunday of the Letter of Indiction concerning that Council, by order of the Archbishop, and his pastoral, by which it was accompanied. It was as if that voice from the grave still spoke, to impress upon the faithful their duties in regard to that solemn event.

On Saturday morning the Archbishop assisted at his last function in Ottawa, an ordination at the Cathedral, during the course of which he was seized with one of the heart attacks which had become very frequent of late. He rallied, and in the afternoon set out for Casselman, a parish some twenty-five miles from the city, where he was met by a deputation of the parishioners. He gave Benediction of the Blessed Sacrament and, apparently in his usual health, took supper with the local clergy and chatted with them until the time of retiring. About ten o'clock a cry was heard, and hastening to his room it was found that a very severe attack of the angina pectoris from which he suffered indicated a fatal termination. A doctor was summoned, only to declare that the end had come. The last Sacraments were administered, and after the choking symptoms had passed,

there was an interval of calm, during which the dying prelate repeated, as an assistant priest declares, the Sacred Names of Jesus, Mary, Joseph, and with those names upon his lips the strong and valiant spirit of Ottawa's first Archbishop passed to its reward within the Octave of Pentecost and on the vigil of Trinity Sunday.

In the afternoon the beloved remains were transported to the metropolis and were met at the central station by nearly all the clergy of the city and by an immense concourse of the faithful, from the Prime Minister, Sir Wilfrid Laurier, down to the humblest of those who had reason to remember the paternal kindness of the deceased. At the Basilica the remains were met by the Vicar-General Mgr. Routhier and two assistants, one of whom, Father Lapointe, had been ordained on Saturday morning by His Grace and had said his first Mass on Sunday. A *Libera* was sung and the Office of the Dead chanted by the assembled clergy. The body will lie in state until Thursday, when the obsequies will take place. On that occasion will preach respectively in French and English, Archbishops Bruchesi of Montreal, and Gauthier of Kingston, the latter of whom had been consecrated by the deceased. Mgr. Routhier, the Vicar-General, will act as administrator of the diocese.

Joseph Thomas Duhamel was born at Contrecoeur, near Montreal, in 1841, and was therefore sixty-eight at the time of his death. Educated in St. Joseph's School, Ottawa, and in the University of that city, whither his parents had removed, he made his theological studies at the same institution and was ordained to the priesthood in 1863. He acted as curate in Buckingham, P. Q., and as parish priest at St. Eugene. While in this latter post he was chosen to accompany his Bishop, Mgr. Guigues, to Rome for the Vatican Council, and later to the Council of Quebec. Upon the death of Bishop Guigues he was named Bishop of Ottawa in October, 1874. Twelve years later the See became an Archbishopric. In 1899, Mgr. Duhamel celebrated the Silver Jubilee of his priesthood, a felicitous occasion for his people, in which something of what he had accomplished for his pastoral charge became manifest. His Cathedral of Notre Dame was raised shortly after to the dignity of a minor basilica, with a regularly organized chapter of Canons. Amongst the honors conferred upon that simple and unobtrusive churchman, were the degree of D. D., the title of Assistant to the Pontifical Throne, of Knight Grand Cross of the Order of the Holy Sepulchre, of Roman Count, and the function of Chancellor of the University of Ottawa.

Catholic education was a master passion of the late Metropolitan. He made strenuous efforts in behalf of the chief institution of learning in Ottawa, which mainly by his good offices became a University, but he likewise took a loving and paternal interest in the separate or parochial schools of his diocese, which he leaves in a highly flourishing condition and with an exceptional record in competitive examinations and the rest. He was an active member of the Council of Public Instruction of Quebec, since a considerable portion of his charge lay within the boundaries of that province. During his incumbency churches and schools, institutes of education and of charity, have been multiplied at a rate which, considering the comparative smallness of the Catholic population under his care, is truly wonderful. That population itself has increased during the last few years from very small beginnings till it numbers some two hundred thousand souls. His desire, as expressed in his own reply to an address from his people on the occasion of his

Jubilee, "was to work unceasingly for the glory of God and your immortal souls."

His conception of the duties of a Chief Pastor were lofty. "I remember," he said, "what had been the mission of John the Baptist. He was chosen to prepare unto the Lord a perfect people. I understood that such was also the mission of the Bishops in the Catholic Church. I began my work with the strong and sincere resolution to ever and strenuously 'prepare the way of the Lord and make straight His path.'" That he has realized that lofty ideal is universally acknowledged. It is also generally conceded that his scholastic and theological attainments were conspicuous, his administrative qualities notable, while his simplicity, humility, modesty, and love of retirement led him to shun as much as possible the public eye. His charity was unbounded, his love for the poor proverbial; with a kindness of heart that caused him to be easily accessible, and genial, sympathetic, and affable in manner, he had an extreme dislike to journalistic publicity, and rarely permitted himself to be interviewed by a reporter, preferring always to address his own flock simply by his pastorals. His eminent prudence and something of aloofness and reserve, as regarded questions outside of his domain, were precisely what best fitted the Capital See over which he presided with so much of dignity and personal holiness. He was specially beloved by his priests, with whom he maintained the most fatherly and intimate relations, while almost the sole recreation which he allowed himself from the strenuous labors and the continual attention given to every detail of his large and ever-growing archdiocese, was to spend an occasional afternoon with one or other of the Institutes which owed to him their existence, or at least their development. There he was most at home, loving to gather round him the little ones, or to converse freely and unrestrainedly with his spiritual sons or daughters.

He was much esteemed by the Protestant community around him, and the highest tributes have been paid to his memory by the leading secular journals. To quote but one of these, editorially expressed by *The Citizen*. After a reference to the fact that Canada in his death had lost one of its "best loved and most respected dignitaries, conspicuous for his wisdom, foresight and prudence," the article concludes as follows: "To those outside the Catholic Church, the Archbishop was ever the embodiment of courtesy, kindness and charity. His Christianity knew no narrow confines, and his whole life tended towards the cultivation of peace and good will amongst all sections and creeds. A life of unrelenting toil, without thought of material reward, has terminated in the service of the Prince of Peace. Of the dead Archbishop well may it be said: *Si monumentum requiris, circumspice*." No small tribute this, in addition to that universal chorus of sorrow, of affection and of praise, that is rising from the Catholic community at large, and that recalls the dead prelate's great, strong boundless faith and devotion to Catholic interests, his large-hearted kindness, his appreciation of the good done by others, his cheerful optimism, his love for the Church and the Holy See. A great churchman, a model citizen, a true Father in Israel, has passed away in the person of Joseph Thomas Duhamel, and his loss will be deeply felt, not only in the archdiocese, but in the whole of Canada, of which he was one of the senior Bishops, and by the other members of the hierarchy, who have lost a wise counsellor, a trusted friend, and a bright exemplar of episcopal virtue. May he rest in peace!

ANNA T. SADLER.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

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Is France Decadent?

A very interesting report is that of the Society of the Propagation of the Faith for 1908, which the *Annals* of that Society present in its June issue. We are informed that the receipts from all the dioceses throughout the world, contributing to the work of the Missions, amount to \$1,280,517.35, nearly half of which has come from France alone. This is surely a very hopeful sign in a land where the churches have been confiscated by an infidel government and the ministers of religion unjustly deprived of State support, and compelled to depend for a living on the charity of the faithful. At first sight it would seem that the Lord is ungenerous to allow the dreadful evil of persecution to befall a nation which is and has always been so chivalrously generous, not only in supplying money for the spread of the gospel, but in inspiring the noblest of her sons and daughters to sacrifice their lives and pour out their blood in martyrdom for God's holy cause, the salvation of souls. But as in the life of individuals, so also in that of nations, apostolic zeal will frequently encounter the malice and, for a time, the successful opposition of the powers of evil. Christ warned his disciples: "If the world hate you, know ye that it hath hated me before you. The servant is not greater than his master. If they have persecuted me, they will persecute you also." The people who, ignoring their own trials and the enforced poverty of those who minister unto them, can with a generosity that challenges the admiration of the rest of Christendom give unstintedly for the spread of Christ's Kingdom on earth, may be relied on to maintain the faith at home and rid themselves of the conditions that shackle their freedom. While the Church in France is thus suffering, a striking parallel is presented by the missionaries abroad. During the nineteenth century the Paris Society of Foreign Missions gave many martyrs and confessors of the Faith to the Church in the far off missions in China, Annam, Tonquin and Cochin China.

In 1900, forty-nine of these heroes of the cross were raised to the honors of the altar by Leo XIII. On May 2, of the present year, Pius X declared thirty-three others Blessed. In the list of those recently beatified appear the names of one French Bishop and three French priests, while the other martyrs were all fruits of their missionary labors. One may be pardoned for seeing in these facts the relation of cause and effect and for believing that the Society for the Propagation of the Faith has been reaping its reward. Last week the President of Leland Stanford University, in a public address to the students of Bryn Mawr College, Pa., spoke of France as a decadent nation. Frenchmen throughout the United States are indignant. Ambassador Jusserand, addressing a gathering of his fellow countrymen Saturday last in San Francisco, maintained that "the nation that can produce a Pasteur, that leads the world in the sciences, that first developed the submarine and ranks first in the navigation of the air, cannot by any stress of circumstances be termed decadent." We would add that a nation whose hierarchy has to a man resisted the unjust encroachments of an atheistic government and shown its loyalty to the Vicar of Christ by making every personal sacrifice and resisting every compromise which involved a surrender of principle is sound at heart. When to this is added the liberality of her people and their active interest in the missionary field, the observant Christian will be ready to concede that France has within herself the lustihood of vigorous Catholic life, and, given the opportunity to assert itself, the land of St. Louis will stand forth once more in the pristine splendor of her achievements as the eldest daughter of the Church.

Make Decency Pay

How far wrong public sentiment is in regard to indecent plays, may be estimated from the comments made lately in our secular and even in our religious publications, on the President's rebuke to a shameless playwright. It should seem that the least a self-respecting person might do, when something obscene is thrust upon the attention, would be to resent it or turn his back upon it; and yet for leaving a theatre in which immorality was wantonly displayed upon the stage Mr. Taft is praised and held up as a model for respectable theatregoers. No one, we imagine, feels more surprised than His Excellency that his action should be considered noteworthy or unusual. He was following simply the promptings of a sense of decency, and no doubt he would expect every gentleman to do the same thing without need of example or model. He was unfortunate in not knowing beforehand what manner of play he was to witness; but he was quick to resent the offensive exhibition, and yet tactful enough not to act as if he were posing as censor. The occurrence emphasizes the fact that indecency on the stage has become so commonly

the rule that we can no longer trust our theatrical managers to give us a decent performance. The presumption is that no play will be offered which is not salacious enough to attract an audience from other competitors in the same character of plays, and it is time to require some guarantee of decency before patronizing any theatre. The trafficker in lascivious shows does not feel the rebuke that comes after the first act. The ticket office already has the seat money. The time to rebuke is before buying an entrance. If men and women generally would follow the same principles in paying for their theatrical pleasures as those which guide them in purchasing other commodities in life, the indecent performance would disappear to a great extent, as it would not pay.

Mr. Gairdner's Critics

Mr. James Gairdner has aroused the indignation of those who had comfortably settled the questions he reopens and answers in his own way by his work, "Lollardy and the Reformation." The general as well as the religious reviews of England are trying to say a word on the other side for the Reformation, for the continuity theory, for the dissolution of the religious houses, and for the numerous Protestant contentions which he proves to be unfounded. In the *Nineteenth Century* for June, Rev. G. Monroe Royce attempts to show that Henry VIII dissolved the religious houses, not because he wanted their money, but because the people had lost interest in them and their inmates had ceased to be necessary or beneficial to the national life. Mr. Royce's only reason for his opinion is that for some time before their dissolution they were ignored in the wills of men and women of means. Some of their houses had gone fifty, some one hundred, and at least one over one hundred and fifty years without receiving a notable bequest. Already, in the time of Henry IV, he tells us, Parliament prayed the Crown to confiscate in the interests of the nation, the land that had been appropriated and sequestered by the religious bodies. Under Henry V this prayer was repeated against alien religious establishments. Under Henry VIII it would appear that no such petition was needed. That statesmanlike monarch anticipated the expression of popular sentiment, disbanded the monks and friars, and confiscated their possessions. No doubt he was aware that his people had ceased to remember the poor religious in their wills, and feared that they would starve and die out or become a public burden. Whether he knew the contents of the wills during his own reign or those of his predecessors, he knew very well the inventories of the houses whose dissolution he brought about so ruthlessly, and he was no loser by his statesmanship. On the other hand, the English people, as Mr. Gairdner proves abundantly, never did sympathize with the pillage of the monasteries. They did not wish it in the time of Henry VIII, when they were still Catholic, any more than they would seek it to-day when

they are overwhelmingly Protestant. If Mr. Royce is as purblind to the story of the past as he is to the reality of the present, he is no fit antagonist for Mr. Gairdner. "Why is it," he asks, "that we have not got the hermit and the anchorite with us to-day? For the very same reason that we have not got the monk and friar—they are not wanted." Strange, that while these words were in press, Parliament was actually considering favorably the bill for the removal of Catholic disabilities, among others the ban on religious houses. Stranger still, that Mr. Royce should not be aware that these houses, just like the Church they serve, have felt the quickening of the Second Spring, and are prospering and multiplying beyond reckoning. There may be no vigilant royal committee to make inventory of their belongings, but the "Catholic Directory for England" records their growth year by year, and Francesca Steele's books on the Monasteries and Convents of Great Britain record their pious and beneficent work. In town and hamlet, up and down the country, men live under every form of religious rule. Dominican, Franciscan, Augustinian, Benedictine, Redemptorist, Oratorian, Jesuit, and a host of orders and congregations of women have filled the land; yet Mr. Royce tells us they are not there and they are not wanted! In vain may such a critic hope to impair the authority of Mr. Gairdner, who confirms the work of Dom Gasquet; the monk and friar would not admit Henry's supremacy in Church affairs; their abbeys and convents were worth plundering; for these and for no other reasons they were dissolved.

Prison for Reckless Driving

The conviction of a chauffeur on the charge of running down and killing a boy on the streets of New York City, will do more to stop speeding and reckless driving with automobiles than all the laws a legislature could frame. So much was public sentiment in favor of this conviction, that with truth Judge Mulqueen could tell the prisoner that seven years imprisonment was regarded as a lenient sentence for his crime. It was high time to put a check on the recklessness and audacity of men who recognized no limit or restraint on their mad indulgence. In New York alone last year over seventy persons were killed by fast and reckless automobile drivers, and yet Governor Hughes was asked to sign a bill removing speed restrictions and holding automobilists accountable for reckless driving only. Apparently they had interpreted the legislation which has hitherto prevailed, and the inadequacy of police measures and the leniency of the courts as a sanction of their disposition to regard their sport as something over and beyond the law. Nothing breeds arrogance so much as disregard of authority and breaking the laws with impunity. It is not merely selfishness, but barbarism, which prompts a man to think that human life is so cheap that it may be sacrificed for his pleasure.

LITERATURE

Sayings of Buddha: The *Itti-vuttaka*, a Pali work of the Buddhist canon, for the first time translated, with introduction and notes. JUSTIN HARTLEY MOORE, A.M., Ph.D., (Columbia). Instructor in French in the College of the City of New York. New York, 1908. 8vo. pp. XIII-142 (Columbia University Indo-Iranian Series, ed. by A. V. Williams Jackson, vol. V.).

Since the publication in 1841 of the first European edition of a Pali text by Friedrich Epiegel much progress has been made in editing the sacred texts of Buddhism, especially through the work of the Pali Text Society of London. At the present time the majority of the important texts of the Pali canon are accessible in good critical editions. The "*Itti-vuttaka*" was edited as early as 1890 by Windisch, in the "*Publications of the Pali Text Society*," and the English translation of Dr. Moore is the first version of this work in a European language. The Southern Buddhist canon, of which the work before us is a part, was settled according to tradition shortly after the death of the great teacher. It consists of three books or *pitakes* (literally "baskets") and hence is called the "*Tipitaka*" or "Three Baskets." The second book, the "*Sutta-pitaka*," contains five *nikayas* (collections) of the fifth of these being again subdivided into fifteen minor divisions, among which are the famous "*Jatakas*," or "birth-stories" and the "*Itti-vuttaka*," or "Sayings of Buddha."

The title, which literally means "Thus it has been said," is derived from the incessant recurrence of this phrase. The work itself contains one hundred and twelve sections on a wide range of moral subjects. The Buddhist doctrines of Nirvana, previous existence and others are well touched on. These *Logia* or sayings are attributed to Buddha himself, and are supposed to have been written down by an anonymous disciple. This is not impossible, at any rate so far as the verses are concerned, but Dr. Moore is inclined to attribute the prose portions to the redactor. The cardinal virtue of Buddhism is love, and the most important passage on this topic occurs in "*Itti-vuttaka*," 527. The Pali word *metta* employed, is translated as "friendliness" by Professor Pischel, in his "*Leben und Lehre des Buddha*," and explained to correspond to the "brotherly love" preached by Christianity. The insistence on this quality is the brightest feature in Buddha's atheistic and pessimistic philosophy. We have nothing but praise for the accuracy and painstaking care with which the translation has been made. A glance at the foot-notes is sufficient to convince the reader of the careful and discriminating scholarship that Dr. Moore has brought to his task. His work is a welcome contribution to a field which has not been exploited nearly as much as it deserves.

The Æneid of Virgil. Translated into English verse by THEODORE C. WILLIAMS. Boston and New York: Houghton Mifflin Co.

Mr. Williams' version avoids the stilted, the commonplace; it is lucid, truthful, scholarly; it has energy and movement. It does not attempt "the impossible task of bringing over the full magic and suggestion of every Virgilian phrase." Who could? The translator's blank verse is compact, virile, the rhythm is correct, the cadences varied, and the pauses well managed. In some of the pathetic passages, severe critics might find the translation cold. Mr. Williams' version does not suggest the tears that the original drew from Fenelon.

"Attollens humerò famamque et fata nepotum," is rendered by Mr. Williams:

Then for burden on his shoulders bore

The destined mighty deeds of all his sons

Conington is preferable:

And high upon his shoulders rears

The fame and fates of unborn years.

But for a few failures, Mr. Williams has dozens of felicitous renderings. In his preface Mr. Williams might have modified his criticism of Dryden's *Æneid*, which, though "it will never cease to offend the taste, will never fail to captivate the attention."

The Changing Values of English Speech. By RALCY HUSTED BELL. New York: Hinds, Noble and Eldredge.

As he proved before in "*The Worth of Words*," the author is on ground familiar to him. When he treats of words and their history he is, if not a pathfinder, at least an interesting guide. He is suggestive, not exhaustive. In the chapter on "Syntax," where he goes a-tilting with Prof. Lounsbury, on "Intensives," on "Style," the writer swerves from his course, but picks up so many waifs and derelicts that we forgive him. On "Style" he is forcible and practical. "English Orthography" tells how John Cheke in the sixteenth century, and Sir Thomas Smith in the seventeenth attempted a spelling reform. Mr. Bell unfortunately does not always hew down to the bed-rock of Truth. His principles about our concept of God, and about the soul are unsound, his evolutionary theories of the origin of language rejected by the most eminent scientists. Those tottering theories, underpinned by the unscientific methods and dishonorable tricks of Mr. Haeckel, here fail absolutely.

Rational language, not emotional expressions of joy, anger, etc., but a system of conventional signs representative of thought, formal enunciations of "the what," "the why," cannot rise from any state, any progenitors destitute of reason. Speech to be rational must use names consciously, as objects of thought. This requires super-sensuous powers of abstraction, reflection. No scientist has proved that animals possess such powers, use such names. Rational speech is man's exclusive privilege. As William von Humboldt puts it: "Man is man only through speech, but in order to invent it he must already be man."

J. G. REVILLE, S.J.

The Haunted Temple. By EDWARD DOYLE. New York: Knickerbocker Press.

This is a handsome little book of poems by an author who, though deprived of sight has never lost the vision of beauty, the upward power

Aglow in man and star, blown by God's breath—
Creation in its culminating hour.

Though one notices occasionally a lack of technical finish, there is none of poetic insight; and the reader should remember:

'Tis now three decades since the shores of light,
With their green forests, cities, peaks of blue,
And wandering birds were blasted from my view,
And I have been storm-tossed from blight to blight.

Between Friends... By RICHARD AUERLE. New York: Ben-zinger Bros. Price 85 cents.

Richard Aumerle, a pen-name, if we are not mistaken, has a good ring, a certain directness and vigor; the sentences are short and crisp. We should like a little more distinction of tone, a little more delicacy and refinement. There is a point of school-boy honor involved; it could have been driven more forcibly home. Some of the incidents are neither new nor strikingly developed. The author evidently knows boys, perhaps too much from the surface only.

Even though we are shown but one phase of the life at St. Nicholas, we find it strange that studies in this Catholic school seem to be of secondary importance. They are scarcely mentioned. Baseball and football appear to be the main thing, and the Good Conduct Medal seems to be put on a par with the captaincy of the football eleven. The faculty, with the exception of the president, who has a real power over the boys, exercise very little influence on the pupils, and its members are referred to in language bordering almost on contempt.

Literary Notes

Civics and Health. By W. H. Allen (Boston, New York, Chicago, London; Ginn & Co.)

This is an age of public sanitation. We are understanding better than ever before the causes of disease and the methods of prevention. Too much, however, of our knowledge is merely theoretical without adequate practical application. The book on Civics and Health by the Secretary of the Bureau of Municipal Research is a strong plea for practical, efficient work in promoting general conditions of good health.

The initial chapters endeavor to show, without any philosophic depth, however, that we have as much right to proper sanitary conditions in our environments as we have to political equality.

The author rightly insists on the fact that in our country there is sanitary legislation galore and by far too little enforcement of existing laws. He enters deeply and with great wealth of illustration into the question of physical examination of school children, its manifold advantages to parents as well as to the child. It would be well for Catholic educators to study these chapters carefully and to apply their practical features before State inspection is forced upon our parochial schools. There are other interesting and practical chapters on industrial hygiene, on the cure and prevention of consumption, on the patent-medicine evil, etc. The book is particularly emphatic in showing that in matters of public health sins of omission are as bad as those of commission. There are, of course, the usual exaggerations to be expected of an author who seems to think that health is the highest aim in life, and we particularly take exception to his statement that sex immorality among young people would be practically eliminated if they had perfect health and interesting occupation.

Napoleone e Pio VII (1804-1813): Relazioni storiche su documenti inediti. By P. Ilario Rinieri. Turin Unione Tipografica Editrice. 1906; 2 vols in 8.00.

Father Rinieri may be called the historian of the diplomatic relations between the Holy See and Napoleon I. The first volume deals with Napoleon's coronation, and the second treats of his rupture with the Pope. The period covered "presents a real historical epopee in which the chief actors in the drama and its unexpected cataclysmic solution appear as though moved by the hand of inevitable Fate, as pagan antiquity conceived it." Hitherto incidents in the period have been narrated or

merely touched on; and if we except Count d' Haussonville's work, which is imperfect from lack of documentary evidence, this is the first time a full account of the diplomatic relations of the period has been given. Father Rinieri had at his disposal all the documents in the Vatican archives, as well as other sources of information, and he has used them with judgment and penetration.

Compendio de Patrologia par el Doctor C. Rausch, Professor de Theologia in la Universidad de Bona del Reno, ofrecido a los paises de lengua Espagnola, par el Doctor Emilio Roman Torio. St. Louis, B. Herder.

Now that Modernism has obscured the intellectual atmosphere there is danger, unless we have some safe guide, of either taking Modernism as critical science or rejecting critical science as Modernism. We must avoid the one and the other as fatal mistakes. Dr. G. Rausch, Professor of Theology in the University of Bonn, is the author of several works on the Fathers of the Church, which are of a conservative character and are much esteemed. The present compendium has a special value as containing briefly the critical history of the writings of all the Fathers of the Church. While we highly commend this work, we consider it proper to admonish the reader that critical science has not yet said the last word about everything; that in general what was thought conservatism is often found to have been over-critical; in reviewing its work it corrects many mistakes, becoming more and more conservative. This caution applies to Dr. Rausch's compendium.

A Manual of Bible History, Vol. II, the New Testament. CHARLES HART, B.A. Benziger Bros., New York, Cincinnati, Chicago.

This volume completes the whole of the Manual, and is dedicated by the author to St. Cuthbert's College, his alma mater, on the occasion of her centenary. It does not impose with the display of huge bulk, of great erudition or by a huge list of names of consulted authors, or of various quotations. The author has studied this matter well, and therefore is able to teach the student the truth and the whole truth. He teaches it most profitably; he enlightens the mind and he warms the heart.

To narrate thus one needs to have meditated well on the Scriptures, read the Fathers and the Saints attentively, to have profited by the progress of modern studies in giving each fact its proper place and position that it may be well understood. This is to give out the *nova* and the *vetera*. Nowhere does he seem to bring in Rational-

ists in order that they may present their objections and that he may refute them. Their tenets, however, are well known to him, and their refutation is never wanting.

Again it is known how Modernists stumble at every turn, pretending to correct the Gospel narrative on the ground that the statements of the four evangelists clash. The author is familiar with their objections; and the very fact that he is never embarrassed sets them at naught. Every fact has its proper place in the arrangement, always warranted by the narrative of the evangelists; every apparent contradiction disappears. He makes this a special point, and we congratulate him on his success. The volume has a chronology of the New Testament; two maps, one of Palestine, the other of the journeys of St. Paul; several learned appendices on subjects connected with the history of the New Testament, and a complete alphabetical index of the contents.

Reviews and Magazines

In the June *Ecclesiastical Review* the editor weighs the arguments for and against a vernacular liturgy, and reaches the conclusion that an alternative use of the vernacular in the administration of Baptism, Confirmation, Extreme Unction, Burial, the Sacramentals, the lessons of Holy Week, Candlemas, etc., would be serviceable to many within and without the fold. He quotes largely and appositely from Church History to show that there is nothing unorthodox in such a change; but the reasons in its favor do not hold for the liturgy of the Mass. Father Martin continues his lucid exposition of the Congregation of the Index according to the new Apostolic Constitution. John R. Fryar's "Whitsuntide in Olden Times" throws an interesting light on English character before the Reformation. His picture of the English peasantry, when all were Catholics, explains why that country was once called "Merrie England." The title was not a misnomer then. The peasant whistled "and shrilly too will sing" on his way to fair or feast, and the Whitsuntide holiday was the merriest. But the innocent amusements of the evening—the Holy Ghost Drama and Morris Dance—were always preceded by holy Mass, and generally by the reception of holy Communion. With their religion and its customs went their merriment, till now "the agricultural laborers have almost forgotten how to laugh."

Fra. Arminio's "A Page of Pontifical History and Modern Catholic Journalism" is a remarkable study of a book and a period brimful of interest and significance. It is a review of Father Ballerini's "Le prime pagine del Pontificato di Papa Pio IX," the reasons for delaying its publication

forty years and for establishing the *Civiltà Cattolica*, the program and conduct of the new organ and its stimulating effect on Catholic journalism. The writer's ideal of a weekly Catholic journal is admirably outlined; and it is particularly gratifying to the editors of AMERICA that in his judgment we bid fair to attain his ideal. The conferences, notes and criticisms are up to the usual high standard of the *Ecclesiastical Review*.

In *Etudes*, May 20, Louis de Mondadon proves there is no contradiction between the works written by Augustine in his retirement at Cassiciacum and the "Confessions" of about fifteen years after. The soliloquies and the dialogues against the academics were meant by the Catechumen of Cassiciacum as an "apologia" for his conversion; they were intended to prove how reasonable that course had been. They were a hymn to the truth, the "Confessions" were to be a *Te Deum* for the goodness and mercy of God.

Writing of Marian Congresses, Pierre Brückner praises the spirit of the International Marian Congress of Saragossa (Sept., 1908), but finds that it was not sufficiently practical. A national Marian congress at Barcelona did far more efficient work.

Translating and adapting a chapter from Granderath's "History of the Vatican Council," Jean Delattre gives an account of the debates relative to the "Schema de Vita et Honestate Clericorum." The reader will see how outspoken the Fathers of the Council were, and what holiness of life the Catholic Church requires in her priests.

In his second article, "A Christian Painter, Joseph Tustes calls Murillo a really popular artist, the painter of the "Immaculata," a subject he treated sixty-two times, never repeating himself. More than Rubens, da Vinci, Zurbaran, Raphael, Murillo is the preacher of "the easel and the brush." He not only created masterpieces, he made men pray.

Discussing "Heroism in the Drama of Edmond Rostand," Alphonse Parvillez points out serious defects, but gladly recognizes that Joffroy Rudel in "la Princesse lointaine," Cyrano de Bergerac, Sergeant Flambeau in "l'Aiglon," embody a noble thought, abnegation, devotion to an ideal, hidden self-sacrifice.

Joseph Huby acknowledged the historical accuracy of Paul Perdrizet's monograph on "Our Lady of Mercy," Gauvain's famous picture at Nancy, but calls attention to the undignified, sarcastic tone with which the author speaks of Catholic practices.

Jules Lebreton reviews Jacquier's fourth volume of the "History of the New Testament Books," Brassac's "Manual," Cam-

erlynck and Coppieter's "Synopsis of the Gospels," Fouck's "Parables," Belser's "Epistle of St. James." Dom John Chapman's "Notes on the Early History of the Vulgate Gospels" are especially praised for their originality and accuracy.

"Thirty-five Years a Bishop," Selections from the Works of Mgr. de Cabrières, affords Léonce de Grandmaison an opportunity of paying a well-deserved tribute of praise to the valiant Bishop of Montpellier, one of the bravest champions of the Church of France.

In *Harper's Monthly Magazine* for June Professor Lounsbury gives to the reader a delightful paper on "Wardour Street English." He explains the term by telling us that "as Wardour street justly or unjustly gained the reputation of having been the great mart for the sale of imitation old furniture, it seems fair to apply the term Wardour Street English to those productions which set out to show us how men spoke in a particular age and succeed only in giving us something which men never spoke in any age." The professor's purpose is to show how attempts to reproduce the language of the past are fairly sure to end in failure. No new theme this; we all recall Ben Jonson's observation that "Spenser writ no language." In the old dramatist's opinion an attempt to reproduce the language of a previous period was neither practicable nor desirable—"affecting the ancients," as he phrased it, was objectionable in whatever language attempted. Professor Lounsbury is evidently quite in accord with "rare Ben Jonson." Spenser's imitation of Chaucer, Thomson's reproduction of Spenser, the followers of Scott in the nineteenth century are all entertainingly drawn upon to prove his theme. Bulwer is claimed to be a shining example of its truth, and even Thackeray is affirmed to have failed in his purpose to reproduce in Harry Esmond the language of Queen Anne's time, although it has been asserted time and time again that hardly an anachronism can be detected in the romance.

The courageous exploit of the young Englishmen who tried to reach the South Pole has created new interest in the lands and people of "the farthest south." Charles Furlong, Fellow of the Royal Geographical Society, attempted to satisfy this interest in his sketch of the Yahgan Indians, "the southernmost people of the world," who inhabit "Hoste Island, head dressed with perpetual snows; a region grand, desolate, elemental, teeming with the stories of gales, cold and disasters, where for one whole year there was not a single fine day, but three hundred of continuous rain, including twenty-five storms; a region which is the southernmost limit of vegetation."

The June *Scribner's Magazine* contains the third paper of the series of "General Sherman's Letters Home." The vivid interest of these intimate letters, supplementing as they do the more restrained narrative of the general's memoirs, must appeal to all of us. Especially full of character are these "words to the home folks" written during the campaign of the Carolinas and the opening days of the Reconstruction Period following the collapse of the Confederacy. Sherman's detestation of politics and politicians rings out in many of these letters: "I do want peace," he says in one place, "and do say if all hands would stop talking, and writing, and let the sun shine and rains fall for two or three years, we should be nearer reconstruction than we are likely to be with the three or four hundred statesmen trying to legislate amid the prejudice begotten for four centuries."

In the same number Professor Laughlin contributes another of his illuminating economic papers. This one considers the "Abolition of Poverty" from the viewpoint of his special science, and asks what economics has to say "as to the elevation of a race, or class, in the scale of living. Has it any practical advice to offer for the abolition of extreme poverty?" No doubt, as he tells us, the contrasts in possession of wealth form the best soil for the socialist propaganda and have given the socialists their greatest opportunities. Therefore it is not amiss to try to discuss with candor the problem of improving the condition of the very poor. Rejecting, naturally, the proposals of anarchism, state or municipal ownership, the nationalization of the land, the demands of unionism and, in a measure, profit-sharing and minor proposals like consumers' leagues, Professor Laughlin resorts to certain constructive proposals which follow from the results attained by economic science. These involve the development of practical schemes to create and stimulate among the very poor desires for more economic comfort, as well as for gratifications of a legitimate kind, and for sufficient character in the worker to persist throughout the economic processes needed for the continued production of what will satisfy these desires. These secured we face the need of practical methods of teaching the very poor how to produce.

Everybody's Magazine for June offers evidence that it has lost none of the cunning which has won for it a certain notoriety. "Robbing the Hand that Feeds" and "The Tricks of the Wall Street Game" are articles which, no doubt, are the result of diligent investigation on the part of the authors. No doubt, too, every statement made in them has been conscientiously verified—but still one asks, *cui bono?*

SCIENCE

Two French naval lieutenants, Messieurs Colin and Jeance, have made very important experiments lately with a wireless telephone, which they have operated between Paris and Melun, a distance of fifty kilometers. One of these gentlemen has published his experiences in the *Pèlerin*. "We operated our wireless telephone with Hertzian waves, but instead of being rapidly decreasing they were continuous. Transmitting with the aid of a microphone of special construction, the words became intermingled with the waves, or to express it scientifically, they modified the waves. These latter were taken up by a receiver of particular mechanism, that is by the electric receiver of Captain Ferier or by the "pélicon." The receiver restored the original sounds, and an extremely curious fact is that, by means of the equal waves, the vocal sound is transmitted much better than the wave itself as it is transmitted by wireless telegraphy. It seems that the vocal vibration of the waves may be independent in some way of the force of these same waves. The result is that with an apparatus which is, relatively speaking, weak, the vocal sounds may be sent a great distance. For example, the messages we are sending from the Eiffel Tower to Melun, fifty kilometres, could be transmitted 400 kilometres at sea. We use antennae, as in wireless telegraphy; that is, we have constructed a sort of conductor curtain, in the form of a fan, which we place in a position as elevated as possible. The wires are brought together at the foot of the pole for use of transmitter or receiver, the one or other apparatus being attached to the same antennae as may be required.

"The first experiments have given very satisfactory results. The object of the trial is to discover the possibility of using the invention on war-vessels and at marine stations. In fact, the new apparatus is more sensitive than that used in wireless telegraphy; moreover, it has the advantage of not requiring that the operator should be a skilled specialist. A ship commander could himself transmit or receive messages.

"Finally, if the hope of the inventors be well-founded, it will be possible to limit the powers, at least of the transmitter, so that its sphere of activity shall be within the circumference of a fleet's action. If this hope be realized it will be a kind of revolution in wireless transmission." R. W., S.J.

At the recent Scientific Congress in Madrid the Rev. Richard Cirera, S.J., Director of the Observatory of the

Ebro, was appointed Secretary of the Terrestrial Physics Section of Astronomy. An interesting note on this important scientific reunion is that among the many Spanish scientists gathered in Madrid, those who have acquired the most fame in their respective departments are men whose loyalty to the Church is beyond question.

SOCIOLOGY

The greatest source of anxiety to Cuba is the financial problem facing the Government to-day. The general feeling of uncertainty and lack of confidence apparent are not lessened by the protracted delay in the presentation of the budget for the coming year. Governor Magoon's last budget, providing for the fiscal year ending on the thirtieth of the current month, had an apparent surplus of \$2,750,000, his schedule of expenditures calling for \$24,250,000 and his estimate of revenue showing a little more than \$27,000,000.

Careful estimates of the revenue for the coming year place the total at not more than \$24,000,000, exclusive of the taxes available for the payment of the interest and sinking fund of the \$35,000,000 loan for the payment of the Army of the Revolution. On the other hand a temperate forecast of the expenses of the Government for the same period places the total at not less than \$30,000,000 and by some authorities as high as \$40,000,000. The indicated deficit is thus under the most favorable conditions a very serious one.

The Joint Committee on Conservation which last March took up the work of the National Conservation Committee, prohibited from continuing its work under the Government by an amendment to the Sundry Civil Act, has announced its plans. Inventories of the natural resources of every state and territory are to be made and all of the forty-eight national organizations now working with the joint committee through their conservation committees are to be asked to help, each in its own special field. The plan throughout follows the conservation principle set forth at the notable conference at the White House a year ago.

In suggesting inventories of state resources, the plan calls for definite statements as to "what we have, where it is, what we save and waste, and what we need to do." The natural resources thus to be inventoried are classed as far as practicable under five general heads: Water Resources, Forest Resources, Land Resources, Mineral Resources, all considered in relation to public health.

In a recent interview with Baron Takahira, the Japanese Ambassador to the United States, on the subject of Christianity in his home-country, the Baron spoke freely of the strong hold the religions of the Japanese have upon that people, deep-rooted as they have grown from generation to generation. "However," added the Ambassador, "the Japanese are willing to be taught. At the present time, so far as I am able to learn, the work of the Christian missionaries is bearing fruit rapidly."

"How many years do you suppose it will take to bring Japan to Christ as a nation?"

"That is hard to say," replied the Ambassador, "but my opinion is that it will take a long, long time. You will understand, from what I have just said, that the religions of the people of the empire have a strong, very strong hold upon them. The religions also have their ministers, who are devoted to them, and who are natives. You see, therefore, that Christianity will not succeed in winning without a fight.

"I will say, however, that the educational movement is strong in my country, and growing stronger each day, and if Christian missionaries are able to convince the people that Christianity is the truth then they have won their battle. That is all my people desire in the way of religion—the truth.

"If the workers for Christianity prove this to them Japan will accept this creed. When I say Japan I mean a majority of our people. Under our constitution all creeds are allowed, and, as in this country, no religion is persecuted. All have the protection of the law."

As noted in AMERICA, May 8, a sub-committee was sent to Texas by the Illinois Senate Committee on Municipalities to collect information regarding the working of the Commission Government in Galveston on the "Galveston plan." Such cities as Joliet, Peoria, Galesburg and Springfield had been asking for a similar form of government and as the report of the sub-committee was favorable a bill embodying the usual features of the Commission Governments for cities, described in the issue of May 8, was drafted and passed in the Senate.

Owing to conditions not affecting the act itself an untimely fate met the Senate bill when it was taken up in the Committee of the House, and with scant courtesy practically laid aside without serious consideration. The action, however, is by no means final. The bill was earnestly desired by the best element in the cities named, representatives of which had done energetic work to convince the Senate that authority should

be given to reorganize their municipal government according to the Commission plan. The effort will be continued and Governor Dineen will probably be asked to include this subject in the call for a special session of the legislature which he intends to issue.

In a comprehensive and sympathetic survey of the scheme of government in the Philippines, Albert Bushnell Hart, in the *Boston Evening Transcript* of May 22, mentions some conditions which render successful administration there very difficult. The machinery in the Philippines depends after all on the character of the men who make up the Government, and that in turn depends on the sense and good will of the Federal Government, and especially of the President. The number of self-seeking officials in Washington makes it uncertain that resolute and upright men will always be sent out as mainsprings of the Philippine Government. Moreover the salaries seem to many of the officeholders less than called for by the risk to life and the separation from home. It is a significant fact that almost every American official in the Philippines expects to go back to the States, which means a rapid change in the personnel. Then, too, "in everything that relates to trade, the Islands are subject to Congress, which, somehow, has very little sympathy with the dependencies. So far, the one simple method which would probably do more than anything else to reconcile the Filipinos with their masters is withheld; namely, that unrestricted trade with the States of the Union which the States and Territories have enjoyed amongst themselves since 1789. From the Filipino's point of view the main criticism on the Government is not that it is bad, but that he does not wish a good government imposed upon him by Americans." Unfortunately "he has read somewhere something about how 'just governments derive their powers from the consent of the governed.'"

The incorporation of the Catholic Institute for the Blind was approved by Supreme Court Justice Gildersleeve, of New York, on May 28. The object of the institute is the physical, mental and moral education of blind children, and the maintenance and conduct of a school for their instruction in the sciences and manual arts.

Judge W. R. Hammond of Augusta, Ga., a Southerner of distinguished ancestry and whose official position is subject to popular vote, sent the following communication to the Georgia newspapers, May 28, on the industrial position of the negro, in reference to the Georgia railroad strike:

"I want to say a word in behalf of the negro firemen of the Georgia railroad, and I want to say it first and principally to the striking firemen who insist on forcing them down and out.

"The principle of shutting men off from suitable lines of industrial employment on account of color is wrong and dangerous. The negro's only protection in this southland is in the fair-mindedness and generosity of the southern white man. He is in a hopeless minority and if the white men in all lines of industrial employment combine against him, he will be reduced to a hopeless state of serfdom, a condition worse than slavery. As a slave he had the care and protection of his master, and, oftentimes, if not always, his warm and generous affection, but he has no master now, and must needs make his own way. To shut him out from the places where he can earn a livelihood is unjust, and because it is unjust it is unworthy of the white man of the south. The negro is here, not by his own choosing, but because his ancestors were sold into slavery to our ancestors. He did not ask for freedom, but it came to him, as did his condition of servitude, without his seeking. Those of us who lived during the four years of bitter struggle which resulted in his freedom, know how faithful and loyal he was to the wives and children of those masters who were at the front fighting to keep him in bondage. His faithfulness and loyalty during this trying period have no parallel in all human history. Is it fair, is it just, is it right to say to him now, 'You shall not occupy your humble place in our social organism'?"

The Staatsverband (State Federation) of German Catholic Societies of New York celebrated its annual convention at Schenectady, May 2 to June 1. Eighteen thousand members in good standing were reported, represented by nearly three hundred delegates. Last year the Staatsverband was invited to join the German American National-Bund, a non-sectarian body, and a committee was appointed to consider the invitation and report on it at this year's meeting. The report gave rise to a lively debate in the Schenectady gathering, and it was finally resolved to accept the committee's report which was adverse to affiliation. The central executive committee of the Staatsverband was empowered to support the actions of the "Bund" if in particular cases it sees that they are in harmony with the aims of the federation; local branches, however, shall not be allowed to take any step without approval of the executive committee. The latter, in its turn is to be guided always by the prudent counsel of its spiritual director.

The resolutions recommended that at least one Catholic paper be subscribed to by every family; that the endeavors of the police to keep immorality from the cities be actively supported; and that parents be urged to give their children their whole education in Catholic institutions. "Let us gladly support our schools without asking help from the State," says the resolution, "and God will reward us in our children."

The Cologne branch of the "Catholic Journeymen's Society" recently celebrated in that city its sixtieth anniversary. This is one of the first of the local branches of an organization which now counts nearly twelve hundred branches with a membership of 75,000. Affiliated with the branches are 120,000 independent artisans or craftsmen. Each branch is under the direction of a priest, appointed by the bishop. The buildings occupied by the society offer lodgings to the traveling and often to the resident members, serve as clubhouses and provide night schools and other educational opportunities. A life insurance and sick fund is optional to the members; nearly a million and a half dollars are deposited in its savings banks. The society which has worked untold blessings for hundreds of thousands is the foundation of the Rev. Father Kolping, called the "Gesellenvater" (father of the journeymen). He had been a shoemaker before becoming a priest, and knew from his own experience the misery and especially the social and moral dangers surrounding working men. There is a branch of this society in New York.

The Charles Borromeo Society for the Propagation of Good Books was founded in 1845 in the Archdiocese of Cologne. According to the amount of their yearly contributions the members are divided into three classes. The society distributes every year to its members a certain value of books according to the class to which each member belongs. But the rules provide that there shall always be a large surplus to be devoted to the partial or complete support of circulating libraries. The society also acts as agent for its members in the purchase of books. In 1895 the society celebrated its golden jubilee. In the twelve following years its members contributed nearly a million dollars, received each his allotted share in books and a million books were distributed among the lending libraries. Practically, the society covers only the Archdiocese of Cologne and the Dioceses of Münster, Paderborn and Treves, which contribute more than a hundred thousand of its hundred and thirty thousand members.

EDUCATION

A committee made up of five priests and five laymen was recently appointed by the local Federation of Catholic Societies of Brooklyn to study the Catholic school question under the following points of view: (1) Have the Catholics a legal right to claim State support for their schools? (2) Is it advisable to ask for such support? (3) What practical answer should Catholics give to the school question?

The answers were: (1) Neither in the State and Federal Constitution nor in any positive law enactment is there any clause on which such a claim may be based. (2) Experience teaches, that wherever the State supports the schools, it demands the right of inspection in return. And it is preferable not to ask for State aid, if it is offered under conditions which endanger the independence of the schools. (3) We should at any cost or sacrifice improve and develop our educational system, so that our children need not go out of the sphere of our own influence to finish their education. We may thus work to lead the State to recognize that the parochial school is the ideal school.

Dr. Frank O'Hara, formerly of Notre Dame University, Indiana, has been appointed Professor of Political Economy at the Catholic University. Doctor O'Hara, who is a graduate of the University of Berlin, where he studied under the most distinguished professors of that science, is about thirty-five years old and is married. The Chair of Political Economy at the University was endowed by the late Joseph Banigan, Esq., of Providence, R. I., a generous benefactor of the University.

Very Reverend Doctor Edward A. Pace, Dean of the Faculty of Philosophy in the Catholic University, represented the latter at the late celebration of the seventy-fifth anniversary of the second foundation of Louvain University. Doctor Pace was appointed to this distinguished office by His Eminence Cardinal Gibbons, Chancellor of the University. The celebration took place May 9 to 11, and was attended by a multitude of celebrated scholars and distinguished dignitaries from all parts of Europe. Doctor Pace is a graduate of the American College of Rome, and will also represent the Catholic University at the festivities of the fiftieth anniversary of that College which will be celebrated in Rome, June 6 to 16.

The public schools of the Kingdom of Saxony are denominational. But the

Protestant public school teachers (95 per cent. of the inhabitants are Protestant) are now in a state of open rupture with the ministers of their church. In the "Church and Pastoral Conference" at Meissen, on May 11, Dr. Rietschel, Professor of Theology in the University of Leipzig, raised the gravest charges against the teachers. "They are imbued," he said, "with the spirit of modern paganism and of that unbounded self-esteem which rejects all order in state and society. Their policy will speedily bring about a destructive antagonism between the Christian family and these teachers who claim for themselves the exclusive knowledge of the child's mind. Their program is," the professor continued, "banish first the Church from the school, then all religion, and finally all morality. Many teachers," he went on, "firmly believe in the 'results' of Haeckel's researches and make every effort to propagate Haeckel's monism and the teachings of an infidel Bible criticism among the masses." Unfortunately the professor was opposed by certain radicals among the members of the conference, and though the conference resolved to send his speech to every teacher in the kingdom, it could not muster courage enough to take very effective steps.

The sincere Protestants of the Free City of Hamburg are alarmed because of the growth of infidelity among the public school teachers. To counteract the danger they have founded a Christian normal school. However the governing ecclesiastical body of the municipality, the "Kirchenrath," is progressive, and it refuses to remove from office several ministers who openly deny the divinity of Christ.

Marquette University, Milwaukee, has recently organized an advisory Board of Regents which is intended to be a bond of union or connecting link between the university faculty and the citizens of Milwaukee. As the university is designed to form an important factor in the civic life and development of the city, the Board of Regents unites these two; on the one hand to direct their energies for the best interests of the city, and on the other hand, procuring the substantial cooperation of public-spirited citizens in furthering the activities of the institution. The functions of the board are chiefly of an advisory and representative nature—to advise with the faculty as to the best means and methods of meeting the higher educational requirements of the city, and to represent to the public-spirited citizens the ways and means by which they may render the work of the university efficient for the best interests of the city.

ECCLESIASTICAL NEWS

—Mgr. Delamaire, Bishop of Cambrai, has addressed a lengthy open letter to M. Briand on the confiscation of church property in the Département du Nord. The Bishop asserts that having paid 20,000,000 francs for the privilege of freedom from the government he has a right to criticize the minister's actions. "Instead of ruining us your persecution has given us back our youth, and won for us our old-time popularity. In a sense we owe you a debt of gratitude. But the money you have stolen from us will prove a curse to your government. It has already begun to work. The State has lost hundreds of millions by accidents since the rupture with the Holy See. The old adage: 'qui mange du Pape, en meurt' is still true. May the lesson prove useful to those who come after you, and save the country from the precipice towards which it is headed. In spite of the blasphemies of you and your friends, I know and believe that 'God is always on the side of France.'"

—It is announced by cable from Rome that the general chapter of the Redemptorists assembled there has elected Father Joseph Schwartz, formerly provincial to the United States, promoter general and Father Fidelis Speidel of New York one of the five consultors general.

—Bishop Hugh MacSherry, of Port Elizabeth, South Africa, laid the cornerstone of the new convent of the Sisters of the Precious Blood, Brooklyn, N. Y., on June 6.

—Elaborate preparations are being made for the reception to be given to Archbishop O'Connell when he returns from Rome to Boston. It will take place on Wednesday evening, June 30, in Mechanics' Building, and the program will include addresses of welcome from distinguished laymen and several musical numbers by the local church chorus.

—Archbishop Ryan observed the silver jubilee of his appointment to the see of Philadelphia on June 8. He was consecrated coadjutor of St. Louis, Mo., April 14, 1872, and appointed titular-archbishop of Salamis January 6, 1884.

—It is stated in *De Maasbode*, the Catholic daily of Rotterdam, that the new Princess Royal of Holland is a lineal descendant of St. Elizabeth of Hungary and related to St. Aloysius Gonzaga.

—The conversion is announced of Miss Holmes, daughter of Sir Richard Holmes, for many years librarian at Windsor Castle, and granddaughter of the late Dr. Gee, Vicar of Windsor and Canon of St. George's. She was received into the Church at St. Bernard's Convent, Slough, by the Rev. J. Francis Drake.

—Statistics prepared for the Congress of Missionaries held in Washington, D. C., June 9-11, show that during 1908 there were 28,709 converts made in the United States. The location of these conversions is of interest. For New York the number given is 1491; Cleveland, 737; Mobile, 488. In New England there were 1,772 converts in a population of over 2,000,000, or one in 1,200, while the average for the country at large is about one in five hundred.

—There is a native Chinese Sister of the Holy Childhood now in the New York convent of her community. She was stationed at the convent in Yokohama, Japan, for twenty-seven years. In New York there are now eleven young Catholic Japanese women brought up by these sisters, and there are many more in San Francisco.

—In the excavations on the site of Jericho, carried on under the auspices of the Deutsche Orient-Gesellschaft, the following results have been obtained. The ruins are situated on a terrace which rises about thirty or forty feet above the plain. It is of an oval shape, extending about thirteen hundred feet from north to south and six hundred feet from east to west. On this little plateau there are seven mounds, about thirty or forty feet high. On one of them a Canaanitic fort, the best preserved on record, was discovered. Besides a strong tower of brick it contained seventeen rooms in three stories. On the next hill a castle had been hewn out of the rock. The city wall everywhere follows the edge of the plateau. It consists of huge blocks which rise to fifteen feet supporting another row of narrower blocks on which stood a brick wall. The latter was probably between twenty-five and thirty feet high. The average thickness was seven feet. Though the excavation is not half finished, the conclusion can be safely drawn that there was on this place an ancient Canaanitic city, existing before the Israelites had conquered the land. The remains show that it must have been destroyed at the beginning of the Israelitic period and lain in ruins for several hundred years. At the time when Jewish civilization was at its height a new settlement appears to have arisen which was inhabited even after the Babylonian exile, perhaps until the time of the Maccabees. Again in the sixth and seventh centuries of our era there seem to have been some villas there. Thus the excavations prove the exactness of Holy Scripture, which tells us that the city was destroyed under Josue and cursed by God; that contrary to God's will it was rebuilt under the wicked King Achaz, and that the curse was fulfilled (III Kings xvi, 34). The sacred writer does not make any statement about the duration of this new Jeri-

cho. But the remains also give the best explanation why the courage of the intrepid Israelitic warriors sank at the sight of the formidable structure on the elevation. There have been, however, several settlements called Jericho in the same region. Eusebius and St. Jerome mention three.

—The receipts of the Society for the Propagation of the Faith in 1908 were \$1,280,517.35. These figures show a slight decrease as compared with 1907, though they exceed, by over forty-three thousand dollars, the receipts of five years ago. The alms given by Catholics throughout the world for the missions are far below the amounts subscribed for Protestant foreign missions by Protestant England alone. The following is a summary of the amounts contributed to Catholic missions in 1908. Receipts of less than a thousand dollars are not here tabulated: France, \$616,427.37; United States, \$193,122.36; Germany, \$133,411.31; Belgium, \$76,837.42; Italy, \$48,226.00; Argentine Republic, \$36,003.06; Spain, \$34,359.72; Mexico, \$24,135.02; Switzerland, \$17,964.30; Ireland, \$14,080.97; Holland, \$13,983.68; Austria, \$11,872.65; Chili, \$10,410.26; England, \$9,114.41; Uruguay, \$6,376.40; The Levant, \$6,227.79; Portugal, \$5,076.93; Luxembourg, \$5,061.47; Africa, \$4,868.18; Canada, \$2,571.21; Asia, \$1,593.29; Scotland, \$1,533.50; Peru, \$1,505.50; Bolivia, \$1,481.76; Central America, \$1,366.01. The relative positions of the first six countries is the same as for 1907. The most notable falling off is in Ireland, whose contributions a year ago were more than twice the present amount. The banner diocese is that of Lyons with \$97,580.52, an increase for the year of \$26,000. New York is second with \$69,614.61, an increase of \$4,000. Last year Boston was third, but it shows a falling off of about \$13,000, and has surrendered its position to the diocese of Metz.

—Priests wishing to attend the International Eucharistic Congress in Cologne, August 3 to 8, can have an altar assigned to them for the whole duration of their sojourn in Cologne, if they apply before July 15 to the Central Bureau of the Eucharistic Congress, Eintrachtstrasse, 168, Cologne. The same bureau gives information as to the Ordo of the Divine Office and Jurisdiction for hearing confessions. These favors, however, suppose that a certificate of full or partial membership has been obtained or is at the same time asked for.

—Sunday, June 6, the first anniversary of the laying of the cornerstone of Brooklyn College was celebrated on the college campus. There was a large attendance. The speakers, Rt. Rev. Mgr. McNamara, V.G., Hon. Luke Stapleton, Hon. John J.

Delany, Rev. Lewis Drummond, S.J., and Rev. J. F. X. O'Connor, S.J., president, congratulated Brooklyn on its sympathy and support which had enabled the college to enroll 340 students in its first year, and laid the moral and intellectual grounds why this support and progress should be continued.

—A great demonstration took place in Montreal last Sunday afternoon, when five thousand men belonging to the Sacred Heart League marched in solemn procession from the Champ de Mars, through Craig, St. Denis, St. Catherine and Metcalfe streets to the Cathedral. This large body of men, representing fourteen city parishes, sang the League hymn, "En avant, marchons!" as they filed through the huge portals of the church. Rev. Father Bélanger, pastor of St. Louis de France, preached a stirring sermon, which was followed by solemn Benediction of the Most Blessed Sacrament. A striking feature of the procession was the allegorical car of the Sacred Heart of Jesus, drawn by six horses and guarded by six horsemen in brilliant uniform. The demonstration, which was organized by the Rev. Leonidas Hudon, S.J., editor of the *Messenger Canadien du Sacré-Cœur*, was a successful public act of practical faith. Before the close of the ceremony the Rev. Canon Gauthier, Rector of the Cathedral, read to the immense throng an enthusiastic letter of approval and best wishes from His Grace Archbishop Bruchési, absent from Montreal because of the annual visitation of his diocese.

—When ex-President Roosevelt visited the mission at Nairobi, British East on May 30 he found the Rev. Peter Goetz, formerly of Detroit, Mich., a member of the Congregation of the Holy Ghost, in charge.

PERSONAL

On the last day of May the Laetare Medal that the University of Notre Dame conferred upon Mrs. Frances Tiernan, "Christian Reid," was formally presented to her at the Benedictine College of St. Mary's Belmont, N. C. The presentation address was made by the Rev. James A. Burns, C.S.C., representing the university. Mrs. Tiernan's response to the presentation by Bishop Haid was worthy of the occasion and of the recipient. "I cannot close," she said in concluding it, "without saying that there seems to me a very exquisite appropriateness in the fact that the presentation of this medal has taken place within a Benedictine abbey, for if there is one spot above another on earth where letters and art, and all the fair company of the humanities, should find themselves at home it is in a Benedictine abbey. Who is so ignorant, reverend Fathers, as

not to know what a vast debt civilization owes to your great order? Within the walls of your monasteries classic learning was preserved when the flood of barbarism arose which overwhelmed the ancient world, and out of those walls came forth letters together with art—handmaids of religion then, now divorced, but bearing still the traces of their high origin. 'If,' as Cardinal Newman said, 'there is not a man who talks against the Church in Europe to-day who does not owe it to the Church that he is able to talk at all,' we may add that there is not a writer or an artist of the modern world whose culture has not come down to him from that which you preserved and taught."

ECONOMICS

Lady Aberdeen, the vicereine of Ireland, delivered a notable address at the New York Catholic Club June 6 in the interests of the movement she has established to check tuberculosis in Ireland. Lady Aberdeen's sympathy with Ireland and the practical help she has given in promoting industries and creating a market for their output have endeared her to all classes. She described the steps taken to stop the ravages of the "white plague," which was sapping Irish vitality even more than emigration. She paid a handsome tribute to the benevolence of the late Peter Collier, who gave the first donation towards establishing tuberculosis exhibits, and she invited other Americans to follow his example. Lady Aberdeen is attending the Women's International Congress at Montreal, but came by New York to express her appreciation of the help Americans had given her in her Irish enterprises.

As our readers will remember, the Catholic workingmen of Germany have formed "Catholic Workingmen's Guilds," which now number about 400,000 members. Each branch is under the control of a priest. In addition very many Catholic workingmen belong to what are called "Christian Guilds," which admit both Catholics and Protestants, provided that the latter deserve the name Christian and are not merely anti-socialistic. It is interesting to know what Father Henry Pesch, S.J., one of the foremost students of sociology and economics, has to say concerning them. In an article in the *Stimmen*, October, 1908, he writes: "All forms which represent the guild idea have not met with unlimited approval. Many influential Catholics thought it their duty to show a reserved and even antagonistic attitude towards the Christian guilds. This gave rise to dissensions and bitter feuds. But is it not possible to arrive at an understanding? As matters stand this is not likely to happen soon, but it may come about gradu-

ally. Both movements are in existence, and we may say with Pius X: "The ideal is the Catholic organization. Under certain conditions the other form may become admissible." The Holy Father does not state how far these conditions are realized in Germany. He says, however, that he embraces both organizations with love. It might be too much to expect of either party to look at the other's methods with the same approval as at its own: to say the least, however, they should not act as enemies. It is unjust and entirely unfounded to charge the Christian guilds with secret socialism or the leader of the Catholic guilds with duplicity. The Christian guilds will never be able to deny their Catholic origin. It is an open secret that certain prominent Catholics are their advisers, that by far the greater part of their members consists of practical Catholics, and that in future too they will have to draw largely on the Catholics for membership.

The greatest danger of the Catholic members in the Christian guilds will be that they are tempted to deny the bishop's authority in all matters concerning the activity of their guilds under the plea that economics and social matters are not ecclesiastical. This has indeed been done before applauding audiences made up largely of Catholics. It is of course evident that many economic and social questions have a moral side, and in all such questions the Church has the full right to give directions to her children. In Holland the Catholics and Protestants have separate societies, which combine only for action, and this principle of federation works very well. In Germany things are different. We have to take and utilize them as we find them. But Catholic authority must be respected in questions of faith and moral, and the Catholic members of Christian guilds must not be interfered with in obeying their bishops."

The protest against the British Budget as affecting Ireland has become universal, even Irish Unionists insisting that the agitation should be made "as rebellious as possible." It is contended that the special exemptions and abatements granted to Ireland by the Act of Union have been and are completely disregarded. Ireland's per capita taxation has been doubled since the Union, and England's reduced by 40 per cent. At the time of the Union Ireland's population was two-fifths of Great Britain, her capital one-third; the proportions are now as 1 to 9 and 1 to 31. It was on this account the Financial Relations Commission concluded that Ireland was overtaxed by \$12,500,000 annually. Yet though the assessable capital of the two countries is as 1 to 31, the actual assessment is as 1 to

15, and official salaries assessed are five times larger in Ireland than in Scotland, a richer and more populous country. The general conclusion is that "in considering the amount and form of taxation and the time of its imposition, the British principle is that its suitability to Great Britain shall be alone regarded; that Ireland's pleas and protests shall be disregarded altogether." Mr. McVeagh is relying on an act of George IV, 1823, which exempts Ireland from duty on carriages, to nullify the tax upon Irish motor cars. The chancellor has given some hope of adjustments in land and liquor duties that will make the incidence of taxation less severe on Ireland.

OBITUARY

Col. John G. Healy died in New Haven, Conn., of which city he was a native, on June 6, aged 69 years. He served in the Civil War as lieutenant-colonel of the Ninth Connecticut, and held with honor several public offices in civil life. As an occasional contributor to the *Catholic Transcript* he recorded a number of interesting historical incidents of local and general subjects.

The cable announces the death, on June 3, of Archbishop Apollinaris Wnukowski, of Mohilev-Minsk, the Latin Metropolitan of Russia. He was born at Grodek, diocese of Lutsk, July 23, 1848; ordained priest July 15, 1862, and appointed Bishop of Plotsk April 20, 1904. In August, 1901 he succeeded Mgr. Szembek as Metropolitan of Mohilev-Minsk which includes in its jurisdiction all of Latin Russia, or three-fourths of Russia in Europe and nearly all of Russia in Asia—the largest diocese in area in the world. There are 460,000 Catholics in Mohilev and 262,384 in Minsk.

Z. J. Pequignot, for the last six years president of the Philadelphia Particular Council of the Society of St. Vincent de Paul, died at his residence in that city on June 3. He was born in Switzerland in 1845 but came to this country when four years of age. He was for many years one of the most active Vincentians in Philadelphia.

Dr. Theodore Barth, the well-known German radical politician and journalist, died suddenly at Baden-Baden on June 3, aged 59. He traveled for several months in 1896 through the United States with William Jennings Bryan and other American campaigners studying electoral methods. In 1907 he received the degree of LL.D. from Harvard. *Die Nation*, which he edited until its demise in 1907, was a relentless critic of the régime in Germany and especially of Chancellor von Bülow.

LETTERS TO THE EDITOR

To the Editor of AMERICA:

In my former communication I brought to the notice of the readers of AMERICA (may their tribe increase!) the folly of disregarding the names of saints for children and of substituting for them the silly Buds and Bubs, Gladyses and Evelyns.

Another equally reprehensible practice, and one alarmingly common, is that of contracting or abbreviating or corrupting good saints' names into something quite nondescript. How a Catholic mother can be content, instead of calling her daughter after one of the most beautiful saints of Ireland—St. Bride, or Brigid—to inflict upon the child some such appellation as "Birdie" or "Byrdie," is one of those things almost past finding out. Winnie cannot be said to be as beautiful as Winnifred, nor Nettie as Agnes, nor Betty as Elizabeth, nor Flossie as Florence. As a matter of taste, to many Mayme for (I suppose) Mary, is incomprehensible. Is there an improvement in either sound or sense?

Are the bearers, or more strictly the mothers of the bearers of these nondescript names ashamed of those saints whose real names have been thus corrupted? One may ask really whether any children of the good old Irish stock are now-a-days ever christened Patrick or Brigid.

Of course it is only fair that one who has formulated his grievance should suggest a remedy. A grumbler is a nuisance unless he is able to give a sensible answer to the question: "What are you going to do about it?" A little thought will convince us what a Catholic name stands for with a child, and how much association of ideas has to do with the formation of character in the young. It is possible that one cause of the paganizing of children's names comes, not from being ashamed of the heroes of God, but from a lack of knowledge of many of these beautiful names.

This is, then, what I "would do about it." I would suggest that a large publishing house, early every December issue a cheap calendar in which, for every day in the year, are collected all the names from the Roman Breviary, the Roman martyrology and from other reliable sources. By this plan every day of every month would contain a number of names either of martyrs, confessors, virgins, popes, doctors, and apostles, so that every family would have an abundance of names to select from.

Parish monthly calendars could adopt a similar plan. Pastors and others who see and lament the folly and the evil, as well as the loss of Catholic thought,

and the dimming of Catholic instinct by the present practice, would soon appreciate the value of such a list, and in a very short time fathers and mothers would have under their eyes and become familiar with a list of beautiful Catholic names which will be a revelation to them.

C.

To the Editor of AMERICA:

Your article in the issue of May 29th on the Society of St. Thomas of Canterbury, prompts me to write, asking Roman Catholics to be more charitable toward their Anglican friends.

When we consider that many of these good men have received from the earliest periods of their existence a training antagonistic to Roman Catholicism, that principles and prejudices have been inculcated which are hard to eradicate, that many matters perfectly clear to us are to them questions involved in a misty haze, we should thank God for the existence of such a society which can do far more with Anglicans because its deliberations will reach them, where they would never hear of such discussions if held by Roman Catholics. I think we should assist them in every possible manner and on the friendliest terms. In my humble opinion, these men have a place in the designs of the Almighty. They are the necessary leaven to bring the more Protestant element closer to us. Frequently, Roman Catholics knowing their position to be right, cannot conceive that people brought up in another atmosphere are equally positive about theirs.

Let our pleadings to the throne of the Almighty be "ut omnes unum sint."

Philadelphia, May 31. F. J. Voss.

To the Editor of AMERICA:

The originator of Children's Missions," was Father John Furniss, C.S.S.R. No one could be more successful than he in dealing with children. His method and discourses to them have been repeatedly published under the title of Furniss' Tracts. They are worthy of being studied by catechists, and especially by those who are engaged in giving "Children's Missions." Some forty years ago the eloquent and zealous Father William H. Gross, C.S.S.R., who became Bishop of Savannah and then Archbishop of Oregon city, had deservedly a great reputation as a missionary of children. Later on other Redemptorist Fathers, such as Fathers Cook and McLoughlin in the Middle West, gave many very fruitful missions to children. Of late years such missions have been rarely given, chiefly because their necessity and usefulness were not sufficiently appreciated.

The book best calculated, in the opinion

of competent judges, to render the mission a lasting one is "The Children's New Mission Book of the Congregation of the Most Holy Redeemer, a Manual of Instructions and Prayers, adapted to preserve the fruits of the mission and of the first Holy Communion," published by B. Herder, of St. Louis, Mo. It consists of two parts; of which the first is chiefly instructive in the Faith and in the special duties of children, and the second contains all the principal devotions adapted to their wants and capacity. A special feature of the book is, that interesting and appropriate anecdotes are interspersed throughout both parts. Experience proves that no other book is better suited for "Children's Missions," and that the children eagerly read it over and over again. The undersigned offers to send, through the publisher, a sample of the book to every missionary of children and also to every pastor of souls desirous of examining it. FERREOL GIRARDEY, C.S.S.R.

To the Rev. Walter Drum, S.J., we are indebted for the following significant correspondence:

To the Editor of AMERICA:

The *Living Church*, an organ of Episcopalianism, has almost weekly references to converts from Rome to the Episcopal Church. These references have, with one or two exceptions, given no clue whatsoever to the names of the converts. I have made a test case of the following letter:

To the Editor of *The Living Church*:

"I don't understand how it is that anyone who reads history can be anything but a Roman Catholic," said a young man attending a Jesuit school.

"What was my answer? Well, thrusting aside controversy, I handed him Westcott's '*Catholic Principles*,' and invited him to give me a report on his conclusions.

"He read it in the quiet of the night, he said afterwards, and behind locked doors. Then he searched the Scriptures, for he was a stranger to the Bible, like the huge majority of Romanists. From the Scriptures he went to Wakeman's "History of the Church of England," and soon found it difficult to swallow the Roman pill relative to Henry VIII founding the Anglican Church. Then I loaned him my best friend, the "Book of Common Prayer."

"During his period of research I was ready to help him further with explanations and often apologies, but he soon saw the flimsy foundation on which the Papacy has reared its court at Rome, and after repeated visits to his own priest, turned to one of ours.

"And the final result? He is to-day enjoying the blessings of Christ's Catholic Church, not Roman, just plain Catholic.

"The conversion of several Roman

priests to the Episcopal Church within a short time and the great influx of laymen each year are proof that Romanism is on the downward path. B. F. McGUIRL."

This letter appeared in the issue of May 1, 1909. I made bold to ask the editor of *The Living Church* to get for me from Mr. McGuirl a direct answer to these questions: (1) What is the name of the Jesuit student of whom you write? (2) What Jesuit school did he attend? When? How long? (3) Who was the priest that failed to solve the young man's difficulties? (4) Who was the priest that solved them? (5) Who are the Roman Catholic priests that have recently entered the Episcopal Church? (6) To what diocese did they belong?

In answer to these clear-put questions, I received this typical reply:

My dear Sir:

Your letter of the 10th inst. to me as editor of *The Living Church* is forwarded while I chance to be in the East and cannot therefore give it the attention I should like to give. The article in question is so indistinct in my mind that I cannot at the present moment say whether my judgment would be that the writer expressed himself fairly and reasonably; on the whole I doubt the usefulness of a discussion along the lines you have suggested, and since I do not know the address of the gentleman referred to, I think the matter must be allowed to drop.

I shall return to my office about the middle of June when I could take up any further correspondence that might seem required.

Yours very truly,

FREDERIC C. MOOREHOUSE.

WELCOME FROM THE PRESS

The United States needs just such a publication, and we see no reason why AMERICA should not secure a large circle of readers, not only among Catholics but also non-Catholics. There is an air of up-to-dateness about the new publication which we hope will give a new impetus to Catholic journalism in the United States. We have the editors' promise that telegraph and even cable will be freely used whenever required. Such talk sounds well; it signifies what in our quickly moving times is known as aggressiveness—the kind of capital that accomplishes things. Energy, push and alertness, dominated by brains, must bring success. If the editors follow the program outlined in the initial number, we believe that AMERICA will outclass in national importance the two quasi-religious publications—*The Independent* and *The Outlook*—whose combined circulation we hope it will exceed within a short time.—*Extension, Chicago, Ill.*

AMERICA has arrived after many weeks

of eager expectation. And it has come as a surprise to all. The high-water mark of Catholic journalism has been reached at last, and AMERICA takes its place beside the best American secular weeklies of the day.—*Catholic Register and Canadian Extension.*

A magazine that essays to reach so high a standard will appeal to the educated Catholic and to the serious-minded non-Catholic. The numbers which have already reached the light well fulfill the promises of the editors. The welcome accorded AMERICA has been hearty and widespread.—*The Pacific Calendar.*

The contents of the review embrace subjects constantly discussed, problems, vital and otherwise, daily thrust upon the public. . . . The periodical should prove invaluable to non-Catholics who must desire to see things in their true light.—*The Mountaineer.*

To the Editor of AMERICA:

The most important event that has occurred recently in Catholic literature, as embodied in the wide-spread English tongue, is the establishment of a new Catholic weekly review which will indeed be not merely journalism but literature. It has taken the great name AMERICA.—*The Irish Monthly.*

WHAT IS SAID OF AMERICA

. . . The sample of AMERICA indicates something worth twice the money—*T. J. Callery, Harrison, N. J.*

. . . I have seen AMERICA and I am highly pleased with it. I would not be without it under any circumstances. Enter a subscription for the Knights of Columbus Library, and also for myself.—*James A. Flaherty, Philadelphia, Pa.*

. . . Whoever selected the name of your magazine is to be congratulated.—*Patrick E. McCabe, Albany, N. Y.*

. . . "Ad Multos Annos" to scholarly and beautiful AMERICA.—*Rev. John F. Boland, Lenox, Mass.*

. . . I congratulate you warmly on this publication, and wish you all success. In this busy age of many publications . . . we must have reliable reviewers to guide us, and this is indispensable.—*Rev. F. Roney, Mt. St. Clare, Clinton, Iowa.*

. . . Such a review is indispensable in our days and time.—*Rev. M. Connolly, Eau Claire, Wis.*

. . . I have read AMERICA from cover to cover, and I predict for it a most bril-

liant future. Its scholarly treatment of the leading topics of the day will soon place it in the foremost rank of English periodicals.—*J. T. Fitzgerald, Gibson City, Ills.*

. . . AMERICA improves with every issue. The present number is a splendid one.—*Wm. Fanning, S.J., St. Louis University.*

. . . I am pleased with AMERICA, and trust it will keep to its standard in the future. In educational matters much good can be done by a truly fearless Catholic organ.—*John B. Berteling, M.D., South Bend, Ind.*

. . . I will do all in my power to increase the circulation of AMERICA.—*A. Ransom, San Jose, Cal.*

. . . AMERICA is the style of periodical we need. The new-born babe in its swaddling clothes looks like a lusty youngster. I hope to see it grow more virile with the progress of time, and bespeak for it a most cordial "Ad multos annos."—*Rev. T. M. Crowley, Waterbury, Conn.*

. . . AMERICA . . . gives a survey of the world by competent men living in every part of it. The facts given about Belgium show an intimate acquaintance with the situation there.—*Julius E. De Vos, Chicago, Ills.*

. . . Now that we possess "The Catholic Encyclopedia" and your new weekly, we have the comfortable feeling of people who have come into a rich and longed-for inheritance.—*Madame T. Ryan, Sacred Heart Academy, Manhattanville, N. Y.*

. . . It seems to me that we have in AMERICA a paper on the right lines. It is comprehensive, varied, that is, variations of tastes seem to be consulted, and restrained in utterance. In a word, it is actual without being purely utilitarian. If its business management can be made to equal in effectiveness its editorial management it is sure to be a success.—*Hon. Maurice Francis Egan, U. S. Minister to Denmark.*

. . . AMERICA deserves the earnest support of every reading Catholic in the United States who has the welfare and progress of our holy religion at heart.—*Rev. Stephen M. Donovan, Franciscan Monastery, Washington, D. C.*

. . . I admire your AMERICA very much, and at first thought you were aiming very very high as a starter, but every succeeding issue has proven to me thus far that you will be able to support your ideal

from a literary viewpoint, and these noble efforts on your part will meet a support financially from your many representative and intelligent readers.—*C. Beckmeyer, Botkins, Ohio.*

. . . You certainly have just reason to feel gratified because of the cordial and universal welcome which this Catholic weekly review is receiving. The good work which you have accomplished for the cause of Catholicity in the United States by the publication of *The Messenger* is, as no one will deny, very great; but one needs not prophetic vision to foresee that the good which you are about to accomplish for the same cause through the instrumentality of AMERICA will be immeasurably greater.—*Rev. Patrick J. Sloan, Syracuse, N. Y.*

. . . I am proud to be a charter member of your valuable paper, and feel, with the other subscribers, that it fills a much-needed want in these days of wild journalism. Your editorials are especially good, inasmuch as they nail the lies of the daily press, and diffuse the truth.—*William E. Kolb, Brooklyn, N. Y.*

. . . AMERICA comes so near being what I had hoped it would be that I gladly contribute what I can,—my deep appreciation, my subscription, and my cordial good wishes,—to make it the permanent success it so richly deserves to be.—*Chrysostom Schriemer, O.S.B., Nassau, Bahama Islands.*

. . . What an arsenal of erudition and Catholic thought!—*F. C. Kleser, Brighton, Wis.*

. . . I congratulate you upon your new and noble enterprise, and promise you my support not only by way of subscription, but also by recommendation of your paper to clergy and laity.—*Joseph E. Heyde, Middleton, Wis.*

. . . Very timely, and should be fostered, aided and encouraged by every Catholic in season and out of season.—*Henry A. Horstman, Logansport, Ind.*

. . . I am always very much pleased in reading the review, inasmuch as nothing more interesting could be expected, and as much as possible I shall try to make it known inside and outside the seminary.—*A. C. Denis, Kenrick Seminary, St. Louis, Mo.*

. . . May I compliment you upon the evidence your new magazine bears of

achieving a notable place for itself, something more nearly fitting the dignity of position that a Catholic paper ought to occupy than is generally the case in this country.—*Frederick S. Jackson, New York.*

. . . If the succeeding issues equal in tone and character the first issue, your periodical will serve a very useful purpose and should have a very large patronage.—*John A. Aylward, Madison, Wis.*

. . . While I regret very much the discontinuance of the *Messenger*, I wish to congratulate you on the already assured success of AMERICA, which cannot fail to interest both Catholic and Protestant readers.—*Patience Warren, Chestnut Hill, Pa.*

. . . I sincerely hope you will realize in AMERICA the lofty ideal of Catholic journalism which you have so bravely placed before you.—*P. E. McCorry, New York.*

. . . The paper promises well. I never thought to read anything as good in this country.—*P. R. Macauley, Waverly, Ill.*

. . . I read every line of the copy of AMERICA you sent me. I want it with a great want. In my estimation, it is just what we all have waited for these many years. "God bless AMERICA!" an old toast with a new meaning.—*C. A. McLeod, Norborne, Mo.*

. . . I thank God I am able to contribute my mite to the glorious work which it is your privilege and grace to undertake.—*Alfred W. McCann, Rutherford, N. J.*

. . . A weekly of this kind supplies a long-felt want, and I have, with great delight, read every article of the first two numbers.—*Augustus Bomholt, Dubuque, Ia.*

. . . AMERICA is one of the brightest, if not the very brightest star in the firmament of American Catholic literature.—*H. E. Schlingmann, Croghan, N. Y.*

. . . A magazine that essays to reach so high a standard will appeal to the educated Catholic and to the serious-minded non-Catholic. The numbers which have already reached the light well fulfill the promises of the editors. It is really a Catholic newspaper in tone, in information, in its interests. Catholics who read the *Literary Digest* for Catholic information

should also read AMERICA to see if it's so.—*The Pacific Calendar, San Jose, Cal.*

. . . To AMERICA, champion of the truth, fearless and flawless! Greeting! What an encouragement and incentive to your zeal and high enterprise must be that instantaneous and tight hold you have taken of the public approval and favor! Welcome herald you surely are of noteworthy tidings, and fully deserving of heed and regard and attention in response.—*Rev. Hugh J. Erley, S.J., Chicago, Ill.*

. . . I wish to express to you my great pleasure in the work you and yours are doing in your excellent review, AMERICA, which I receive regularly. I sincerely hope it will receive the generous patronage it so well deserves, and that it will become a power for good in the world of Catholic literature.—*Rt. Rev. Edward O'Dea, Bishop of Seattle, Wash.*

. . . Cardinal Mercier, of Mechlin, lately made the following astonishing statement: "I, Bishop as I am, would delay the building of a church in order to help in the founding of a newspaper." It were worth the delaying of the building of many churches to get out such a paper as AMERICA, the first copy of which lies before us. It has filled a want in the strictest sense of the phrase. It has not come to crowd other Catholic papers from the field; no, it has come to occupy a place all its own, a place hitherto unclaimed. AMERICA is not an experiment. The number shows that it is a success.—*St. Xavier Calendar, Cincinnati, Ohio.*

. . . I do not desire to bother you with my praise of AMERICA, but I thank God for its existence, and I appreciated highly the treatment of Joan of Arc in the book review column.—*Henry O. Bisset, Harrodsburg, Ky.*

. . . I sincerely hope that the voice of AMERICA will never be stilled. I trust that its clarion tones will instill into the Catholic layman an enthusiasm to study especially history and historical matters affecting the development of religious thought.—*John M. Barrett, Assistant Corporation Counsel, New York.*

. . . I trust your success will spell the extinction of the paste-pot editor, who is too careless to correct the inaccuracies of the daily press, and offends Catholic spirit too often by his banalities.—*John W. Ryan, Marconi Wireless, Sagaponack, N. Y.*

AMERICA

A CATHOLIC REVIEW OF THE WEEK

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CHRONICLE

Home Review of the Week.—The Board of Army Engineers appointed to look into the project places the cost of a fourteen-foot channel from the Lakes to the Gulf at the stupendous sum of \$159,000,000 and claims that eighteen years of labor would be entailed in its completion. The same board claims, in its report, that a nine-foot canal will amply suffice to accommodate all commerce which would seek the Mississippi for generations to come.—The suit of the Pennsylvania Sugar Refining Company against the American Sugar Refining Company for \$30,000,000 damages for the closing of the refinery established by the former company was settled out of court. The trust agreed to pay the plaintiff about \$3,000,000. Following this private settlement the Department of Justice begins an investigation of the Sugar Trust with a view to criminal proceedings.—Another Federal investigation of conditions in the meat packing industry has been ordered by the Department of Agriculture. Two experts have been ordered to proceed at once to East St. Louis to make an exhaustive inquiry into conditions in the National Stockyards at that point.—Wreckers succeeded in floating the Antonio Lopez, the liner from Cadiz, which had been for days stuck on the sands off Fire Island beach. Her four hundred passengers had been previously taken off in a tug and brought to New York.—The Cunard liner Slavonia was wrecked near the Azores. A wireless message brought the steamers Batavia and Princess Irene to the rescue and her four hundred and ten passengers were taken off in safety.—

Fifteen of the Japanese strike leaders in Honolulu were arrested and in a preliminary hearing twelve of them were held on charges of conspiring to riot and three for conspiring to murder.—In his baccalaureate sermon to the graduates, President Wilson, of Princeton, declared that men who have been heaping up wealth and keeping just inside the law have nearly ruined the country and nearly debauched the nation. He warned labor unions, too, that the regulation of the amount of work an employee may do is economically disastrous and may cost America its supremacy among nations.—Edward Everett Hale, author and chaplain of the United States Senate is dead; leaders of the nation unite in mourning his loss.—Senator Aldrich shows his control over the Senate by blocking all attempts to reduce the Finance Committee's tariff on wool.—Works of art remain on the free list, as recommended to the Senate in an amendment of the House bill. The only stipulation made is that the works of art be at least twenty years old.—The amendments of Senators Bailey and Cummins providing for an income tax were consolidated into one and will be taken up for consideration on June 18.—The Wright brothers received gold medals and the thanks of the American people, from President Taft, for their aerial triumphs.

Accident Damages Soo Lock.—As the result of a misunderstanding of orders a steamer entering the lower or Canadian canal at Sault Ste. Marie, Michigan, was driven into the lock gates, carrying them away. One steamer was sunk, two others caught in the crash were damaged,

and the \$4,000,000 locks of the Canadian canal were put out of commission for probably two months. Great delays will result in the handling of traffic on the upper great lakes during the summer, as all of the craft will be forced to use the American canal and locks. This will cause much crowding of the single waterway, as the two canals during the open season carry the heaviest shipping traffic of any similar course in the world.

General Stephen D. Lee's Statue.—The Confederate Reunion at Memphis, June 10, was marked by the presence of Gen. Fred. D. Grant, U. S. A. An extraordinary ovation was given him by his father's ancient foes; every veteran of Forrest's Cavalry insisted on grasping the hand of "his father's son." On the following day a statue of Gen. Stephen D. Lee was unveiled in the National Park at Vicksburg on the spot from which Gen. Lee directed the defence of Vicksburg against Gen. U. S. Grant's besieging army. When Mr. Henry Watterson had spoken on "The Reunited Sections," Gen. Evans, of the Confederate Veterans, presented the statue to the Federal Government. It was received by General Grant, representing the Secretary of War. The applause that greeted him lasted twenty minutes and was renewed when he said at the close of a touching speech: "Here brothers fought for their principles. Here heroes died for their country. A united people will forever cherish the precious legacy of their noble manhood."

The Biblical Institute.—From the text of the Apostolic Letters by which a Pontifical Biblical Institute is founded in Rome we learn that "the aim of the Pontifical Biblical Institute is that there may be in the city of Rome a centre for the higher studies relating to the Sacred Books, designed to promote in the most efficacious way possible Biblical learning and all the studies connected with it. . . . The government of the Institute is to be entrusted to a president to be nominated by Us. He, by virtue of his office, is to represent the Institute, to refer to Us on all the more important affairs connected with the Institute, and to render to us every year an account of his rule. . . . The supreme guide and rule of the studies and government of the Institute shall consist of the principles and decrees published or to be published by the Apostolic See and the Pontifical Biblical Commission." This commission, established by Leo XIII, is not, as some supposed when the foundation of the Institute was first cabled to AMERICA, superseded. On the contrary, it shall prescribe the course to be followed for the attainment of academic degrees in Scripture. Thus it is not the Institute but the commission that will confer degrees.

The second paragraph of the laws appended to the letter, says: "The president is nominated by the Supreme Pontiff, on the report of the General of the Society of Jesus, who shall propose to him three candidates for the office. The Adjutor and Socius of the president shall

fill the duties of secretary, and in ordinary affairs shall take the place of the president when he is absent or hindered." The Roman correspondent to *The Tablet* confirms our cable as to there being "some reason to believe that the new president has already been chosen in the person of Father Fonck, S.J."

The Pope to the American College.—On the occasion of the golden jubilee of the American College in Rome, now being celebrated, the Pope has sent to Mgr. Kennedy, its rector, an apostolic letter in which he expresses his extreme gratification "at the plentiful harvest of sound knowledge and wholesome discipline that the college has yielded." "It is a fact," writes the Holy Father, "that with the blessing of God Catholicism flourishes well in the United States. This is due in no small measure to this Roman home of piety and learning in which the flower of American youth have been trained to go forth and labor successfully in every line of activity which the sacred ministry demands."

Earthquake in France.—Despatches report from seventy-five to one hundred dead and one hundred injured as the estimated total of the casualties caused by the earthquake which ruined several towns and villages in the southernmost part of France, particularly in the Departments of Herault and Bouches du Rhone. The casualties may be greatly underestimated as the ruins have not been entirely searched. Many of the wounded are still imprisoned in the ruins and soldiers are working desperately to rescue them. Survivors are sleeping in tents, and the streets are impassable. In many places they have been torn up and are encumbered with masses of rock. Houses, public buildings and churches crumbled to pieces. Great suffering is reported from the remoter villages, because of the difficulty in sending to them food and other necessities. The loss of property measured in money will be very heavy.

Statistics From England.—The Local Government Board has issued a Blue Book dealing with social conditions in England. It points out that the population of the United Kingdom, in 1851, was 27,368,736, and in 1901, 41,458,721, being an increase of 51%. Between 1851 and 1908 the population of London increased 103%, and during the same period the increase in eighty-four large urban areas was 182%. During the same period the agricultural population had decreased by 30%. In 1850 the average weekly wages for agricultural labor was 9s 3½d (\$2.25), and in 1907 it stood at 14s 6d (\$3.50). The growth of education is illustrated by the fact that whereas in 1865, 225 out of every 1,000 married men in England were unable to sign their names, by 1907 the number had fallen to fourteen out of every 1,000.

Ireland.—The Imperial Home Rule Association has circulated among Unionists a striking pamphlet which

contrasts government methods and results in Ireland and Scotland. In 1850 Ireland's population was nearly three times that of Scotland, now it is half a million less than Scotland's, though Irish families are fifteen per cent. larger. In Ireland there are eight, in Scotland only two, policemen for one convict, and the convicts cost twice, the officials five times as much in Ireland.—Two of the Australian delegates to the Imperial Press Conference were natives of Ireland, and nearly all were of Irish origin. They "do not want trammeling bonds," but unity of feeling. One question urged was the laying down of State-owned cables between Great Britain and Ireland and Australia.—Mr. Lloyd-George has granted a small subsidy—\$30,000—to Irish-grown tobacco, but refused a rebate as against Free Trade principles. Mr. T. M. Healy said Protection and Free Trade had both been used to destroy Irish industries, though there was nothing sacred in either.

Germany.—The Reichstag has passed a new law against fraudulent practices in business competition, many of its best provisions being due to the activity of representatives of the Centre party. The new law is more definite in detail than was the old legislation concerning such practices, making specific mention of a greater variety of unlawful practices and increasing the penalty set upon them. Among its provisions is one fixing a year's imprisonment and heavy fine for conviction of bribery, the penalty applying alike to one who offers the bribe and to one who accepts it.—A declaration recently made by the Württemberg Ministry of Public Worship will be of welcome interest to Catholics. In that kingdom the Catholic Ecclesiastical Seminary is considered a State foundation and its charter provides that no seminarian shall be dismissed from the institution without the consent of the Kirchenrath, which is a State Commission. The minister was asked recently in Parliament why he had not interfered in the case of a Seminarist dismissed without the concurrent approval of this commission. In his reply the minister declared that this provision of the charter was obsolete, and had been so since 1853. He added that the seminary was a purely ecclesiastical institution, as nobody could oblige the bishop to ordain one whom he personally did not deem fit for the priestly office.

Natal Votes to Join Union.—The Colony of Natal, by the decisive vote of 11,121 to 3,701, has accepted the plan of the new South African Union lately arranged in a conference of British and South African Commissioners. This assures federation of the South African colonies, the Transvaal, Cape Colony, the Orange Free State and Natal, and the establishment of a new dominion in the East to rival the Dominion of Canada in the West.

Japan's Commercial Invasion of America.—The Japanese Ambassador, Baron Takahira, in an address at

the University of Michigan, discussed the so-called commercial invasion of America, declaring it impossible to avoid commercial rivalry, which is simply an outcome of the development of international relations.

"The only way to meet such a situation is," said the Baron, "to conduct such rivalry in a friendly and right spirit."

Referring to the unpleasant, unthinkable stories, as he termed them, which were propagated in some quarters in recent years consequent upon certain unfortunate incidents in the West, the ambassador affirmed: "There can be no stronger evidence to prove the genuine friendship of the United States and Japan than the several compacts exchanged between the two countries in the course of last year."

Belated Wisdom.—The French Government is beginning to regret its mistake in holding aloof from the Blessed Jeanne d'Arc celebrations. An article in *Le Temps*, June 1, laments the Government attitude. "Because of a few sectarians at Orleans," it says, "the Government took up a position which allowed the adversaries of the Republic to unduly appropriate the recognition to La Pucelle. What ought to have been a national rejoicing, was left to become a party affair. Self-interest, if not tact, ought to have taught the Government better. . . . Some 'trainers of youth' aim, it is true, at blotting out of our school books the story of our victories. But it is impossible to admit that patriots can disassociate their faith in the promises of the future from the fitting reverence for the glories of the past."

Belgium.—It is a well-known fact that King Leopold takes a lively interest in building improvements, etc. The new Zeebrugge canal is due to his initiative, as are a hundred other projects. His latest plans included the beautifying of three different quarters of Brussels, all of which were combated by the people of Brussels and rejected by the chamber. His Majesty has just returned from his winter station on the Riviera. A rumor is current that as a token of his displeasure his splendid gallery of paintings will be sold abroad. This is confirmed by the news that comes from England to the effect that the sale of his paintings has already begun; some having been sold at Christie's in London for 200,000 francs by the "Duke of Saxony," and others at the same place for 150,000 francs, by the "Count Ravenstein," both of which titles he bears. The general attitude is one of suppressed irritation on both sides.—The military question remains uncertain; no one knows what will happen, not even the Catholic Deputies, who have not been taken into the confidence of the Government. The work of the military commission, announced in AMERICA some time ago, is over, and its report handed in, and it is stated on good authority that M. Schollaert, the Premier, has in hand a bill which he will propose soon.—Germany's attitude towards Belgium always causes anxiety. A passing visit

to Antwerp, the great Belgian seaport, and the strategic key to the Flanders, is enough to show that German influence in that city is strong; the very architecture has a German air, one hears the language everywhere; on the other hand, the Germans are intensely disliked by the people. *La Croix* of Paris publishes an interview with a high naval officer of Germany on that subject. The latter denies all intention on Germany's part of political expansion over Belgium and Holland, says her wish is for the open-door everywhere and holds that, commercially speaking, the competition that the industries of a German Belgium would bring to bear on Germany would be too strong for the latter. This may be taken for what it is worth; the German military balloons that periodically drop down around the Antwerp fortifications may mean no harm; yet it is certain that a haunting fear of Germany is behind all the anxiety over the military question.—Some interesting statistics are published regarding Belgium's population and its progress in the last decade. For that period, only two provinces have had an abnormal increase, that of Antwerp, with seventeen per cent., that of Brabant with fourteen per cent. This has been the same in the whole history of Belgium. The increase is very unequal; thus, while the population of the whole country shows an increase of fifty per cent. in fifty years, that of the province of Antwerp has doubled. In certain parts, in the south, there is a decrease. Indeed, the general tendency is towards a much more rapid increase in the farming than in the industrial districts. A year ago the population of Belgium was 7,317,561, or 372 to the square mile. Brussels has now 730,000, and it is said, in twenty years, will reach the million mark.

Taxation in Germany.—It is largely the merit of the Centre party that a system of tax laws can be presented to the Reichstag at all. The finance committee has been at work for half a year. When the *bloc* began to be less manageable, the chairman of the committee, Dr. Paasche, of the *bloc*, who was justly or unjustly blamed for its inefficiency, resigned. The new chairman was elected from the Conservative party, which had separated itself from the *bloc*. With skill and energy he took the matter in hand. The business went on too fast for most of the *bloc* members of the committee. Joined by the Socialists they "struck," leaving in the committee a majority of Centrists, Conservatives and Poles. In endlessly long sessions, utilizing the material that had accumulated, this majority finished its financial plan, the main principle of which is: We want no financial reform unless Capital bears its share of the burden. Most of the taxes proposed are of a general nature. But Capital is to be taxed for about 120 million marks out of the 500 which has to be raised.

Another law due to the activity of the Centre is now going into effect. It modifies the already existing income tax so as to grant considerable reductions to those who have to support children or other needy relatives.

The reduction favors persons with small incomes but ceases if the income is more than 9,500 marks (\$2,375).

John Nepomucene Sepp.—The Catholic historian, John Nepomucene Sepp, born at Tölz in 1816, died recently in Munich. In 1843 he published a "Life of Christ," to counteract the blasphemous work of Renan. In 1844 he was made professor in the University of Munich. At that time a Scotch adventuress, posing as a Spanish dancer, under the name of Lola Montez, became the King's favorite, organized the students of the University, and with their assistance kept the King under her sway. The whole population was enraged and Sepp was one of the loudest opposers of the tyrannical power the woman exercised and the mischief she created among the students. With seven of his colleagues he was deposed and banished from Munich. The King also dismissed his whole cabinet because it refused to consent to the naturalization of the dancer. Later, when the riots of the students had necessitated the closing of the University, she was exiled, and Sepp was allowed to return and resume his position. He kept it until 1867, when he was suddenly dismissed for personal reasons. While continuing his literary activity, especially in the line of religious history, he was several times elected member of the German and Bavarian Parliaments. His books, truly learned though not free from erratic views in religious matters, gained him a well-deserved reputation. The most important of them are besides the "Life of Christ," which was also translated into French, "History of the Apostles," "Joseph von Görres," "Religious History of Upper Bavaria," "Critical Contributions to the Life of Jesus and New-Testament Topography of Palestine," "Discoveries on the Second Journey to Palestine."

Anglo-Benedictine Orders.—Mar Timotheus, who has been in the background for some time, has once more come into ecclesiastical lime-light. Two Anglo-Benedictine "Monks" from Llanthony, South Wales, have journeyed to Winnipeg, Canada, seeking ordination at his hands: and Mar Timotheus consented "to ordain them with full jurisdiction in their monastery."

There are in England, or rather in Wales, two Anglo-Benedictine communities, one at Llanthony, the other on Caldy Island, Pembrokeshire. The attempt made by "Father Ignatius" to introduce the monastic life into the Anglican Church, eventually led him to repudiate Anglicanism though he never found his way into the Catholic Church. A section of his followers at Llanthony under the leadership of Mr. Aelred Carlyle proclaimed their loyalty to Anglicanism and "went out from their brethren," and have succeeded in establishing themselves on the Island of Caldy. When Mr. Aelred Carlyle sought ordination a few years ago he came to Bishop Grafton of Fond du Lac.

QUESTIONS OF THE DAY

Bishop Grafton's Divided House

During the past year the Right Rev. Charles Chapman Grafton, S.T.D., the Protestant Episcopal Bishop of Fond du Lac, Wisconsin, has published five pamphlets, two of them appearing under one cover, and all of them dealing with the relative merits of the Roman Catholic and Protestant Episcopal churches. The pamphlets are entitled, "Bishop Grafton's Letter to the Oneidas," "Pro-Romanism," "The Tractarian Movement," "A Rejoinder," "A Correspondence." The Letter to the Oneida Indians was criticized in *The Catholic World*, February, 1909, by the Rev. Lewis J. O'Hern, C.S.P., and the Bishop answered with "A Rejoinder." "Pro-Romanism" was attacked in the pages of *The Daily Commonwealth* of Fond du Lac, by the Rev. J. J. Keenan, Rector of St. Patrick's Church in that city. The Bishop replied in the same paper and there resulted a lengthy controversy which appeared afterwards in the pamphlet called "A Correspondence." That Bishop Grafton is responsible for the publication of this pamphlet we gather from its preface, which is entitled "An Eirenicon, or Olive Branch," and is signed C. C., Fond du Lac. Our task at present is not to review the discussions which have taken place up to this, but to say a few words about the Anglican Church and its daughter the Protestant Episcopal Church in America, reserving the right to inquire at some future time into the spirit which pervades the Bishop's part of the controversy. As the Bishop admits the essential identity of the Anglican Church and the Protestant Episcopal Church in America, what is said of the one holds good for the other.

In "Pro-Romanism" the Bishop makes a lengthy comparison of the faith of the Church of Rome with that of the Church of England, always against Rome and in favor of England. Then follows a chapter with the title, "Secession to Rome—What does it mean and involve?" In the present paper we shall make no comparison. It will not be necessary. But we shall put a like question and give one answer to it. One will be sufficient. Our question is, Secession to the Church of England—what does it mean and involve? Our answer is—Hopeless confusion in doctrine. The Bishop does not include Confusion among the marks of Christ's Church. The Bishop's answer is—Unanimity and Certainty in doctrine. He tells us ("Pro-Rom." p. 30): "In teaching this faith which an Anglican clergyman does he has for his authority the whole Catholic Church. If asked what is his authority he replies, 'It is God's Word in Holy Scripture, testified to by the common consent of undivided Christendom.' He stands on an immovable rock and speaks with a heaven-sent authority." Again he says (p. 31): "In the whole

Church we have certainty, in the Roman Church uncertainty as to the faith. The Anglican Church, like a wise mother, carefully confines her dogmatic teaching to the essentials of the faith as embodied in the Creeds and manifested in the Sacraments."

That Bishop Grafton in the above quotations claims that the Anglican Church through its ministers teaches with certainty and unanimity the faith of Christ, is convincingly clear. For if the ministers of the Church of England preached contradictory doctrine in essential articles of faith they would not stand on an "immovable rock" of faith, but would rend that rock asunder and prove that it was not immovable. This would be to stultify themselves. Again if they taught such contradictory doctrine with "heaven-sent authority," they would make the Church of Christ a divinely authorized teacher of confusion. This would be to stultify God.

That Bishop Grafton would not wish, in theory at least, to stultify his church and his God, is certain. And so his claim must be that the ministers of his church, if, in truth, they stand on "an immovable rock" of faith and preach with a "heaven-sent authority," must necessarily teach with unanimity and certainty.

To testify to this unanimity and certainty which Bishop Grafton claims is in his church and which we deny, we shall call the following witnesses. We think they will prove acceptable to the Bishop: (1) The Thirty-nine Articles of Religion, which "do contain the true doctrine of the Church of England agreeable to God's Word"; (2) Bishop Grafton; (3) Dr. Pusey, recommended by Bishop Grafton ("Pro-Rom." p. 60) as a man "of enormous learning and spiritually illuminated reason"; (4) Dr. Bright, recommended also by the Bishop "for his learning and scrupulous honesty and fairness" (Rejoinder, p. 57); (5) Canon Liddon, said by the Bishop to be one "of a great number of learned and saintly Anglican divines . . . who have examined and rejected the Papacy" ("Rejoinder," p. 10); (6) Dr. King at Oxford with Pusey, Liddon and Bright, Canon of Christ Church and Regius Professor of Pastoral Theology, thereafter Bishop of Lincoln; (7) Father George Angus, at one time ordained clergyman of the Anglican Church, later a priest in the Roman Catholic Church. For a quarter of a century he ministered to his flock in the University town of St. Andrews, where he died the 17th of March last, mourned alike by Catholic and Protestant. His funeral was attended by the members of the Town Council, many of the professors of the University, clergymen of all religious denominations and the Right Rev. the Primus of the Episcopal Church of Scotland. Father Angus had a deep knowledge of the faith of the Anglican Church and a love for truth. His testimony is unimpeachable (cf. *London Tablet*, March 27, April 3, 1909); (8) Father Henry Van Rensselaer, S.J. He studied at the General Theological Seminary (Protestant Episcopal), New York City and at Oxford. On his return to New

York he was ordained Deacon in the Protestant Episcopal Church. He re-visited England in search of truth, and though he had not spoken to a priest on the matter, nor entered a Catholic Church, and had "a mass of prejudices" against Rome, truth compelled him to become a Catholic. Later he became a Jesuit, was ordained priest, and labored many years in the ministry in New York City, where he died, as he had lived, a noble priest. From his "Life and Letters," published soon after his death, we have taken much of the testimony (given before his conversion) of Pusey, Liddon, Bright and King, quoted in this article.

To these witnesses we may add a few others, in the main Anglicans, and all of them with full credentials of their worth as witnesses. We have taken pains to fully accredit all these witnesses, because in the discussion which has taken place up to this Bishop Grafton has found fault with the worth of the witnesses brought against him, whether justly or unjustly it is not our intention here to determine.

We are now ready for our investigation, which, be it remembered, is not to establish the truth or falsity of a doctrine, but to answer a question of fact, viz.: In the Anglican Church, in its teaching of the Christian Faith, do we find hopeless confusion or unanimity and certainty? Bishop Grafton answers: Unanimity and certainty. Let us see.

On reading the nineteenth of the Thirty-nine Articles of Religion, which "do contain the true doctrine of the Church of England agreeable to God's word," we find there declared that the Church of Jerusalem, Alexandria, Antioch and Rome have erred in matters of faith, and we are forced to conclude that the Church of England also may err in like matters as it is no more a branch of the true Church than Rome. This judgment is further strengthened by the twenty-first article, which affirms that "General Councils . . . (for as much as they be an assembly of men, whereof all be not governed with the spirit and word of God) may err and sometimes have erred even in things pertaining to God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it be declared that they be taken out of holy Scripture." And so practically the matter stands in this wise that there is not and never has been an authoritative teaching body in the Church of England. "No Episcopal pronouncement," writes Fr. Clarke ("Vitality of Anglicanism," *The Month*, Vol. XCI, p. 272), "not even that of the Archbishop of Canterbury and the whole Bench of Bishops, will be regarded by Anglican clergymen who hold a different opinion as more than the misguided utterance of an individual or a number of individuals. Over and over again we shall witness, not *Athanasius contra mundum*, but the Rev. Mr. Smith, or Jones, *contra universum Episcopatum Anglicanum*. Each Anglican clergyman is of necessity his own Pope as regards the religious convictions which he holds to

be true. If he professes to accept his beliefs on authority, it is not on the word of any living authority, but on that of some authority in the past which he chooses for himself, and of whose utterances he is his own interpreter, whether it be the Bible, or the three creeds, or what he calls 'the undivided Church,' or the Anglican Church before the Reformation. If the Bishop happens to hold the same doctrine as himself all will be well; if not, so much the worse for the Bishop."

The appeal to tradition and the Scriptures, then, is practically useless, for who is to tell precisely what tradition held and what the Scriptures exactly mean; what are the doctrines essential for salvation, what the doctrines not essential. (This distinction into non-essential and essential articles of faith is used in the Protestant sense, for articles which *may* and articles which *must* be believed. Catholics deny the right to make this distinction.) But even granted that the tradition preserved in the Church of England be sure, and that it has surely determined, what articles of faith are essential and what not essential, all this is of no avail unless its ministers preach with unanimity and certainty the articles which are essential, for otherwise they destroy the rock of faith which they claim is immovable.

And yet as we pass on to the next article which asserts that "the Romish doctrine of Purgatory . . . and also invocation of Saints, is a fond thing vainly invented, and grounded on no warranty of Scripture, but rather repugnant to the word of God," we find Bishop Grafton beginning to rend the rock of faith by standing for that which is "repugnant to the word of God" when he praises ("Rejoinder," p. 8) the Roman Catholic Church for "its loving recognition of the intercession of saints." We find the same article flatly contradicted and publicly at that, in the Anglican Church of the Holy Innocents, Hoboken, by the celebration of a Solemn Mass of Requiem. We quote Father Van Rensselaer, at that time a deacon in the Anglican Church, with no leaning Romewards ("Life and Letters," p. 127). "Another sample of the absurdity of ritualism was given at a funeral of one of our choristers. We decided to have a Requiem Mass. Of course there is no provision made in the Book of Common Prayer for a Mass of any kind, as the Articles of Religion in that book denounce Masses as an abomination and a Popish invention. But such a denunciation only whets the desire of a ritualist." Bishop Grafton may tell us that he is not a ritualist, but that is not in question. The ritualist is an Anglican and what he teaches he teaches as Anglican doctrine. Besides, we shall find the Bishop further on, shoulder to shoulder with the ritualist in defending the notion of sacrifice, explain it as he will.

With the twenty-fifth article which treats of the Sacraments the confusion increases. Yet the Bishop attaches importance to Anglican teaching on the Sacraments.

(To be continued.)

W. J. BROSNAN, S.J.

The Educational System of Japan

The present educational system of Japan is comparatively of recent creation. It began with the Imperial restoration of 1867. The first elementary schools on modern lines were started in 1873; these were followed in due time by middle schools and universities. Freedom of education, as practised in America, is unknown in Japan. All the schools, private as well as public, are under the active control and inspection of the Educational Department. Besides, red-tape pervades the whole system. The Minister of Education governs through the medium of the governors of the provinces, the local assemblies and special inspectors sent to all parts of the empire. This control secures uniformity, but is irksome to a degree and destructive of all wholesome initiative among the educational staff.

The common elementary course extends from the age of six to twelve. It is a State monopoly. Attendance is compulsory for boys and girls. The course is free of charge, or nearly so, as the fees, if any, are insignificant, ranging from five to ten cents a month. Liberty of education begins from the higher elementary course upwards. The fees range from fifteen cents a month in these schools, to seventy-five cents in the middle schools, two dollars in the high schools, and about three dollars per month in the universities. These fees cannot meet all the school expenses; the taxes pay the balance.

Hence a serious handicap for Christian schools, which, being private, can admit the children only after the age of twelve, and then they must take the risk either of driving off the pupils by raising the fees high enough to pay the yearly expense, or the teachers by cutting down the salaries within the limits of the funds they dispose of. The teachers, even in public schools, are underpaid, earning, as a rule, hardly enough to keep body and soul together; but by way of compensation they enjoy certain privileges of official rank, and receive a slight pension after fifteen years of service. But after all, titles and honors confer but little comfort, and the lack of competent teachers is felt every year more keenly, especially so when we compare it with the steady increase of attendance at the elementary schools, and the enormous multiplication of all kinds of schools during the last few years. In 1873 the percentage of children of school age, attending the elementary schools, was 28 per cent, in 1883 it was 51 per cent, in 1903 it was 93 per cent., and in 1905 it was 96 per cent., namely, 98 per cent. for boys and 94 per cent. for girls. Most elementary schools are mixed. The curriculum comprises the Japanese language, morals, arithmetic, gymnastics, drawing, history, geography, object lessons and singing, with handiwork and sewing. To these branches are added in the higher elementary schools, a smattering of English and bookkeeping in the towns, and some notions of agriculture in the country districts. The hours of study vary from 21 to 30 per week.

The curriculum of the middle schools covers five years of study, pupils being admitted after the common elementary course. The program comprises morals, the Japanese, Chinese and English languages, universal history and geography, mathematics, natural science, physics, chemistry, drawing, singing and gymnastics, with some notions of political economy.

In 1906 there were 271 middle schools in Japan, of which 40 were private. The total number of students was 105,000; but 40 per cent of the candidates had to be refused for want of accommodation.

Middle school pupils enjoy the following privileges: (1) right to undergo the competitive entrance examination of the high schools; (2) postponement of military service until the age of 28, if necessary, to attain graduation; (3) optional military service of one year.

These privileges apply also to private schools approved by the Educational Department; but to obtain that approbation they must conform entirely to all the official regulations and programs and abstain from all religious teaching in class hours.

High schools cover three years of study, and prepare directly for the universities. At present they number eight in all and are open to graduates from the middle schools.

There are two State Universities in Tokyo and Kyoto, and several private ones, the principal of which are Waseda and Keiogijiku in Tokyo. The regular university course covers three years of study, supplemented by five years of post-graduate courses, which makes in all a total of twenty-two years of study from the first year of the common elementary school to the final graduation from the University Hall at the minimum age of 28.

This is rather late when compared to the average graduating age in the West. But what constitutes an appalling handicap for the Japanese student in his race for science and places him hopelessly behind his more favored Western brother, is the exceptional difficulties inherent in the study of the Japanese language and the almost superhuman amount of energy and perseverance required to master it thoroughly. Imagine a spoken and a written language differing at least as much as English and French, with special grammars and vocabularies; add the epistolary style which is simply Greek when compared to the ordinary written language; then remember that the written language is ideographic and that to be anything like a scholar you must be able to handle freely at least six thousand Chinese characters, each one written in three or four entirely different ways and harder to remember than most chemical formulas; besides these you are supposed to decipher readily some 20,000 more, and even then you know hardly one-fourth of the language—after that the astonishing thing is not that the Japanese lads need so much time to attain graduation, but that they can attain it in so short a seal of Divine origin. She is true to herself, even in

time. Such is the outline of the regular classical department of Japanese education.

The progress of technical education is not less noteworthy. Roughly speaking, the various institutions for this purpose—commercial, agricultural, industrial and nautical—have increased threefold since 1901. In 1908 there were all together as many as 5,000 technical schools with about 200,000 pupils.

Girls are not admitted to middle schools. Their education ended at first with the higher elementary course; but soon higher girls' schools were established with a program much similar to that of middle schools, including a kind of callisthenics not to be distinguished by the profane eye from military drill, and more fit to produce Spartan-like, stout and muscular amazons than gentle house matrons.

There is no public provision for the education of young women beyond these higher girls' schools. The rest is left to private enterprise. There is a flourishing woman's university in Tokyo, with over a thousand pupils. As a matter of fact, the country is at present literally covered with educational institutions of every kind, all well equipped, working excellently and teeming with pupils. The grand total of children and students attending Japanese schools in 1905 was 5,841,302, out of a total population of over fifty-one million inhabitants. The teachers and instructors formed a grand army of 130,000 men.

This fact, wonderful as it is, becomes still more wonderful when we consider the scanty resources Japan could dispose of to produce this momentous effect in the short space of thirty-five years. It speaks volumes in favor of the earnestness of the Japanese nation.

NICHOLAS WALTER.

Rhodesia and the South African Union.

Now that the Draft Act of Union has been approved by the various legislatures and finally amended by the delegates representing the different South African states at the Bloemfontein convention, it seems likely that the difficult problem of unification is well on its way to being definitely solved. Either unification or tariff war—that seems to have been the dilemma which presented itself as inevitable to every one of the delegates and prepared them to make whatever sacrifices were necessary for the end in view. The fact that people were found in each of the states concerned who thought that their interests had been betrayed in the draft scheme, is a strong argument that the scheme was reasonable. The Transvaal, the richest state in South Africa, naturally does not like the prospect of paying the debts of its poorer neighbors, while the colony of Natal, which is British, not less naturally, has its misgivings about forming part of a state which will be predominantly Dutch. It is a noteworthy fact that those present in the earlier sittings of the convention at Durban, were very soon agreed that

unification and not federation was to be the object of their sittings.

Rhodesia, in all probability, will not join the union in the very near future. Its area is about equal to that of France, Germany and Austria combined, but it has only 15,000 white inhabitants and prefers to shape its own development towards maturity. Its great mineral resources are being exploited with steady progress, and Rhodesians consider that the supply of native labor in their country ought not to be diverted to purposes in which they are less intimately concerned. They will have to join the union later on, but they have received pledges that, when they do so, it shall be on terms acceptable to themselves and of their own free choice. These pledges were secured largely by the efforts of Mr. C. P. Coghlan, the only delegate who represented the people of Rhodesia, as distinguished from the chartered company, at the three meetings at Durban, Cape Town and Bloemfontein.

Mr. Coghlan is a loyal Catholic who has earned the respect of his fellow citizens by his ability and his public spirit. He is likely to play an important part in shaping his country's future. As regards the native question, he is strongly opposed to colored franchise. There is a black vote in Cape Colony and it will probably continue to exist there if the Act of Union is passed, but it is not likely to be extended to the rest of South Africa. Another working principle of Mr. Coghlan's is that Britishers in South Africa must trust their Dutch fellow subjects; in the first place because they are trustworthy, and secondly because, as things are, there is nothing else to be done.

For better or for worse the Boers have been given most of the rewards of victory as a consolation for defeat and, having superior numbers as well as the franchise, they form the predominant element in the population of South Africa. Personally Mr. Coghlan is in favor of the inclusion of Rhodesia in the union though, for reasons already given, he does not think that the time is yet ripe for such a step. He insists, however, on the fact that, sooner or later, its absorption is inevitable. The country has no ports of its own and all its external trade is carried on via Cape Town and Beira in Portuguese East Africa. Moreover Rhodesia is dependent for its defences upon help coming from its southern neighbors.

It seems a strange thing that a population of 15,000 white men can sleep securely in the midst of one and one-third millions of natives and that when, as is the case, there are no regular soldiers in the country and when most of the irregular force has been disbanded. There is not a settlement or a town in Rhodesia which could not be carried by a well organized night attack on the part of the natives. Yet no one is greatly apprehensive. The truth is that the natives do not know their power. They have been beaten in two great wars and they do not realize that the white man is, at present, living on his prestige rather than upon his immediately available strength.

Moreover, it is difficult for them to combine. They have no recognized leader under whom they may rally while, in case of any attempt at a concerted rebellion, the numerous Christians and such other natives as deem themselves better off under the white man's rule, would be sure to give information about the proceedings of their fellows.

Differences of opinion about the way in which the black races ought to be treated have been already and probably will be a difficulty in the way of agreement between the different states who are now endeavoring to unite. Besides the difficulty of the franchise there are the further questions of property-holding, of education and native police regulations. No white man in Rhodesia is allowed to strike a native, yet grave scandals have already arisen in cases of fatal assaults, when the jury, in spite of the influence of the judge, have refused to inflict condign punishment on white savages who richly deserved hanging.

The native problem cannot be solved without the help of the missionary. Yet this is not the universal view. A number of letters have been written to some of the English papers to deter people at home from supporting native missions. One writer says: "The Kaffir in his own country is moral, honest and trustworthy. But how different he is when he gets into British territory. Here he takes to drink, as a rule, and all the vices which follow in its train." The supposition is that the average black is naturally a gentleman and that he is transformed into a rogue by education, especially my missionary education.

Of course there is evidence forthcoming to support such theories. If a savage is secretly a rogue to begin with, his education will make him a cleverer and a more manifest rogue, especially when it enables him to find employment in places where temptations and bad example abound. But it is not the missionary who is to blame but rather the decivilized white man who thinks that he too has no need of the missionaries' teaching. As for the "noble savage" theory, they who broach it have no personal knowledge of the African native. A missionary writing in the *Zambesi Record* for April says:

"It is true that some of the most abominable vices known in civilization are not to be found among the raw natives and that a certain outward observance of morality is imposed by native custom . . . He (the native) has no idea of morality: his thoughts and conversation, from childhood upwards, are steeped in all that is vile and low, and as he grows older he gives, as far as he can, full vent to his passions, unrestricted by any sense of guilt or fear of future punishment . . . After many years spent among natives we have come to the conclusion that truthfulness is a virtue in which they are conspicuously wanting."

Catholic missionaries in Rhodesia have many reasons for gratitude for the support which they have received from the present government. It is to be hoped that

the union, when it comes, will find a solution of the native education question, which will bring the secular and the religious ideas still more into harmony.

JAMES KENDAL, S.J.

A Visit to the Bollandists.

The new College of St. Michel at Brussels is vast, one long centre-piece of five hundred feet, with two wings at each end and a church in the middle. In the large projection beyond the wings on each end are the Bollandists' quarters and we go in without delay. We enter the great glass door, leaving the employees' room to our right and the long corridor behind us, and step into a spacious hall. This is their library. It is four stories high and contains 150,000 volumes. We pass on to another set of doors, which open into the very sanctum sanctorum, and it is with something like awe that we step in. It looks like a library, too, for they keep their most needed books and manuscripts here, but there is something more. The floor is clear and there are three tables at each end. Here is where they work: and here in the very atmosphere of the place, we shall sit down and listen to their story.

What, and who, are the Bollandists? I wonder how many people could tell? Few, to be sure, are so ignorant as the lady who asked if they had been condemned by the Church, and most people know that they write saints' lives and are Jesuits. They are chosen from among the best linguists and historians of the Jesuit Belgian province, and are trained for the work long before they are even ordained. Nor is it quite true to say they write saints' lives. Their aim is, on the contrary, to furnish to those who wish to write the lives of saints all that they need in the way of original material and genuine sources. Hence their work is twofold, one of research and one of criticism, but not one of composition. They aim at collecting all that has been written of the saints,—especially first-hand evidence and that which is generally inaccessible,—and have thus scoured the libraries of Orient and Occident, passed judgment on what they have found and presented it with an accompanying commentary—and the result is the long series known as the "*Acta Sanctorum*," or more simply and popularly, "the Bollandists." So you see they are wholesale dealers rather than retail, they handle the raw material rather than the finished product.

Father Heribert Rosweyde, who lived in the early seventeenth century, had a penchant for delving in old documents, and as we may suppose he was naturally pious, his search took him chiefly to what was said of the saints. With this end in view, he spent all his vacations, for during the year he was a hard-worked professor of rhetoric at Douai,—going over all the monastery libraries of Belgium and France, and after twenty years, had amassed an enormous quantity of matter. At this point, however, he was carried off by death. Then

Father Bollandus comes on the scene, for with Rosweyde's papers, he also inherited his ambitions, and continued the work, following the order of the martyrology and beginning with January. However, his ideas were vague, and besides, too wide and optimistic. Disillusionment came soon, at the hands of his first two helpers, former brilliant pupils of his, Godfrey Henschen and Daniel Papebroch, who indeed it was that gave the final cast to the work. With their accession a new era began for the Bollandists. These two young men set out in July, 1660, on a tour of exploration of the libraries of Europe. Everywhere they were cordially met and assisted by the great savants of the time, among whom Father Bollandus' name had already won great respect; and when they came home in December, 1662, they were laden with thousands of manuscripts, or copies they had had made. The success of the work was now assured, but it was a vast undertaking. However, for a century and a half it went on, rapidly at first, but slowing down and lengthening out as time went on, and methods became more scientific. When the final crash came that ruined the Society of the Jesuit Fathers the work had only reached the sixth volume of October, and it was not till 1836 that it was again put on a footing. From that time to this, the work has gone on steadily, and the Bollandists and their methods have stood for all that is best in scientific criticism.

At present there are but five Bollandists actually engaged on the work; that other desk over there will be occupied in a few years. According to their admirable division of the work, Father Delehaye deals exclusively with the origins of Christianity up to the fifth century and all that concerns the Greek or Byzantine church in any epoch; while all the Oriental saints have been confided to Father Peeters, a young man still, and a very prodigy of learning;—he had, spread out on his desk, when I was there, books in nine different languages, and showed us books in ten others, most of them in strange exotic print that looked to our profane eyes as mere ungainly daubs of ink. The Occident is divided into two parts,—the early middle ages—from the fifth to the twelfth centuries, which Fathers Poncelet and De Smedt (their chief) look after, and which will also occupy the attention of the owner of that empty desk, who bears the distinguished Antwerp name of Moretus, and is now studying theology. All the period from the twelfth century on is the province of Father Van Ortruy.

One of the curiosities of the place is Father Peeters's composing room. As not every printer has the precise type he generally deals in, he has set up an establishment of his own, where, with his own hand, he composes the texts he needs, in the original language, and then sends them off to the printer. It might be well to mention that the next volume to appear will be the Vol. III of November,—the sixty-fifth of the whole series,—containing the 5, 6, 7, and 8th days of that month. Of course when December is finished, they will recommence, but as they

say, the present Bollandists will all be dead before that.

There then are the Bollandists; hagiographers, extensive linguists, historical writers of marvellous and unequalled power and training, with sound traditions and yet strongly devoted to progress and fully abreast of the times.

J. WILFRID PARSONS, S.J.

The English Reformation

Honest Protestant historians are proving more and more convincingly that the time-honored Protestant tradition is not founded on fact, but on "fable and fiction." The latest and most notable return to Catholic tradition is illustrated by Dr. James Gairdner in his "Lollardy and the Reformation in England: an Historical Survey." The work has been reviewed at length by W. S. Lilly in the April *Dublin Review*.

On the first page of his work Dr. Gairdner quotes the late Bishop Creighton's account of the Reformation as "a great national revolution which found expression in the resolute assertion, on the part of England, of its national independence," and his statements that "there never was a time in England when the Papal authority was not resented," and that "the final act of the repudiation of that authority followed quite naturally as the result of a long series of similar acts which had taken place from the earliest times." From these pronouncements Dr. Gairdner emphatically dissents. He knows of no evidence which warrants them. He thinks it is clear that "Rome exercised her spiritual power by the willing obedience of Englishmen in general, that they regarded it as a really wholesome power, even for the control it exercised over secular tyranny." He tells us "it was only after an able and despotic King had proved himself stronger than the spiritual power of Rome, that the people of England were divorced from their Roman allegiance." He finds "abundant evidence that they were divorced from it at first against their will."

This is a striking confirmation of the late Cardinal Manning's favorite phrase, that "the English people were robbed of their faith," and this confirmation gathers additional strength from Mr. Lilly's expert opinion that Dr. Gairdner and Abbot Gasquet "are probably the only men living who have personally investigated the original documents connected with the change of religion in England." Dr. Gairdner's work shows that the Reformation in England was not the result of any religious movement, but the outcome of Henry VIII's personal quarrel with the Pope. Lollardy had become so unpopular that the very name was almost disused in 1539, "and the expression 'the New Learning' had generally taken its place, as putting a better face on the same kind of heresy."

One strong proof that no religious motive prompted Henry VIII's rebellion against the Holy See, is the fact that, after that rebellion, he "constantly maintained that

though Papal authority was gone, the Faith remained in his kingdom inviolate." He terrorized the clergy, he destroyed the religious houses and seized upon their property; but he regarded himself as being no less orthodox than the Pope. As Dr. Gairdner puts it, "the Vicar of Christ recognized by other nations was at Rome; but Henry had displaced him, so far as his own dominions went, and had taken upon himself the full responsibilities of the position." He was the English Pope, infallible judge of doctrine in his realm, and he upheld it, standing upon the ancient ways, as he had received it, against heretics who impugned it.

In the Statute of Six Articles, which was passed by Parliament eight years before his death and remained in force for the rest of his reign, he asserted transubstantiation, the sufficiency of communion under one kind, the obligation of clerical celibacy, the validity, "by the law of God," of vows of chastity, the excellence of private masses, the necessity of the sacrament of penance. Clearly, then, Henry meant to remain and to keep his subjects Catholic as far as he could while rejecting the supremacy of the Pope. It was not till after the tyrant's death that Cranmer, who was now the depositary of that headship of the English Church which the boy Edward VI could not exercise, used his power to bring about changes for which his late master would have sent him to the stake. He repealed the Six Articles and drew up forty-two others, since reduced to thirty-nine and slightly recast. For the Missal he substituted a Communion Service, framed chiefly on a Lutheran model and purged of the sacrificial idea. The Mass was denied and blasphemed. The doctrine of the Teaching Church disappeared, and what has been called Solibiblicism, or "the Bible and nothing but the Bible," was substituted for it. Dr. Gairdner boldly calls it a superstition, and it is a superstition with which, as Mr. Lilly says, the Book of Common Prayer is saturated. Thus the great theological change called the English Reformation, far from having been the cause of "breaking the bonds of Rome," was a gradual consequence of that schism. As Dr. Gairdner expresses it, "theological change followed in the wake of political and social changes."

Remembering the state of public opinion at the period when Macaulay wrote his famous essay on "Hallam's Constitutional History," it is not easy to overrate his courage in declaring to his astonished readers that the Reformation in England "sprang from brute passion and was nourished by selfish policy," that the "bluff" monarch who wrought it was "a shameless tyrant," that honesty was the last quality attributable to the singular "Martyr" who "rose into favor by serving Henry in the scandalous affair of the divorce," who was always ready to prostitute his spiritual authority to the amorous or bloodthirsty passions of his master, "who changed his religious creed backwards and forwards as the King changed his," and "who died solely because he could not help it," and "could not succeed in purchasing by another

apostasy the power of burning better and braver men than himself"; that, of the accomplices of Cranmer, "Ridley was, perhaps, the only one who had any important share in bringing about the Reformation who did not consider it a mere political job." Time has justified this vehement indictment. One article after another of the great Protestant tradition has gone, as the actual facts, long buried under a mass of misconception and fable, have been brought to light.

Of the schism itself, imposed by the iron will of a dissolute and cruel despot, Dr. Gairdner says: "Never was a new principle introduced in more revolting form than that Royal Supremacy which has governed the Church of England ever since Henry VIII's days." As Mr. Lilly points out, people may talk of "Papal Absolutism," but it is an altogether foolish and misleading phrase. The Pope is "fettered on all sides: by the Divine Law from which he cannot dispense; by the opinions of theologians; by the prescriptions of the canonists; by the formal Acts of his predecessors which he may not ignore; by the longeval traditions of his office; by the advice of the Sacred College which may be regarded as his Privy Council. From all these checks Henry VIII, in the exercise of his ecclesiastical supremacy, was altogether free. It was for not accepting this monstrous intrusion of Cæsar into the spiritual sphere, that Fisher and More, and so many other holy and humble men of heart were ruthlessly butchered." And yet, strange to say, Dr. Gairdner, with a lack of logic which seems to be the common heritage of Protestants, admits the principle itself, for he writes: "The Royal Supremacy, though brutally enforced by Henry VIII, was nevertheless a true principle, and remains with us still." These are almost the concluding words of his second and last volume. On reading them Mr. Lilly exclaims: "A true principle! Why it is the essential principle of ancient Paganism which knew of no distinction between the temporal and spiritual, which made the State lord of men's souls as of their bodies. It was as witnesses against this principle that the Martyrs victoriously died. It was by vindicating the diametrically opposite principle which denies to the secular ruler rights over the immaterial part of man, over conscience, over religion, that the Church wrought out the liberty where-with Christ has made us free."

L. D.

Lamennais.

Whenever the name of Lamennais is whispered the Catholic mind reechoes his eloquent chant over the mighty dead, of which each strophe ends with the words "Happy are the dead who die in the Lord," and thinking of his own end Catholic charity repeats over and over the words of mercy he spoke to the widowed Mme. de Lacan: "The slightest turning towards God, the very last breath if breathed out in prayer to Him are enough for His mercy; what man cannot perceive He sees and

is content with." May it have been so with Lamennais. The current issue of the *Revue des Deux Mondes* revives or revivifies old controversies by the publication for the first time of some letters that passed between Lamennais and Mme. de Lacan, who by a second marriage became the Baroness Cottu. At no time were the relations between the Abbé and his friend other than those strictly in keeping with his sacerdotal character.

The magnetism of his work "L'Essai sur l'Indifférence" drew Olympe de Saint-Luc, married unhappily to M. de Lacan and standing at the parting of the ways between God and a life of frivolous pleasure, to seek an interview with the writer. Lamennais' laconic reply granting the request was the beginning of a correspondence dating from 1818 and of which the last letter was written in January, 1854, just one month before his death.

Count d'Haussonville who contributes the article in the *Revue des Deux Mondes* promises a complete edition of the letters in the near future. Comment and controversy they are sure to arouse, but at least we may take the mournful pleasure of welcoming their appearance as another proof of how inevitable was Lamennais' excommunication. The letters of the dead are not sacred in this prying and critical age; an age of body-snatchers of literature. Yet, if ever silence had claims it was here.

Vex not his ghost: oh! let him rest.
He hates him who on the rack of this tough
world
Would stretch him out longer.

It is idle to speculate on what might have happened had the Rome of Leo XII been the Rome of Leo XIII. A priest's duty is not measured by such standards, and docility was not one of Lamennais' virtues. To say the least and the kindest of him it was illogical to think he could forward an explicit submission to Rome, and at the same time publish "Les Paroles d'un Croyant." Pride stood in the way of reason, and towards the end reason itself seems to have been dethroned. There is perhaps no sadder page in history than that account given by Madame Cottu of her visit to her old friend at Paris in 1840. The crucifix had been removed from his wall. The prie-dieu was no longer in the room, and our Lady's statue had been replaced by a statue of Liberty with the inscription:

"Liberty, dear Liberty,
Be on the side of thy champions."

"What a Madonna!" exclaimed good Mme. Cottu to her husband on her return home. "I have been for two hours with M. Lamennais," she writes, "he spoke frankly of questions that have hitherto been barred between us.

. . . On opening his heart to me he showed me a deep abyss, a chasm as vast as had been in his mighty intellect the thought of God that had at one time filled it. He expressed a sort of horror for the ecclesiastical state. 'I have never been so happy,' said he, 'as since

I shook off all that sort of thing.' I took courage to reply, 'Nevertheless it was in the fulness of your intellect and will that you took up all that sort of thing.' He made me repeat this obvious reply twice as though he had not properly caught it, but really because he had no answer ready. Then he said with embarrassment and under difficulty, 'I had had great sorrows. . . I was looking for consolation. . . .'

"He spoke to me of the way Rome had treated him. 'By accusing of heresy my doctrine as to authority it drove me to consider my position. I wanted to keep my eyes closed, and it is not my fault if by forcing me to open them they drove me to see clear.' Assuredly that was not the result of the objections raised against him."

Lamennais lies buried in an unknown grave in Père La Chaise. After life's fitful fever why disturb the silence of his sleep?

J. C. G.

The Independence of the Holy See

The Roman correspondent of *Le Temps* publishes an interview he has had with "une très haute personnalité," an important dignitary at the Vatican relative to Austria's refusal to take part in the Italian international exhibition.

"The coming of Catholic Sovereigns to Rome, and the participation of Catholic countries in an exposition are two entirely different things. The world knows the attitude of the Vatican towards royal visits. Experience has shown that the staying away of Catholic Sovereigns is a matter of deference to the spiritual power of the Pope."

"Spiritual power," I asked; "do you not mean temporal power?"

"Do not forget that the papal claims to temporal power are but an assertion of the claim for freedom of spiritual ministry which the Pope finds practically impossible as long as another sovereign power presides at Rome. An Italian politician, as noted for his cleverness as for his anti-clericalism, has very well expressed it when he said that the Pope's continual protest against the occupation of Rome is the only means left him for reminding the world that the Pope is not the puppet of the rulers of Rome, and that thus the world may rest certain that in the exercise of his spiritual ministry the Pope is not influenced by the masters of the Eternal City. . . ."

"All those who tried loyally to understand the reasons for Catholic Sovereigns abstaining from visiting Rome, have understood the gravity of the Pope's decision on the point. I am aware that the decision finds little favor with militant anti-clericals. . . . The Vatican maintains its attitude on the question of Catholic Sovereigns because such attitude furnishes an official international support of its protest for liberty and independence *de jure* and *de facto*. . . . But the Holy See has nothing to do with expositions, and in proof of this, Spain and Portugal, Catholic States in diplomatic relations with the Holy See, are taking part in the 1911 Exposition."

CORRESPONDENCE

A Sketch of the French Chamber

The French national character has altered but little since Tacitus described it as a love for *rem militarem et argute loqui*. A new element not easy to define but known as *gauloiserie* has grown up. It is best illustrated in M. Waddington's reply to a reporter who, after a diplomatic banquet at which Prince Bismarck, M. Waddington's neighbor, had related many highly spiced stories, asked whether the Iron Chancellor spoke French with ease. "Oh, yes, he speaks French fluently, *voire même le Gaulois*."

It is in politics, a modern factor in French life, that the national characteristics have been most fatal. The *argute loqui* has wedded the *rem militarem* and from the union intrigues and faction fights have been born. The average Frenchman remains, however, a "politician of the village pump." Questions of national importance do not interest him; his vote is cast on local issues or given on personal grounds, with the consequence that the French Chamber is by no means representative of the national mind or will. It is composed of a number of deputies gathered into factions or groups for the furtherance of personal ends on the principle of "ca' me and I'll ca' thee." The physiognomy of Parliament is very puzzling for the stranger: and the puzzle is made more difficult by the nomenclature of the parties, for instance the Right, the Extreme Right, the Left, the Extreme Left with the multifarious sections that lie between these extremes. To understand the present situation it is necessary to go back to the establishment of the Third Republic. At that time the Extreme Right was composed of uncompromising Royalists; the Right, of Legitimists and Bonapartists; the Right Centre of nominal, half-hearted Republicans; in the centre sat the Orleanists without any policy. The Left Centre was composed of Republicans loyal to the Republican ideal but moderate in their expression of it; the Left was reserved for Republicans of more energetic stamp, while on the Extreme Left the Radicals made merry. At the present day the Radicals have moved up a place and the Extreme left is the citadel of the Socialists. For a ministry to carry on the Government it was necessary to count on the good will of several of these sections. Gambetta inaugurated a union of the various Republican groups along opportunist lines, but as a matter of tactics the Right and Right Centre joined their forces with the Radicals under M. Clémenceau and ministries fell almost as fast as they were formed. The Boulanger scare brought about closer union among the *bloc républicain* and with its aid the various Cabinets have been working ever since. Within recent years a section of the Right or Monarchist party in obedience to Pope Leo's advice has joined the Republican party and is known as the "Ralliés." These main divisions of the Chamber are again subdivided into lesser fractions, so much so that even Socialism is a house divided against itself, and ministerial crises, while not as frequent as formerly, do sometimes occur. It may be pointed out, for the American reader at all events, that a ministerial crisis far from calling for an appeal to the country merely entails the patching up of a new cabinet from among the members of the *bloc républicain*.

The president of the Republic, M. Fallières, a self-made man, was chosen rather because he was a safe man than for any great brilliancy of parts. Any attempt at

personal government on the part of a president would be a signal for suspicion and uneasiness on the part of the *bloc*. The most important figure in the Chamber to-day is M. Clémenceau, its president. As a young man he mixed drugs and politics with journalism, and in 1875 (he was born in 1841) he started the Radical opposition to Gambetta. When Gambetta died his opposition died with him and little was heard of Clémenceau till he sprang to the front in 1906. Clémenceau is a clever parliamentarian and a very skilful debater. M. Combes is now an old man, but is well known for his fanaticism against the Church of which he formerly received minor orders. M. Briand, another Republican leader, poses as a philosopher and holds all religion as a superstition in which an enlightened State can have no part. M. Pelletan, another newspaper man, became Minister of Marine and reformed religion out of the Navy. The most eloquent man of the Chamber is undoubtedly Count Albert de Mun, formerly a Royalist, but now a Rallié. Owing to ill-health and advancing years (he is sixty-eight years old), his voice is now but seldom heard. During the debates on the Separation of Church and State a prominent figure on the Right was that of M. Denys Cochin. But on the whole political personalities in the Chamber are but mediocrities, puppets of freemasonry, who do battle against Religion while the State perishes. The psychology of the French people is a puzzling one, but the lessons from the past show that while long suffering under misgovernment they are subject to paroxysms of frenzy when aroused from their lethargy, and recent quarrels between Capital and Labor may prove to be the first rumblings of a mighty storm that will sweep away all existing landmarks. J. C. G.

A Display of Anti-Clericalism

ROME, MAY 29.

After the discussion on the Budget of Agriculture in the Chamber of Deputies, the question of the Budget of the Minister of Grace and Justice was taken up. The occasion was seized on by the Socialists and Radicals for a display of anti-clericalism. Things had been going on smoothly until an out-and-out Republican, Chiesa (a toy manufacturer from Milan), made an attack on the Church, dragging in the Queen-mother's charities. The ministers reply rejecting Chiesa's motion met with the approval of the House by 169 votes to 53. The vote is an index of the feeling in the country, and shows the united front those who are on the side of order and religion are making against the inroads of Socialism. As was pointed out in the first number of AMERICA a systematized anti-clerical movement in Italy is out of the question. There are occasional flashes of anti-clerical feeling but they never last; and it will be some time before the Socialists again venture to challenge the House on the matter. The ecclesiastical policy of the Italian Government, while by no means ideal, is far from being so oppressive as in other Latin countries. And the fact that the anti-Clericals could find no more doughty champion of their cause than the toymaker from Milan shows how mean they really are. Moreover, some hints dropped by Minister Orlando on restricting the rights of association seems to presage that the Socialists are likely to fall into the trench they have been digging for the Church. It would be going too far to say that in the Cabinet there are not some, and among them Minister Orlando himself, who accept anti-clericalism in theory, but they are few, and their views

have to give way to Giolitti's policy of non-interference with the Church.

It is a happy sign of the times that among Catholic parties a more charitable tone is being adopted. This is a result of a recent federation of Catholic journalists in Italy. It is to be hoped that the discussion in the Chamber will have the effect of opening the eyes of those in high places who would gladly see anti-clericalism given a trial. The fact that the Queen-mother was attacked together with the Church, ought to show the Quirinal that anti-clerical spells also anti-dynastic. On the whole then the people of Italy may congratulate themselves on the fact that the mandate of ecclesiastical peace confided by them to the deputies of their choice has been loyally obeyed.

Among the most recent pilgrimages received in Rome was that of the Catholic Union of French Railway Employees, 1,000 strong, with sixty banners, and representing 40,000 associates. They visited their national church, St. Louis des Français, and sang their union hymn, a most spirited imitation of a trip to Heaven by railway. The pilgrims were received by the Holy Father on May 25 and everything passed off in perfect order.

On May 22 there came a pilgrimage from Spain for the canonization of Bl. J. Oriol, and on the twenty-third, one from Austria and Moravia for the canonization of Bl. C. M. Hofbauer. In receiving them the Holy Father had the pleasure of announcing that he had received congratulatory telegrams from the sovereigns of Austria and Spain. That from Austria is as follows:

"TO HIS HOLINESS, POPE PIUS X. THE VATICAN.

"The canonization to-day of Blessed Clement Mary Hofbauer gives me special joy and satisfaction. I avail myself of the occasion to assure your Holiness of my friendly participation in this auspicious event, and to express my warm thanks for this mark of honor shown to a most holy son of a country forming part of my state.

"FRANCIS JOSEPH."

The telegram from Spain read:

"TO HIS HOLINESS, POPE PIUS X. THE VATICAN.

"I take pleasure in expressing hearty thanks for the canonization of St. Joseph Oriol, which Catholic Spain hails with joy as a new proof of the affection of your Holiness. With renewed expression of our enduring filial adhesion, the Queen and I beg your Apostolic Blessing.

"ALPHONSUS."

These consoling messages must produce a marked impression in both countries, and show that the two sovereigns are not Catholics merely in name.

L'EREMITE.

A Period of Enthusiasm and Organization

INNSBRUCK, MAY 27, 1909.

The atmosphere in the political world of Austria during the last ten days has been charged with enthusiasm and the spirit of organization. The latter received its tone at the beginning of last week from the reception accorded the German Emperor and his consort on the occasion of their visit of state to the Emperor Franz Joseph in Vienna. They received a welcome such as only Viennese can give; and there is no doubt that the incident has gone a great way to deepen the assurance of the people in the fidelity of Germany to its Austrian ally, and to strengthen the desire of the people for the continuance of peace. Peace was the prevailing sentiment expressed by the two emperors in their toasts at

the state banquet, but especially by the Emperor of Austria, and it was reechoed by the press throughout the land. A significant incident was the despatch of a telegram of greeting and friendship by the two emperors to the third monarch of the Triple Alliance, the King of Italy, whom the Emperor of Germany had visited in state shortly before.

There is a tendency on the part of some foreign newspapers to estimate the price Austria has paid for peace as too high in comparison with the obligations she is now under to Germany. But even if Austria be bound to reciprocate the action of Germany in case the latter need her assistance in a similar international complication, it is only what was to have been expected. Mutual fidelity would seem to be of the very essence of the Triple Alliance.

On Thursday of the same week, 25,000 representatives of the Austrian peasant class met in Vienna for their first general convention. Although there have been numerous local organizations of the farming classes in the Austrian states, there has been no great general organization. One important result of the convention was the determination to push forward this organization rapidly and thoroughly. Another not less important resolution had reference to the desire on the part of some, to isolate the peasant class politically from the other classes. This desire was repudiated; and it was determined that the peasant should work hand in hand with the tradesman and the aristocrat for the economic and moral betterment of the nation under the guidance of Christian principles.

In Innsbruck, on Friday, the first general assembly of Tyrolese Catholics was opened. The impulse that led to the summoning of this Catholic congress was not only the desire to make a striking profession of loyalty to Church and Fatherland, on the occasion of the jubilee of the patriotic uprising of Tyrol in 1809, but to discuss ways and means of meeting and overcoming the numerous economic, religious, and moral dangers that of late years have been growing in, and threatening the peace of, this little land of loyalty. Tyrol had been for long immune from these dangers; at least among the great bulk of the people outside the cities they were not especially imminent. But constitutional, as well as economic, changes within the last decade, have brought these perils closer. Universal suffrage, while it is a measure of justice welcomed by the Catholic parties, is at the same time an opportunity for the Social-Democratic party of which they are taking the utmost advantage. This party is already well organized and it carries on a vigorous propaganda in the press and from the platform against the fundamentals of Christian society, and even against the monarchy. As yet, indeed, their influence in Tyrol is confined mostly to the cities, but they are looking farther afield, and a solid Catholic organization is demanded to resist them, as well as the remnants of the free-thinking parties that exist in various parts of the state.

Other dangers are the influence of an evil press of peculiar virulence and the recent enormous increase in tourist traffic; the number of tourists reached above 800,000 in 1908. The former of these is common to the whole of Austria, but there are signs that its special attention is turned towards Tyrol, in the persuasion that a victory in this land of faith and loyalty would be more valuable than elsewhere. At first sight it may seem hard to realize that the presence of tourists should constitute a danger to be guarded against. But the difficulty vanishes in the presence of the facts. Not only do the

sojourners themselves influence both directly and indirectly the religious beliefs of the simple Tyrolese peasants, but the small army of servants and helpers that have flocked from all parts to health-resorts like Meran and Bozen, is an element that has not left its mark for good on numbers of the inhabitants. Proselytizing is not by any means unknown. It is an abuse of the whole-hearted hospitality which Tyrol knows so well how to extend, an abuse that drew forth an eloquent protest from one of the speakers during the congress.

The remedies for these evils recommended in the resolutions of the congress were the continued support of the admirable "Piusverein" for the furthering of the Catholic press; the thorough organization of all classes, especially the working and the peasant class; the apologetic education of the people against their Protestant and free-thinking enemies, and the union of the Christian Socialist and Conservative parties, both Catholic, whose differences and discord have done not a little to hinder Catholic progress and to help the Social Democrats.

On May 22, there was a magnificent celebration of the one hundredth anniversary of the victory of the Austrians under the Archduke Charles over the French under Napoleon at Aspern. On the battlefield itself, now within the Vienna city limits, the Emperor laid the corner-stone of a magnificent monument, and presided at the celebration of the military Mass and review which accompanied the ceremony.

In the lower house of the Reichsrath there reigns an ominous quiet, which is probably the calm before the storm. It is said the Slovenians and Social-Democrats intend acting in union to bring about the fall of the Bienerth ministry. The Hungarian ministerial crisis is not yet over, and it is rumored that an attempt will soon be made to force the Emperor-King to put an end to the provisional cabinet, and to appoint a permanent one. The difficulty will be to find a minister willing and able to lead such a cabinet in the present delicate political situation in Hungary.

The burning question of the differences between Czechs and Germans, especially in Bohemia, should in the interest of peace be promptly settled. Then there is the budget, which must make provision for raising the revenue, to meet the great expense incurred during the recent mobilization of troops on the Servian frontier. Finally comes the increase in the navy. Rumors have been widely spread that Austria contemplates the construction of sixteen Dreadnoughts, but this has no official foundation. Three or four battleships of this type will in all probability soon be built. Indeed it does not seem as if the ministry would dare to propose four times this number of ships, as it has assured the people that the total military expenditure it has in view would not exceed the cost of the number of Dreadnoughts rumored, and this expenditure includes both land and sea defenses.

The rumors of the proposed increase in naval armament caused considerable uneasiness in Italy. In a recent sketch of the situation Admiral Count Montecuccoli showed that Italy need have no fear on this score from Austria, as at the end of 1909 the Italian navy would be very considerably superior to that of Austria in the number of battleships, cruisers, speed and armament, as well as in offensive power. In regard to the latter, in fact, it would be three times as powerful. It is pointed out also that any increase of Austria's naval strength must be favorable also to Italy, since both, as members of the Triple Alliance, have common interests in the Mediterranean.

M. J. A.

Some Irish Affairs

DUBLIN, JUNE 5.

On the occasion of the blessing of the new mortuary chapel attached to the Church of St. Andrew, Westland Row, Dublin, on the last Sunday of May, the Most Rev. Dr. Walsh, Archbishop, in his address referred to the wonderful progress made in providing school accommodation in the city and throughout his diocese. Within the period from 1886 to 1895 no fewer than forty-three schools had been built and many others enlarged, whilst from the last date six additional schools had been erected—making a total of almost fifty schools within twenty-three years. "This," said His Grace, "was no mean tribute to the zeal of the people against whom the taunt had been leveled that they could find money for everything but for education."

Cardinal Logue, during his recent visit to Derry to preside at the reopening of Long Tower Church, made an interesting reference to the Budget, when replying to an address presented to him by the priests and people of the city. His Eminence describes the increased taxation as the heaviest hand laid by the English Government on Ireland for many years. "For all the years," said the Cardinal, "that the agitation for Home Rule has been going on, we have not had a stronger argument for Home Rule than that presented by the present Budget. In itself it would be sufficient for me, if I were not a Home Ruler up to the present, to become one. The country will never go forward until we have the shaping of our own destinies in our own hands. We will pay only what is due. We will not permit extortioners to come upon us."

The erection of the memorial bust to the poet James Clarence Mangan which has been placed in St. Stephen's Green, is mainly due to the efforts of the National Literary Society, and will serve to recall the memory of one of Ireland's most gifted sons, and will, it may be hoped, awaken a greater interest in the beautiful poetry of the sad and gentle bard. Born in 1803, Mangan's whole life may be said to have been spent in his native city of Dublin, where he died in 1849. While his education advantages were limited, owing to the personal circumstances of his life, he nevertheless acquired a knowledge of many languages, and from the poetry of other countries he derived much of that peculiar, weird fascination which tinges so many of his verses. Mangan's translations from the German constitute some of his best work. In his luminous Irish translations he was, however, aided by his friends O'Donovan and O'Daly. One of his most touching laments was written on a lover who proved false, which commenced with the lines "I saw her once a little while, and then no more." "My Dark Rosaleen" is the best known of his lyrics. The reading or study of his works, in latter days, has not had the appreciation or attention due to their merit. In 1849 the cholera raged in Dublin, and numbered poor Mangan among its victims. He was attended by his friend, Father Meehan, in his last illness and died happily.

The latest organization formed for the social and economic uplifting of Ireland is the "Home Brightening Society"—the object of which is to cultivate a higher appreciation of domestic comfort in the homes, and foster a spirit of contentment with their surroundings among the agricultural classes. The society originated in the County Wexford which has already given the rest of the country useful examples of what might be accomplished by well-directed local efforts for the betterment of the population in rural districts.

J. B. CULLEN.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, JUNE 19, 1909.

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Letters to the Editor

Like many excellent titles this is often a misnomer. Letters so addressed are as a rule meant less for the Editor than for some one else, who has already sent him a letter also intended for some one else more than for himself. It is a pleasant way of airing one's news and expressing one's sentiments, with the assurance that some one will notice them and perhaps reply. At times the letters are a safety valve to overcharged brain or excited nerve; at others they are a stimulus to quicken the mental activity or sensitiveness of those who are indolent or indifferent. When considering the advisability of opening our columns to this correspondence, we were warned that it might prove to be a dangerous experiment; that it would bring down upon us crank and theorist and lobbyist; that too often the exchange of views would not be amicable, and even, as in other periodicals, terminate in bitter and fruitless controversy. On our part we do not regard this open forum in the light of an experiment; in our view it was to be or not to be, and to be permanent, if at all. We had the advantage over other editors, when planning a new periodical, that we knew our audience, and could rely upon them to write on topics of actual interest, to display good taste, and to observe the urbanities even in the most lively controversy. Moreover, we reserved to ourselves to insert or publish letters. In placing space at the disposal of correspondents we kept in view that the reader, as well as the writer of letters, should be considered, and that he would look to us to spare him the infliction of correspondence that might be in the slightest degree unscholarly, insincere or ill-tempered. It is already apparent that we were correct in our appreciation of our writers of letters to the Editor. It is also apparent that this department of AMERICA is destined to grow and to become an important factor of its influence. Views which the editors might not excogitate,

or which they do not consider ripe for editorial expression; opinions with which they may not wholly agree, proposed, of course, with due deference to the opinions of others, and always in open questions; suggestions, informations, counsels, even exhortations—all these, and other sources of topics offer a vast range and variety of topics for "Letters to the Editor," which will keep editor and readers in close touch and be a means of bringing thousands together in harmony with what AMERICA represents.

The Carnegie Foundation

Shall we come to have a self-constituted critic and arbiter of educational methods and means? The announcement some years ago that Mr. Carnegie had set aside a considerable part of his millions to establish the Foundation for the Improvement of Teaching in the United States was received with general approval. Here and there a dissentient voice, it is true, sounded a note of warning.

Might there not be danger in the foundation to the freedom and independence necessary for the development of educational systems among us? Might not the lure of a possible share in the material advantages of the foundation lead men to forget or to put aside certain cardinal principles which had hitherto made for good in the building up of our institutions of learning? Might not the dominant influence of the educational trust, likely to grow out of the foundation, create a monopoly destructive of the emulation which had wrought such excellent results in educational work throughout the country?

The popular acclamation, however, paid little heed to what it considered a baseless fear. The function of the Foundation was chiefly to add to the efficiency of instruction in the class of institutions to which it was limited by giving pensions to professors who had grown old in the service of their college or university, thus enabling them to retire while their places could be filled by younger men. And surely there was room for such a beneficent institution to stand as an honorable almoner toward men who had served their country and their generation well, but whose usefulness had been impaired with advancing years.

Still as time runs on the Foundation gives evidence of its power to go beyond this beneficent purpose and to play another and not quite so agreeable a rôle in the educational world. First we had the putting forward of seeming subterfuges on the part of academic bodies here and there by which to divest themselves of the denominational character which barred them from sharing in the benefits of the fund. And the dissentients, recognizing the good achieved by the so-called small colleges of the country, the outgrowth of the striving of religious bodies in educational work, saw in these subterfuges the first clear evidence of the dominant influence of the Founda-

tion which they had feared. Then came the dropping of George Washington University from the list of benefactions, and the reported criticism of New York University, Columbia and Harvard. Holding the purse-strings, does the Carnegie Foundation mean to discipline and rule the institutions it would patronize?

True, the claim is made that the action taken proceeds from a desire to raise the standard of American education. But it is not too late to insist upon a truth which is not unknown even to the strongest advocates of a rigid "credit system" in educational work—the truth, namely, that the cultural value of the system is not always to be absolutely accepted. Strict requirements for college entrance may and should be laid down, but in every instance a certain flexibility in the following out of rule must be granted lest we unfairly close to deserving students an opportunity for training in college or university to which their ability and ambition call them.

Certain features of the iron-clad ruling of the Carnegie Foundation in this regard do not commend themselves to men who have grown gray in the service of their fellow-men in our educational institutions; and they, it is, who are beginning to openly ask—Shall we accept the Carnegie Foundation as a self-constituted critic and arbiter of educational methods and means?

The Church and the Separation Law in France

Persecution has taken on a new phase in France. During the recent celebrations in honor of Blessed Jeanne d'Arc, Premier Clemenceau is said to have exclaimed: "Let the Bishops beware! The Separation Law has not freed them." That threat is now being executed. On June 16, five nuns were brought before the Courts in Cambrai charged with forming a "Congregation" as forbidden by law. The nuns were acting as nurses in the private hospital conducted by Doctors Depoutre and Jacomez at Cambrai. A few days ago Bishop Laurens of Cahors and ten of his priests were summoned under charges arising out of the Separation Law; and now it is the turn of Cardinal Andrieu of Bordeaux.

According to the despatches the Cardinal was charged with having in a sermon incited his hearers to disobey the law. Contrary to the press despatches he did not refuse to appear in court. On entering he was acclaimed with enthusiasm by an immense crowd. Addressing the court, he is reported to have said that his presence was merely an act of courtesy, and must not be taken as an acknowledgment on his part of the court's competency to cite him under the circumstances. What he had said, he said as Bishop, and was answerable for it only to his conscience, the Pope, and his God. He took full responsibility for the words he used against the laws of the Republic which interfere with the free exercise of religion.

It would seem that the words in the Cardinal's sermon which gave umbrage to the Government, are as follows:

"To Cæsarism we shall answer with the Apostles: *non possumus*. Laws cannot compel consciences; and when laws are opposed to the most sacred and vital interests of the church and the family life, not only is it our right but our duty to disobey them."

Cardinal Andrieu has written a letter explaining that he cannot appear in court again, adding: "The moment a law is condemned by the Pope, the supreme guardian of morality, as inimical to the freedom of the Church, such a law has no binding force for Catholics."

The law in question, our readers will recall, is the Separation Law, which was not only a breach of the solemn compact between the French Government and the Holy See, but also an act of spoliation of Church property and funds. While the State observed its part in the contract, the Church authorities used other means of prevailing upon the Government to avoid unjust legislation and refrained from public denunciation of civil measures or policies. Now that the relations are severed, they have no other means of redress except freedom of speech.

Blasting the Rock of Ages

Mr. Bolce's now famous articles, "Blasting at the Rock of Ages," with their astounding revelations, leads to one conclusion: that many of our large secular universities are undermining the morality as well as the faith of those attending certain lecture courses in their halls. Granting that no accusation was made by the writer, whose honesty and accuracy have not been impeached, against any Catholic college or university, the safer places to send students are those seats of learning conducted under Catholic auspices, where the decalogue is not regarded as *ancien régime* or relegated to the musty background of practical life.

Without a farthing of assistance from the State, and, in most cases, laboring under a burden of debt, our Catholic institutions offer as a rule courses in no way inferior to the secular universities with their large endowments and yearly State appropriations.

What effect will these Bolce revelations eventually produce? What influence will these disclosures of the unwholesome conditions of secular institutions of learning have upon our wealthy Catholics? Never was there a better opportunity for public-spirited men of our faith of large means to advance the cause of righteousness and truth than at the present. A few generous endowments of our Catholic universities would be a practical protest against the semi-paganism of the times.

Routt College of Illinois and Creighton University of Nebraska are the only two endowed Catholic institutions of learning in this country, and these, being relieved of the carping care of "ways and means" are going forward with leaps and bounds. Will our Catholic millionaires come forward at this crucial time?

LITERATURE

Historical Records and Studies. Volume V. Part II. 1909. New York: The United States Catholic Historical Society.

The editor is to be congratulated on this valuable number of the "Historical Records and Studies." For the interest and variety of its contents as well as for the value of the different contributions, the present volume is far in the lead of any previous issue.

The sketch of Governor Edward Kavanagh, by Mgr. Charles W. Collins, of Portland, Me., is a scholarly and appreciative study of the career of the first Catholic Governor in the United States. Governor Kavanagh was deemed "one of the most modest as well as one of the ablest men of Maine." The Catholics of his native state are indebted to his able pleading for the adoption by its Constitutional Convention, in 1819, of the clause providing that no religious test shall be required as a qualification for any of the State offices or trusts. Twice elected member of Congress, he was appointed by President Jackson *Chargé d'Affaires* in Lisbon, negotiating successfully what were probably the first claims that Portugal ever paid the United States. On his return to Maine, Mr. Kavanagh was elected to the State Senate, made president of that body, and in 1843, when Governor Fairfield resigned to enter the United States Senate, became acting Governor of Maine. His death occurred in 1844, shortly after he had declined the nomination as candidate for the Governorship. A careful study of the character and life-work of Edward Kavanagh leads Mgr. Collins to place him among the most distinguished sons of the Pine Tree State and "in the first rank of Catholic Americans."

The "Capuchins in America," a contribution of eighty pages, divided into six chapters, is full of interest. The writer, the Rev. Otto Jeron, O.M. Cap., was preparing a history of his Order in America, but died in 1907 before the work was completed. By way of introduction there is a sketch of the rise and development throughout the world of this famous branch of the Franciscan Order. One is surprised to learn that there are to-day more than ten thousand Capuchins, five thousand of them priests and the rest clerical students and lay brothers, distributed through fifty provinces with over seven hundred convents and hospices. During the seventeenth century the only Capuchin missionaries in North America were in Acadia, but in the eighteenth they were numerous and active in the territory then known as Louisiana. In the chapter on the Capuchins in the American Revolution, we read that of the ninety chaplains in the French fleets, which carried Rochambeau's army to these shores and cooperated with the American land forces, twenty were Capuchins. One of these, an Irish Capuchin, Father Whelan, was the first resident priest and the founder of old St. Peter's, the first Catholic church in New York.

The story of the expulsion of the Capuchins from Guatemala in 1872 reads like a romance. Thirty-nine helpers and unoffending religious of the Order were with only an hour's warning hurried by night from their monastery and led by brutal soldiers an eight days' journey to Champerico where they were put on a steamer and carried to California. Eighteen were welcomed and for ten weeks hospitably entertained by the Sons of St. Ignatius, at their college in San Francisco, and twenty-one at the College of Santa Clara. The whirligig of time brings in its opportunities as well as its revenges, and this was the first time the North American Jesuits were able to make a return in kind to the Capuchins for charity to their brethren at the time of the suppression of the Society of Jesus in the Spanish dominions. The Capuchins of New Orleans had at that time received the banished Jesuits with every

mark of sympathy and affection and had obtained a house adjoining their own to shelter the exiles. A few days after they were received at the Jesuit house of Santa Clara, eight of the Capuchins pronounced their solemn vows, among them Father Joseph Calasanz, now the well-known Cardinal Vives y Tuto. Nothing perhaps has ever done more to strengthen the bond of fellowship between the two Orders than this sojourn of the Capuchins with the Jesuits of California. The Superior of the exiles in a letter written at the time tells the Father General of the Capuchins that "they (the Jesuits) have acted towards us as if each Capuchin were a Jesuit; verily we are encircled with mercy and love."

The other contributions to this volume are all of a high order of merit though obviously of varying interest. There is a further and final installment of unpublished letters of that prolific letter writer, Father de Smet, S.J., a sketch too of the Rev. John Kelly, pastor of St. Peter's Church, Jersey City, from 1843 to 1846, written with the personal touch that always charms, by the Rev. Dr. Brann. "The Catholic Bar of New York from 1808, to 1908," by Edward J. Maguire, A.M., links the illustrious names of O'Connor, McKeon, the two Bradys, Glover, Bliss and others, with eminent Catholic jurists of the day. The present paper only whets one's appetite for more; it would serve admirably as an introduction to a series of papers on the respective careers of these and other illustrious Catholics of the bench and bar.

The recent action of the United States Government in making a Monument Reserve of the site where the remains of Father Aulneau, S.J., young De la Verendrye, son of the discoverer of the Red River valley, and nineteen companions were massacred by the Sioux in 1736, directs attention to the importance of having a permanent and authentic record of the discovery. Father Paquin, S.J., a member of the successful exploring party, writes the account and furnishes a map and photographs.

These are some of the treasures in the three hundred pages of lore in the "Historical Records and Studies." The pen of the distinguished editor, Dr. Chas. G. Herbermann, is as active as ever. He furnishes appreciative reviews of Father Campbell's "Pioneer Priests of North America," of the "Life and Letters of Henry Van Rensselaer, S.J.," and of the "History of the Society of Jesus in North America," by Rev. Thomas Hughes, S.J. A masterly sketch by the same hand pays beautiful tribute to the memory of the late M. Hugh Kelly. The fine portraits of the editor, of Mr. Hugh Kelly and Governor Kavanagh, add to the attractiveness of the publication. The volume before us is the best possible proof of the need of these publications. While serving as a stimulus to editor and contributors to continue their labors it should make strong appeal to all Catholics who are interested in the doings of their brethren to add their names to the roll of subscribers. E. S.

The Great Problem. A Sermon for Every Sunday and Feast Day. By J. J. BURKE. St. Louis, Mo.: M. Herder.

Books of sermons may answer two purposes: they may afford the faithful wholesome reading and supply hard-worked priests with ready-made discourses to their congregations. The work here noticed appears to suit both these objects. For pious reading we find in it copious, sound Catholic doctrine, and warm-hearted exhortation, uttered in a racy style which is apt to command attention and secure a favorable hearing. Many a pastor, too, will find this spiritual food suitable to feed his own flock; for most of our churches are attended by honest, plain and common sense worshipers, who are pleased to hear the truths of religion clearly stated and their duties forcibly explained.

Literary Notes

Ireland and Her People: A Library of Irish Biography. Edited by T. W. H. FITZGERALD. Vol I. Chicago: Fitzgerald Bros.

This is a substantial octavo volume well printed, bound and illustrated, containing the biographies of some three hundred men and women of Ireland, distinguished in many lands and ages, and by a great variety of accomplishments. At first there appears to be no order in their selection, but an accompanying slip explains that the editor has made grouping of character, and not the alphabet, the principle of coordination. He also aims at "making the lives of our race illustrate noteworthy epochs of Irish, European and American history, especially in connection with great political, social and industrial developments." Vol. I is to be followed by ten or twelve others, containing 4,000 lives of natives of Ireland and 4,000 of Irish origin; also an historical dictionary, explanatory notes and an alphabetical and classified index. The present volume has a thoroughness and a universality of character that the writer has not observed in any similar work. The subjects are apparently selected for distinguished accomplishment only, whether their views were in accordance with general Irish sentiment or not. Their biographies are records of facts and not panegyrics, and the whole world is ransacked to find the men and the facts. Covering every department of human endeavor,—war, art literature, statesmanship, theology, commerce, science,—every or any page is interesting and instructive. If the succeeding volumes are completed on the same principle, they should form a hitherto unparalleled encyclopedia of Irish biography.

Graduale Romanum. Editio Ratisbonensis juxta Vaticanam. New York. 926 pp. Price \$1.80. F. Pustet & Co.

The volume presents the complete *Graduale* and *Ordinarium Missae* in Gregorian notation, without rhythmical signs, and altogether in strictest conformity with the official Vatican edition. The beautiful vignettes scattered through it give it a pleasing, artistic finish. The binding is neat and strong; hence well adapted to stand the rough usage to which the "Graduale" is liable to be subjected. We sincerely hope that the present edition will influence many to heed the earnest injunction of the Holy Father, in virtue of which this new version of the chant is "is to be introduced in all churches without delay, and to the exclusion of all other forms heretofore still temporarily tolerated."

For practical purposes it might be desirable to have the "Proprium," special to each diocese or religious order, appended

to the volume; while, for the same reason a considerable number of feasts that form a part of the complete "Graduale," but never occur in our Calendar, might profitably be eliminated. This need will, we trust, soon be provided for by the publication of the various "Propria," as well as a good "Epitome ex Graduali Romano," which, we are informed, is already in preparation.

In a review of the Hibbert Lectures delivered by Professor William James and published under the title of "A Pluralistic Universe," the *Athenaeum* compliments the lecturer on the cleverness or adroitness with which he addressed himself to a two-fold task, a discussion of Theism and a criticism of Absolutism. "With consummate art," says the reviewer, "the lecturer weaves a double thread right through the texture of his discourse"; and again, "Prof. James rejoices in categories of homely brand. In a former work minds were classed as tender or tough. Here we have philosophies distinguished as thin or thick . . . Prof. James does all he can to make us feel the thickness of reality." How far the Professor succeeds in his self-appointed task may be reasonably inferred from the words with which he concludes, ". . . the drift of all the evidence we have seems to me to sweep very strongly towards the belief in some form of superhuman life with which we may, unknown to ourselves, be co-conscious. We may be in the universe as dogs and cats are in our libraries, seeing the books and hearing the conversation, but having no inkling of the meaning of it all." The plight of Plato following the light of unaided reason and yet groping about in the circumambient darkness of paganism is a thousand times less pitiable than that of the modern philosopher who, like Prof. James, of Harvard, deliberately shuts his eyes to the light of revelation, thus sinning against reason, and blindly sets himself the task of solving the riddle of the universe. It is the blind leading the blind.

In a study on the unity of style in St. Mark's, Venice, in *Stimmen aus Maria-Laach*, Father Beissel thinks that it is hypercriticism to find fault with the variety represented in this wonderful building, a hypercriticism which unfortunately has wrought so much havoc in many ancient churches of Europe. The Catholic Church expresses the vicissitudes of its history, which accommodates itself to the views and ways of the different periods, and yet there is unity. "Let us leave to the temples of God the impress of the centuries which is their charter of nobility," he says.—Conclud-

ing his researches on the second sight, which is attributed to the mountaineers of Scotland and the Tyrol and the natives of Westphalia, Father Bessmer accounts for most of the phenomena as "divinations condensed into pictures under the influence of racial properties and physical morbid affections; in some cases telepathy with the usual restrictions must be resorted to."—A more general use of the lightning rod, the advantage of which is beyond question, is advocated by Father Dressel. The heavy expenses, e. g., formerly required to repair the ever recurring damage in the Cathedral of Strassburg, were stopped by the installation of a lightning rod. On the other hand, the relative frequency of lightning strokes in Germany has doubled and in many places trebled.—The Rev. Eric Wassmann concludes his articles on "Haeckel's old and new researches on the problem of Man."

In the *Tablet*, May 29, Father Thurston continues his examination of the liquefaction of the blood of St. Januarius. The admitted facts are: The two sealed phials containing the blood serve as a non-conductor to heat. The liquefaction takes place at all temperatures, often more quickly at a lower than a higher; yet while the blood almost invariably liquefies at the seventeen expositions from May to September, the liquefaction has been realized on December 26 only thirty-seven times in the nineteenth century. But temperature cannot account for it; in 1906 the hard substance liquefied at 41 deg. Fahr. Experiments, though not conclusive, tend to show that this substance is real blood. It sometimes bubbles during the liquefaction and expands to varying extents, the hard black substance becoming red. The most extraordinary effect of all is that it weighs considerably more when liquefied and the weight also varies, bearing no relation to the increase or diminution of volume. As the phial is hermetically sealed, this setting aside of the laws of gravity (once to the extent of 27 grammes) defies scientific explanation. Science has studied it from every angle, and presents no satisfactory alternative to the simple theory of the faithful who ask God for a miracle and get it.

The June *Book News* of Benziger's Brothers announces that the publishers have offered one hundred dollars in prizes for the best critique or review of "The Son of Siro," the popular novel published some months ago by Rev. J. E. Copus, S.J. In the success this splendid tale has won. Father Copus does not mean to forget his earlier friends. Another juvenile story, "The Making of Mortlake," is to be published by him within the next few weeks.

SOCIOLOGY

The Slovenians of Carniola and adjoining parts of Carinthia, Styria and the Litorale, who number about one and a quarter million peasants and tradesmen, mostly very poor, have been very active socially and politically during the last fifteen years. They are under the leadership of the Bishops of Veglia and Laibach together with the parliamentarian, Ivan Sustersitsch, an able lawyer, and Rev. Janez Keek, professor of philosophy at Laibach. From the first these leaders directed their attention to the temporal needs of the people. About six hundred Raiffeisen banks and similar societies were started and united into one "Cooperative Federation" which in the year 1908 transacted business amounting to four million dollars, a very large sum for a comparatively poor people. The activity of this federation put an end to usury and the forced sale of property. Another association, the "Economic Union," serves as a clearing house of commercial enterprises. In 1908 its business amounted to three million dollars.

To promote popular education some four hundred "Educational Societies" have been formed. Under the auspices of these societies courses in English, Italian, German and French are arranged. Weekly lectures are given from October to Easter. In the city of Laibach which has only 40,000 inhabitants, these societies count nearly 4,000 members. The "Christian Trade Unions" have become a power; most of the laborers in the weaving factories are organized as well as all those of the straw and paper industries which are of paramount importance for the country. But the most flourishing is the Christian tobacco workers' union.

The success of the Slovenians in the line of organization has attracted so much attention that students of sociology from other countries are studying Slovenian methods.

In a recent lecture before the Manchester branch of the Catholic Truth Society, Father Buckland, S.J., Superior of the House of Retreats, at Compstall, England, gave an account of the first year's work. Results have surpassed even the most sanguine expectations, both as regards numbers and the spiritual fruit derived from the retreats. There have been 17 retreats, for which over 320 men applied, and at which 283 actually assisted. The numbers might have been larger but present accommodations are limited. The men were recruited from all the large towns of Lancashire and also from places still further

afield. A railway journey of a hundred or even two hundred miles has been considered no sufficient obstacle in the case of many. Applications even came from Scotland and Ireland. The men have belonged to almost every conceivable variety of occupation and have represented all ages, from the lad of sixteen to the veteran of seventy-six, though these differences were forgotten at Compstall where the bond of common faith bound all together.

One fact in regard to those who have made the retreat at Compstall (and this applies equally well to the men in Belgium, Holland and Italy) is that they always express their intention of returning in succeeding years. This shows what an impression has been made for good. A number of grateful letters from workingmen who have made the retreat have been received by Father Buckland, who has found great encouragement in them. We here give some of Father Buckland's own words as what he says is equally applicable to conditions with us: "The experience of the past year has taught me what was probably known to many before—that we have in this country and especially in the North, a large body of intelligent and active workingmen, who if they are only formed and guided, are capable of doing a vast amount towards realizing the ideal of our Holy Father, 'restoring all things in Christ.' This then is the fundamental idea of the whole scheme—the formation in every parish of a body of men thoroughly well instructed in the practice as in the theory of the Faith, full of zeal and fervor, ready at all times to act as a sort of bodyguard to the clergy; men on whom they can count in time of trial, willing to cooperate with them in all good works making for the advancement of the cause of Christ. During the months of November and December last I visited all the principal Houses of Retreat in Belgium and Holland, and made a very careful study of each one, of its methods of recruiting, of conducting the retreats, and of insuring perseverance. I also took particular notice of the classes of men who frequented these retreats—their occupations, habits, characters, education, etc. Nowhere do they get such an intelligent, well-read, and capable body of men as we can, and please God, will get in England. The results, too, that we are able already to show are better than anything I met abroad. This is particularly true in regard to the frequentation of the Sacraments. In Holland and Belgium the fathers are well satisfied if they can secure monthly Communions, whereas we have already had the happiness of making a number of our men daily communi-

cants; many of them approach the Holy Table every week, and I think I can safely say that all the rest do so at least once a month. It is clear then that we have no lack of the very best material to work upon. Our duty is to do all we can to fashion and mould this material until we have formed a strong body of fervent, devoted, and loyal Catholics. The impetus given to the work of retreats all over Europe is due to the action of the spirit of God, who is ever guiding His Church, and providing new remedies for new ills."

This, then, is an account of the work done in England from its inception, May 21, 1903, until May 21, 1909. It is especially interesting to us as being a review of the work and its possibilities among an English-speaking people. Readers of AMERICA know the great fruit reaped in Belgium, Holland and Italy by the same means. Everywhere one meets with enthusiasm for the work, the approbation of the hierarchy and cooperation from the men. As Father Buckland remarked, it is a new remedy for new ills sent by God to defend His Church. The work has prospered on European soil, it will prosper in America if taken up with equal ardor.

The Superintendent of the New York State Prison has made a census of its 990 alien inmates which shows that, under the law, 319 of them are liable to deportation, having been convicted of felony within three years of their arrival here. He will recommend to Governor Hughes that the sentences of all such aliens, which vary from a few months to life imprisonment, be commuted in order that they may all be deported by the Federal authorities who have jurisdiction in the matter.

Of the 319 aliens subject to deportation 187 are Italians. Russia comes next with 44; Germany has 20; Austria, 19; England, 16; Canada, 8; Hungary, 7; France, 6; Switzerland, 2; Roumania, 2; Holland, 2; Ireland, 1; Sweden, 1, and Greece, 1.

A new law providing that applicants for marriage licenses must undergo medical examination as a preliminary to receiving the license went into effect in the State of Washington June 10. The only exception allowed in the law is made in the cases of women over forty-five years of age.

Officials are generally of the opinion that the new law will make the border towns of British Columbia a new Gretna Green for Americans with physical defects.

Massachusetts is taking steps towards the establishment of a pension system which will make direct State aid unnecessary. The savings-bank insurance policy, recently inaugurated, has made a good

beginning, and a new measure it proposes will no doubt receive widespread recognition. This is an interesting old-age pension bill affecting the Boston and Maine Railroad, which the Massachusetts Legislature has passed at the request of both the company and its employees. The bill provides for pensions to be supplied by equal contributions from employer and employees, the former to make up any deficiency if the joint payment falls short of \$200, the minimum sum. An additional contribution to meet the needs of those already advanced in years is promised by the company, and a system of annuities to be voluntarily purchased by employees is arranged for, to eke out the pension.

The management of the pension system will rest with a board of trustees made up of representatives of the railroad and of its employees, and it is to be put into effect only after its adoption by a two-thirds vote of the employees. The State enters into the scheme by the aid it lends in supervising the execution of the plan and by exempting from all taxation the funds which are to be guarded by both the insurance commissioner and the State actuary. Once accepted and established the scheme creates legal rights binding all of the 27,000 employees of the railway as well as the railway corporation.

Economists who have given some attention to the pension system above outlined see a great advantage in that it secures obligatory contributions both from the railroad and the employees by laudable democratic methods. No doubt success in the plan will open a way to some similar scheme to include accident insurance and sick benefits. A praiseworthy feature of the experiment will be found in the fact that, while the employee acquires a legal right to the pension, he loses this right if he ceases to remain in the employ of the company. Of course, in this case there is paid to him an amount at least equal to the sum of his own contributions. The pension thus depending on his continued service with the company makes for length of service and should have a reasonably deterrent effect upon agitators who seek to adjust disputes by strikes rather than by arbitration.

A bit of social legislation enacted in the last session of the New York Legislature and approved by the Governor, is worthy of the attention of law-making bodies in other States. It is a bill licensing and regulating dancing academies. The common experience that halls of such academies rented for dances on nights when the schools do not require their use are apt to take on an undesirable character, makes one provision of the bill especially praiseworthy. This enacts that premises which are licensed for dances

must maintain the regulations at all times and not only when they are used as dancing academies. The principal features of the bill are the inspection as to safety of construction and the prohibition of the sale of liquor in the dancing academy or in any room connected with it on the same floor.

A praiseworthy feature of the good work done by the members of the Society of St. Vincent de Paul in New York is the effort made to secure a summer outing for the children of the tenements and their tired mothers and for working girls. Last summer 2,467 poor children of the tenements enjoyed a delightful two weeks' outing, and during the year 453 overworked mothers and self-supporting girls found needed rest and recuperation on the Society's Fresh-Air Farm at Spring Valley in the Ramapo Hills. This year the society hopes to increase the work. The Sisters of Mercy, in charge of the settlement, will open the farm to the society's beneficiaries on June 16, and the Vincentians have sent out a plea for help to make their efforts for the pale-faced children and tired mothers and friendless girls a record-breaking success.

Apropos of the correspondence from Louvain printed in AMERICA of June 5, it will be interesting to know that the Bavarian Railroad Administration has expended not less than five million dollars to provide its employees with small plots of land and houses. Nearly 14,000 workmen received these small farms and 12,000 houses were granted. There are thirty-seven cooperative building associations among the railroad men.

Governor Hughes, of New York, has taken another important step in the State-wide campaign against tuberculosis by signing a bill lately passed in the Legislature to amend the general County Law by inserting several new sections. These confer authority upon the Board of Supervisors of any county, by a majority vote, to establish a county hospital for the care and treatment of persons suffering from tuberculosis. The unique feature of the bill is its provision for admission without delay of any person found to be suffering from this disease irrespective of his ability to pay for his care and treatment. If it is later found that a patient is able to pay, he is required to meet the regular per capita cost of maintenance. The act provides also for the admission of pay patients outside of the county. An important feature of the bill is that which permits the erection of such hospitals on grounds not connected with the county almshouse.

ECONOMICS

The popularity of American manufactures abroad is illustrated by the detailed export tables of the Bureau of Statistics, of the Department of Commerce and Labor, just published as a part of its volume, "Commerce and Navigation of the United States." These tables show the principal articles exported and in detail the various countries to which they are sent.

In the case of agricultural machinery, for example, principally mowers and reapers, it is interesting to note that no less than seventy-five countries and colonies are named as the destination of this class of our manufactures exported. Russia is the largest purchaser, the value of such machinery exported to that country in 1908 being over three million dollars. American billiard balls, which one would scarcely expect to see as an export, went to sixteen countries. American stove polish contributed in 1908 to the happiness of housewives in thirteen countries and colonies. American candles light homes in more than forty countries of the world. Nearly five million dollars' worth of American automobiles went to fifty countries and colonies. Street railway cars, to the value of two and one-quarter million dollars, were exported to more than fifty countries. American bicycles are in demand in sixty countries, American baking powder in forty countries, American washing powder is in use in fifty countries, while American watches and clocks worth three million dollars were sent out to seventy-five countries. American cotton cloths are in demand in seventy lands, and five million dollars' worth of American binder twine went to a like number of countries.

An interesting list, and one which shows a notable distribution of American products, whilst necessarily mentioning in this detail but a small portion of the American manufactures exported.

The "Annual Return of the Foreign Trade of the Empire of Japan for 1908," just issued by the government of that country, presents interesting statistics of the trade relations subsisting between the United States and the Mikado's people. According to the report the imports from the United States in that year were valued at thirty-nine million dollars, being 17.8 of the total imports into that country. A comparison of the figures with those of former years shows that the value of merchandise sent into Japan from the United States exceeded that of any earlier year except 1907 and 1905. In this latter year, the closing year of the Russo-Japanese War, imports into the Empire were abnormally heavy.

The active rivalry of the various commercial nations for participation in the trade of Japan is recognized from the details of the return. Wheat and flour, petroleum and its products, raw cotton and printing paper are among the strong staples exported from this country; in iron and steel manufactures the products of the United States hold a high place, too, but Great Britain, Germany and Belgium are in this line of commodities active competitors and in many cases they supply greater quantities than does this country.

Exports to the United States from Japan exceed in most cases the imports from this country, the exports to the United States in 1908 being valued at sixty-one million dollars against thirty-nine millions of imports.

Figures drawn from Canadian official publications recently received by the Bureau of Statistics of the Department of Commerce and Labor show that merchandise from the United States forms a steadily increasing share of the imports of Canada. For the fiscal year ending March 31, 1909, merchandise from the United States formed 60.4 per cent. of the total imports into Canada, the share of her imports from Great Britain during the same time marks the continuance of the steady decline that has been noted for years, it being last year but 23.69 per cent. of the total.

Manufactures form naturally a large share of the merchandise drawn from the United States by the people of Canada, since the natural products of the two countries are to a large extent similar and the manufacturing industry in the United States now exceeds in total output any country in the world. In 1907, the latest year for which statistics in this detail are available, manufactured goods made up 59.5 per cent. of the total imports into the Dominion from this country. The value of these manufactures imported from the States was eighty-nine millions, as against fifty-four millions imported from Great Britain. The principal articles of import, as learned from the Canadian report, in the order named were: Manufactures, mineral produce, agricultural produce, animals and their produce, forest produce and fishery produce.

A gradual, though not uniform, improvement in the industrial and traffic situation of the United States is indicated by the leading commercial movements for April, as reported to the Bureau of Statistics of the Department of Commerce and Labor. The coal, textile, and shoe trades show a considerable upward trend from the depressed condition prevailing during the early part of 1908. Movements of live stock, provisions, and grain, on the other hand, suffered a considerable check. Building

operations maintained the high record characteristic of the earlier months. The traffic situation, as measured by the number of cars handled by various traffic associations, also shows a turn for the better, though the April figures for the current year are almost 10 per cent. below those reported two years ago.

Under the caption "A Trust Haltered," in an editorial of its issue of June 9, the *New York Evening Post* sketches the recent history of the experience of the Sugar Trust in the United States courts. After describing in some detail the incidents of the closing of the Pennsylvania Sugar Refinery by the trust, commenting on the compromise by which the trust evaded the consequences of a public exposure of its methods, the *Evening Post* writer has this to say:

"We have dwelt upon the case because it is typical of the kind of business immorality which made the public accept Lawson's combinations of fact and fiction as unvarnished truths, gave rise to the recent bitter outburst against large corporations, and created for Mr. Roosevelt the opportunity, of which he so readily and skilfully availed himself, of becoming the champion of the people against corporation corruption. We confess to being extremely tired of hearing corporation managers blame politicians for the hard times they have been having. The responsibility is theirs, and theirs alone. So long as the history of the Standard Oil exists, so long as this story of the Sugar Trust remains a written record, the public will believe that the crusaders of the last few years had the right on their side, however crude and mistaken their methods. But we feel almost like apologizing to the Standard Oil for connecting it with the Sugar Trust in any way. Can any other concern have sunk to quite such depths of baseness? It cheated, like the lowest greengrocer, with fraudulent scales; it knocked out a competitor by a low trick. It merits and will receive the contempt of the country."

A woman in Kansas who held a commission as notary public married, and wanting to know if she could still act as notary under the appointment made out in her maiden name asked the Attorney General of the State for a formal opinion on the question. The Attorney General held that she could, but remarked that since she was now married she should drop the notary public business and attend to her household duties. His interpretation of the law was as follows: "The taking of the name of the husband by the wife seems to be a matter wholly of custom and not law, a general custom that has prevailed for centuries."

ART

Whether by coincidence, or of set purpose, on March 29th, anniversary of the birth and death of Raphael, Pius X opened the new picture gallery in the Vatican Palace. The old gallery, or Pinacoteca, as it was always called, was neither one of the largest, nor one of the most important in Rome. It was far beneath the Vatican sculptures in importance; yet it contained the "Madonna di Foligno," "The Transfiguration," and "The Last Communion of St. Jerome." For one thing the galleries were poorly lighted, the pictures ill-arranged and in many of them overcrowded in the few rooms they occupied.

Pius X, who in his unobtrusive way, without flare of trumpets, is mindful of many things besides modernism and French difficulties, has paid attention to the art-treasures which are his appanage. It was a surprise to many to find that by his wishes certain rare illuminated volumes in the library were being facsimiled for the first time; that by his wish an account of the ivories of the museum was printed and circulated; that by his orders plates were made of the frescoes in the Sale delle Nozze Aldobrandine; in fact, that he was quietly putting within reach of art students and scholars many things hitherto unattainable.

The new gallery was a radical, important and much needed repristination. Historically, the Pinacoteca began with a collection formed by Pius VI; it was looted by the French troops under Napoleon and one hundred pictures belonging to Rome and the Holy See were added to the hundred and fifteen taken from various cities of the Pontifical states. All these went to the Louvre. The Congress of Vienna demanded their restitution; it was made—in part. Rome recovered seventy-seven pictures only, but they were of great value. Placed at first in the Borgia apartments they were moved in 1822 to the third story of the Loggie (appartamento Gregorio XIII); under Gregory XVI to the Galleria degli Arazzi; then to the Galleria Pia, where the modern paintings now are; and in 1857 back to the quarters of Gregory XIII where they remained until the present in imminent danger of fire and leakage from the roof.

It was resolved to remove them for safety to the ground floor and put in order for their reception the vast space used for the storing of the old Pontifical state-coaches and traveling-carriages, quaint and picturesque relics of by-gone days. A section of the Floreria was included; and while Comm. Sneider, the

architect, was engaged upon the restoration Prof. Seitz, Director of the Pinacoteca, was entrusted with the gathering of the pictures. It seems strange that the handsome, courtly, middle-aged artist we knew as Young Seitz—to distinguish him from this queer old painter's father with his Oriental dress and theories on the Christian art he practised so faithfully—should have done his work and not seen its completion. To enlarge the collection, he asked for the primitives of the library, the best pictures from the Lateran Palace, and a number of canvases unknown to the public because scattered throughout inner halls of the Vatican. Having obtained them, poor Seitz, beloved and esteemed, was called to the "metam unam." His assistant, the young historian of art, Prof. d'Achiaroli, was left alone with the responsibility. Questions will arise in one's mind as to why this and that arrangement, and why this and that classification; but the workers have all vouched that they did their best, according to circumstances, having had to face innumerable grave problems of co-ordination, harmony, space, lighting, etc. On the whole, there can be no question that the general result is splendid and satisfying.

The new gallery lies (those familiar with the buildings will quickly recognize the spot) on your right-hand as, skirting the palace, you ascend the steep hill towards the Sculpture Gallery, with the wall of the Vatican gardens on your left. The halls lie in a straight line one beyond the other along the street, but the windows looking to it have been closed and opposite them, the arches perforated so that the gallery is lighted from the inner side, east, namely, from Bramante's Cortile Belvedere. The entrance is directly from the street, the vestibule occupying about the middle of the gallery, three rooms to your left, north; four to your right. Beyond these latter (south) is a long store-room containing some hundred and twenty pictures of minor importance; and again, beyond that, the Chapel of Pius V. But at present the gallery ends at Room IV, with its culminating Raphaels.

The decorations are simple and artistic. The vaulted ceilings have delicate stucco ornaments in Renaissance style, designed by Comm. Sneider, the pontifical arms in the centre; the doors, marble frames with the name of Pius X in the lintel. Walls are covered with a subdued shade of olive watered silk, meeting the walnut wainscoting, and the new floors are parquet. In the entrance stands a good bust of His Holiness by the German sculptor, Seeboeck; other pieces of decorative sculpture occupy the centre of the rooms.

As to the pictures proper, the first hall is dedicated to the Primitives: *Sala dei Trecentisti*; archaic art just issuing from the Byzantine, almost entirely an addition to the old gallery—Dante's contemporaries whom he admired so much, though we turn up our noses at their stiff comeliness. Bologna, Hardy Siena, and Florence are represented. Giotto, Margaritone d'Arezzo, the Lorenzetti, Taddeo di Bartolo, Bernardo Daddi. Quaint age in which the Madonna and saints and holy angels had many votaries: and the world was full of monks.

Room II, *Sala di Melozzo* (divers schools) in which Siena still paints her little narrow panels, all on gold ground and so religious, while round about the *Quattro Cento*, beginning in archaism is blustering with its accession of bloom and sound-limbed youth. Sano di Pietro and Giovanni di Paolo are doing ascetic solitaires; but here comes Gozzoli, dear Chaucer-like Benozzo Gozzoli, with his spring grass always full of flowers, slim boy-pages handsomely mounted, with perhaps a hawk beating wings on their wrist, and harness studded with gold. But this is not the Riccardi Palace, so Bonozzo paints sedately, though whimsically and poetically. "Our Blessed Ladye, Sent Marye, who when about to depart to the sovereign realm of heaven, did thereupon bestow her holy cincture upon the Blessed Apostle, Seint Thomas" (from the Lateran Museum). There is a "Coronation of the Virgin" by Fra. Filippo Lippi, with Olivetan monks on either side of her; a predella by Francisco Cossa, with episodes from the life of St. Hyacinth; a "Holy Family," by Garofalo and Leonardo's "St. Jerome"; yes, Leonardo, for it has grown to be his time in spite of those Sienese wood-paintings and the Fra. Angelico's at the other end of the roof. Of special historical interest is the portrait of the boy Francesco Sforza, by Bernardino de'Conti, dated 1496. The fresco which gives the room its name: "Sixtus IV founding the Vatican Library" (by Melozzo da Forlì) with the likenesses of his nephews and of Platina, the humanist, who kneels before him, this great fresco dominates the room as it did in the old Pinacoteca—with its magic of life and genius.

Room III, *Sala della Scuola Umbra e Marchigiana* covers the same period in another part of Italy. Beginning with Allegretto Nuzi, Gentile da Fabriano, Nicolo Alunno and Francesco Gentile we come to Pinturicchio, whose delicate and charming work is always so attractive. His Coronation of the Virgin is delightfully quattrocento. The lovely unknown "Madonna and Child" are also attributed to him. The "Assumption"

of Cola dell'Amatrice is less important than the picture by Antoniazio Romanus of the "Blessed Virgin Enthroned," to the gallery, with the Auditors of the Congregation della Rota kneeling around her. A graceful "Nativity," by the Umbrian Spagna and the "Resurrection" of Perugino on which Raphael worked, complete this room.

The fourth room, *Sala di Raffaello*, or *Tribuna*, contains only six large canvases. The St. Jerome by Raphael's father, Giovanni Santi, the "Madonna with Saints," by Perugino, his master (painted for the Palazzo dei Priori, Perugia), and the rather mediocre "Coronation of the Virgin" (done after Raphael's design) by his pupil, Giulio Romano, and by Francesco Penni. The Raphael's proper are three in number, and masterpieces. First the early "Tomb and Crowning of Mary in Heaven," one of the most charming of his canvases, for the stamp of the quattrocento is upon it still and no breath of modernity has disturbed the quaint, lovely faces or stirred the stately flowers in Our Lady's tomb. Next comes the "Madonna di Foligno," beautiful enough in all truth, but the day of archaism is spent and over. Raphael has attained maturity and this, in 1512, is contemporary art. On the end wall is the "Transfiguration," which many hold to be the master's greatest production, as it was his last.

One must retrace one's steps from the fourth room back to the vestibule and then start fresh in the opposite direction with Room V, the Venetians' *Sala della Scuola Veneta*. Carlo Crivelli, a "Madonna and Child," a "Pietà," dreadful in Woe; Vittore Crivelli the son, a polyptych; Mantegna, the admirable "Pietà," known as "Dead Christ and Mary Magdelene." Antonio da Murano, a large altar piece in compartments (1469), with the most delightful figures of saints in pure fifteenth century costume; the "St. George" of Paris Bordone; "Holy Family," by Bonifazio; the "Empress St. Helena," by Veronese in his sumptuous, plastic coloring; Titian, the profile portrait of the disputed "Doge," called alternately Mocenigo, Gritti, and Marcello, and the great canvas (1523) for Sta. Maria de Fratri, with its realistic, splendidly princely saints. Room VI, *Sala dei Seicentisti*, contains seventeenth century Italian painters of all schools. Indeed, local limitations are growing less marked, even in art; though it is great wonder that, in the early days, painters in all parts of Italy, unknown to one another, separated, their works kept at home, should yet all have seemed to follow tradition, and that Eastern, until Giotto came. Seicento painting is uni-

versal, modern, highly developed: its fault want of spontaneity, and affectedness. Domenichino triumphs easily with his "Last Communion of St. Jerome," than which it would be difficult to paint a better picture. Guido Reni's fine "Crucifixion of St. Peter" vies with the "St. Romuald" of Andrea Sacchi, two noble canvases, though there is perhaps a greater pathos in the rugged, hoary head of the Apostle, degraded, and with living eyes turned heavenward. Three subjects which used not to be in the old Pinacoteca are a graceful and devotional "Repose in the Desert" by Martha, and a "Holy Family" by Barocci; and a "Denial of St. Peter," attributed to Caravaggio in which vivid realism predominates. The "Entombment," which was in the old gallery, is unquestionably Caravaggio's own. Here, too, is Guercino's "Unbelief of St. Thomas," powerful in drawing and chiaroscuro.

Room VII, *Sala degli Artisti Stranieri*, the last in this wing (north), is devoted to foreign artists.

GABRIEL FRANCES POWERS.

PERSONAL

The Hon. Maurice F. Egan, American Minister to Denmark, has been designated to represent the United States at the International Conference of Arts and Literature which will be held at Copenhagen from June 21 to 25.

Very Rev. Thomas J. Shahan, rector of the Catholic University, sailed for Liverpool on the Cedric last Saturday. After a brief visit to his uncle, Canon Lynch, of Manchester, he will go to Rome to confer with the authorities there on the condition and prospects of the Catholic University.

At the general chapter of the Franciscans, held on May 28, at Assisi, Father Sixtus Lagorio, president of St. Anthony Seraphic College and Novitiate at Catskill, N. Y., was elected to the office of Definitor General, which he will hold for a term of six years. Father Sixtus is forty-four years old, and was ordained in Buffalo in 1892, since which time he has been connected successively with St. Peter's Church, Pittsburg, and St. Bonaventure's Monastery, Allegany, N. Y., where for four years he filled the chair of Professor of Philosophy.

The heroic bronze memorial bust to the philosopher, Orestes A. Brownson, will be unveiled on a site in one of the New York parks, to be yet selected, on October 12. It has been ready for several years.

Discursing of authors and books in a recent issue of *The Sun*, a writer stated

that John Ayscough, the author of "Dromina" and "Marotz," is a bachelor and likely to remain so. Both works were recently reviewed in AMERICA. The accuracy of *The Sun's* statement is vouched for by the fact that "John Ayscough" is the Right Rev. Mgr. Francis Bickerstaffe-Drew, who was born in 1858, received into the Church in 1879 and ordained priest in 1884. He served for many years as army chaplain to the English troops at Plymouth and at Malta.

EDUCATION

The annual session of the Catholic Summer School will open at Cliff Haven, on Lake Champlain, New York, on June 27, and will continue until September 10.

An appropriate feature of the coming tercentenary celebration of the discovery of Lake Champlain, July 4 to July 10, will be the important share which the official program of the celebration concedes to the Catholic Summer School at Cliff Haven. A special effort is being made by the Champlain Assembly to interest the Catholics of the United States and of Canada in the great festivity. And rightfully so, since many of the holy and historic memories with which the Champlain valley is redolent cluster about the Bay of Cliff Haven. An elaborate program has been arranged, worthy of the significance of the occasion for the Catholics of the land; the President and Vice-President, Cardinal Gibbons and other dignitaries of the Church here and in Canada have engaged to be present at the Assembly during its impressive contribution to the nation's tribute to a leading pioneer explorer in the western hemisphere. The exercises, which will last a week, will be opened on July 4. A pontifical high Mass will be celebrated that morning on the shore of the lake by Bishop Thomas F. Hickey, of Rochester. Cardinal Gibbons will preach the sermon, and Bishop Hickey will be assisted by Bishop Burke, of Albany; Bishop Ludden, of Syracuse; Bishop Colton, of Buffalo, and Mgr. Denis J. McMahon, of this city, who is president of the Summer School. President Taft will be the guest of honor at a reception to be given by the faculty of the Summer School on the morning of July 7. Thursday, July 8, the play of "Hiawatha" will be given by 175 Algonquin Indians from Quebec. The stage for this play will be a floating island. There will be a pageant of historical floats along shore. A reception is being arranged in honor of Vice-President Sherman which will be attended by several hundred prominent Catholic laymen of the State. On Thursday and Friday the Rev. M. C. Gleeson, chaplain in the U. S. Navy, will lecture on the round-the-world trip of the American fleet in which he participated.

In its issue of June 3 the *Manufacturers' Record*, a southern industrial weekly published in Baltimore, makes the following vigorous plea for denominational or religious schools. "Denominational schools are essential to the best development of the educational interests of the country, and, from the primary department to the university, they should be supported with liberal contributions by the members of the several religious bodies of the country. Once established by the voluntary action of members of the respective denominations, they ought to be sustained in recognition of something more than nominal adherence to denominational tenets and as evidence of conviction that religion is an essential part of education. The province of the State as to education would then be properly bounded, and the effects of its dominant imperfection, the absence of religion from its scheme, would be kept at a minimum.

"Denominational schools properly accredited by responsible agencies within the denominations have a right to demand that the members of the denominations give them adequate support in the shape of students or by funds. That demand should be limited to no section of the country, and to no individual member, but all members should be imbued with a deep sense of obligation to give to their schools as liberally and as unostentatiously as possible. Such giving is one of the best evidences of an active faith, and is just as essential to the development of religious work as any other form of giving."

On July 31 the University of Leipzig will celebrate the five hundredth anniversary of its foundation. Very Reverend Doctor Henry Hyvernath, Professor of Oriental Languages at the Catholic University has been appointed by His Eminence Cardinal Gibbons to represent the University at the Leipzig festivities. Doctor Hyvernath is a distinguished Egyptologist, and his exhaustive article on Egypt in the fifth volume of "The Catholic Encyclopedia" is attracting universal attention. Doctor Hyvernath is in point of time the oldest professor at the Catholic University, and has in all parts of the United States a good number of scholarly disciples among our Catholic clergy.

A number of papers have printed a statement that there was an intention of changing the name of the popularly-styled American College in Rome. It does not seem to be known that the legal title of the institution, as enacted by a bill passed, March 18, 1886, in the General Assembly of Maryland, is "The American College of the Roman Catholic Church of the United States."

ECCLESIASTICAL NEWS

—The Apostolic Mission Union completed its three days' conference at the Catholic University on June 11, which resulted in steps being taken to secure practical working unity between all the forces now in process of development which aim at the conservation, extension and upbuilding of the Catholic Church in America. It was a realization of the solidarity of the missions bands which brought forth cheers when members of bands in northern States pledged themselves on the floor of the congress to put in all their spare time with the bands at work in the poor and needy South. The Rev. A. P. Doyle, rector of the Apostolic Mission House, was elected to cooperate with Rev. Dr. Francis C. Kelly, president of the Church Extension Society, in promotion of a congress of Catholic missions in Boston next year. A report on work done with the chapel car by Rev. John Handly, C.S.P., of Winchester, Tenn., was followed by appointment of a committee to secure other chapel cars. A paper on mission work among the Indians by Rev. William Ketcham, superintendent of the Bureau, resulted in a vote to place a missionary at once in the field with a tent and traveling outfit. Church Extension, through Dr. Kelly, pledged the outfit. The Apostolic Mission House pledged the missionary, and Rev. J. F. Busch, of St. Paul, subscribed \$100 for the first year's salary. A masterly paper by Rev. O. A. Shyne, S.J., of Marquette University, Milwaukee, on methods of giving missions to children was followed by a resolution to incorporate his teaching in the education of all missionaries under the influence of the conference.

Warmest sympathy was extended to the Italian immigrant in appreciation of a paper by Monsignor A. Pozzi, of Trenton, N. J., who enlightened his hearers with accounts of twelve years' successful work in his diocese. Similarly the conference greeted with cordial enthusiasm a manly appeal for the negro by Rev. J. Plantvigne, of Baltimore, a gifted member of that race. Native Southerners seconded his words with fervent eloquence; and the Provincial of the Order of the Holy Spirit, Very Rev. J. T. Murphy, supported his plea with the testimony of an order which has lost five hundred priests in martyrdom on negro missions throughout the world. Rev. Martin Callahan, of Montreal, who has almost five thousand conversions to his credit, reported marvelous results among the Chinese, who are in Montreal rapidly assimilating the spirit of Catholicity. The claims of little children were further presented by Very Rev. C. A. Williams, of the Confraternity of the Holy Child, and by Very Rev. Joseph Himmel, S.J., of George-

town University, and Father Boarman, S.J., of Chicago. Rev. L. J. Evers, of St. Andrew's, New York City, related his work among the night workers of newspaper row, outcasts of the Bowery and the prisoners of the Tombs.

Catholic affairs in the Philippines were analyzed in a sympathetic and authoritative fashion by President Taft, who addressed the conference on Wednesday evening.

Father Doyle introduced the President as "the great harmonizer," a quotation from Mrs. Stonewall Jackson. The President took for his text the words of the Holy Father, Pius X, in his conversation with Father Doyle about the work of the Missionary Union: "Non possumus edificare Ecclesiam super ruinas charitatis." The President recited the history of his mission to the Vatican and the subsequent adjustment of the friars' claims in the Philippines as an illustration of the growth of charity among separated Christians in the United States. "There were few, if any, extremists in this country," he said, "who took exception to our method of reaching a solution. I venture to say, my dear friends, that if this visit to Rome had occurred forty or fifty years before, it would have sunk any administration responsible for it." The President's tribute to Leo XIII was particularly hearty. He drew a picture of the venerable pontiff which must remain a notable appreciation of his marvelous mental and executive ability at the age of ninety-two.

Greetings were sent to the Holy Father by the conference and letters and telegrams of encouragement and approbation were sent to the conference by the Cardinal and most of the archbishops and bishops of America.

—Though on the face of the returns given in the report of the Society for the Propagation of the Faith for 1908 the Archdiocese of Boston shows a falling off of about \$13,000 as compared with the preceding year, this decrease is only apparent. Formerly the Archdiocese of Boston sent, through the Lyons Society, not only the dues accruing from various forms of membership (ordinary, special and perpetual), but all gifts for foreign missions, specified and unspecified. According to *The Field Afar*, nearly \$52,000 passed through the diocesan office for 1908, \$22,000 being made up of designated gifts and other donations.

—On Sunday the Pope received in audience Mgr. Falconio, Apostolic Delegate of Washington; Archbishop Farley, of New York; Archbishop O'Connell, of Boston; Archbishop Blenk, of New Orleans, and Archbishop Seton, Titular of Heliopolis, as well as the various American bishops who have been in Rome for the golden

jubilee of the American College. Mgr. Kennedy, Rector of the college, introduced the president of the Alumni Association, Dr. Wall, of New York, who delivered an address to which His Holiness responded. The Pope gave high praise to the seminary, saying that if out of 70,000,000 Americans one quarter are of the Catholic faith, it is due especially to the first missionaries of the Propaganda and to others, of whom more than 600 have been provided by the American College.

—The recent successful pilgrimage from England to the Shrine of St. James of Compostela has called attention to the pious custom that draws pilgrims every May to the Chapelle Saint Laurent, at Eu, about an hour's journey from Dieppe, France, in honor of the great Archbishop of Dublin, St. Lawrence O'Toole. The chapel is built over the spot where the saint breathed his last; his remains lie in the crypt of the old church of Notre Dame in the same town. During the time of pilgrimage the relics of St. Lawrence are exposed for nine days, and large numbers of the faithful visit the chapel to honor the illustrious bishop who died there in 1181. It is hoped now to interest Irish Catholics in this pilgrimage.

—Archbishop Bourne, of Westminster, celebrated the silver jubilee of his priesthood on June 11.

—From July 9 to July 25 there will be a pilgrimage to the great relics at Aix-la-Chapelle, which are exposed only every seventh year.

—The Archbishop of Toulouse, France, in a recent pastoral severely censures the growing abuse that has made the day of First Communion a fashionable social function rather than a solemn religious event. "First Communion day at the present time," he says, "is a half-religious, half-pagan festival by which we recognize a new phase in the life of a child—a festival to which parents and friends are invited for the purpose of rejoicing with the family, and in which, outside of a pious ceremony in the morning, there is no question of religion or of God."

Continuing, the Archbishop cites the gifts of modest rosaries formerly given, or the silver or brass crucifixes long afterward retained as souvenirs, and pertinently asks: "What do we see to-day? Between families and friends there is a vulgar display in the exchange of jewels, of objects of art destined to create a love of luxury and a taste for frivolity rather than piety and a love for God. There is a profane display of dress, moreover—costly gowns, costly jewelry, costly hats or bonnets, until the sacredness of the occasion is lost in tawdry show."

—The new chapel of St. Ignatius' College, Riverview, Sydney, Australia, admired as one of the architectural masterpieces of

the Island Continent, was solemnly opened by His Eminence, Cardinal Moran, on the 23d ult.

—Through the generosity of the Rev. Thomas P. McLaughlin, of New Rochelle, N. Y., who contributed to the building fund the purse of \$3,500 given on the occasion of his recent silver jubilee, a chapel is to be built for the use of the soldiers stationed at Fort Slocum. The cornerstone was laid last Sunday.

—Cardinal Logue, assisted by six bishops and seventy priests, dedicated, May 30, the historic Long Tower Church, Derry, Ireland, built on the spot where St. Columba offered his first Mass in 546 and where he erected his Black Abbey Church. Father Bernard Vaughan, S.J., preached on "Columba and the Secret of Sanctity." The new church, which is one of the largest and most elegant in Ireland, is Celtic in design and workmanship, and built by Irish moneys, one gentleman, Mr. Hannigan, of Derry, having contributed \$45,000. The stained-glass windows were made by a Dublin firm.

—In the monastery at Niagara Falls, Ont., on June 8, the triennial election of the Carmelite Order of America was held, the General Very Rev. Pius Mayer presiding. The following were chosen: Provincial, Father Dion S. Best, Englewood, N. J.; assistant provincial, Father Bernard Fink, Niagara Falls; consultors, Father Berthold Lauzun, Pittsburg; Father Basil Kahler, Pittsburg; Father Hilary, Chicago; Father Otto, Englewood. There are about sixty members in America and monasteries are established at Niagara Falls, Ont.; Pittsburg and New Baltimore, Pa.; Leavenworth and Seapo, Kansas; Englewood, N. J., and Chicago.

—In blessing a new cemetery at Milwaukee, on last Sunday, Archbishop Messmer expressed his disapproval of the crossless monument by saying: "It is an evil sign to find in a Catholic cemetery a grave with no Christian sign upon it. Such a one might as well be in a pagan cemetery."

—Preparations have begun for the details of the regular annual convention of the National Council of the Knights of Columbus which will be held in Mobile, Ala., August 3, 4 and 5.

—A cable despatch from Béziers, France, states that a Cingalese prince, Fernando Primier, died on a railroad train there, on June 10, while on his way to Lourdes, in the hope of gaining relief at the shrine from the suffering caused by an incurable malady.

—Apropos of the troubles of the color line on the Pacific and in the South, it is remarked as an incident of the Catholicity of the Church that most of the

martyrs recently beatified are representatives of the yellow race.

—Old St. Mary's Cathedral, San Francisco, which was destroyed by the earthquake of 1906, has been rebuilt and will be dedicated on Sunday, June 20.

—The cornerstone of the new St. Joseph's Church at Sterling, Conn., was laid on June 6 by Mgr. John Synnott, Administrator of the Diocese of Hartford. The polyglot character of the population is evident from the fact that there were sermons in English, French and Polish at the ceremonies.

—On the 1st inst., at the installation of the new Provost of the Metropolitan Chapter of Westminster, and of the Very Rev. Francis Wyndham to the canonry vacant by the death of the late Mgr. Cook, an ancient Catholic rite which, with the express sanction of the Holy See, had been used in England before the Reformation, was revived for the first time.

—His Grace, the Archbishop of Westminster, celebrated very quietly on the 11th inst. the silver jubilee of his priesthood.

—The new Bishop of Cleveland, the Right Rev. John P. Farrelly, was formally installed in his Cathedral last Sunday. Archbishop Moeller presided and there was a large and distinguished congregation, clerical and lay, present. A parade of Catholic societies and parish representatives and a dinner given by the diocesan clergy in honor of the bishop followed. On Monday evening a reception by the laity was given to the bishop and his guests at the Colonial Club.

—The cornerstone of what will be the most imposing monastery of the Passionist Congregation in the United States was laid by Bishop Rhode in Chicago, on June 6.

OBITUARY

Judge Myles P. O'Connor died recently in San José, California, and in his death State and Church alike mourn the loss of a loyal and devoted son. The Judge was born in Abbeyview, Queen's County, Ireland, on May 8, 1823, but his boyhood years were spent in Manchester, England. At the age of fifteen he migrated to the States with his parents, and after a brief stay in New York he went on to St. Louis. Entering upon his law studies in the strong law department of the St. Louis University, he graduated with distinction in 1846. The call of the West led him across the plains in 1849, and like many another pioneer he speedily accumulated a fortune in the noted mining district of Nevada County, California.

Judge O'Connor's admirable qualities of

heart and mind made him a marked character among his associates from the beginning. A man of splendid physique, of keen intelligence and ripe mental gifts, an eloquent speaker and of excellent repute as a lawyer he was honored by his fellow-citizens by repeated election to high political office in his adopted State.

In 1862 he married a Miss Butler, of a prominent Protestant family in Grass Valley, who shortly after her marriage became a fervent convert to the Church. Six years ago Judge O'Connor's health began to fail, loss of sight, too, came to burden him, but in these years of forced seclusion and almost constant pain his patient submission to God's will was an object lesson of Christian fortitude. Death found him ready, and he died as he had lived, an edifying and devoted son of the Church.

Mr. O'Connor's practical life shone out especially in his munificent charity. Favored by fortune in a marked degree, he held himself to be but a trustee to whom Providence had given lavishly for the welfare of his fellows. Hospitals, schools, and religious institutions alike were the recipients of his bounty and when he had disposed of most of his fortune in charity, he gave over his palatial home in San José to the Sisters of Notre Dame to be used as a Catholic orphanage, adding \$100,000 as an endowment for the support of fifty orphans. Nor was his charity restricted as to locality; the Catholic University in Washington, Trinity College, the Ecclesiastical Seminary in Menlo Park, the Jesuit Novitiate at Los Gatos, St. Joseph's Church in San José, and the Sisters of Notre Dame as well as the Sisters of Charity in California, all received bountiful evidence of his purpose to use God's gifts in the spread of God's service.

Honored for his civic virtues and esteemed for his devoted Catholic example, his memory will live long among the thousands who mourn his loss.

Mother Mary Joseph (Mary Dallmer) assistant general of the English-speaking Ursulines, since May, 1907, died in Rome, on May 25. She was born in Germany, March 19, 1852, and came here when five years old. She entered the Ursulines in Galveston, Texas, in 1870, and many cultured women claim Mother Joseph as their friend, teacher and guide. In 1891 she was made superior of the Ursuline Convent and remained in office for fifteen years. In September, 1900, she went to Rome for the unification of the congregations of the Ursuline order, and was selected to be Mother Provincial of the Southern United States provinces. Mother Joseph was called to Rome in May, 1907, and while there was selected to fill the office of assistant general, the office she held at the time of her death.

Advices from Rome chronicle the deaths there of two well-known priests, the first, on May 25, of Monsignor Wenzel, Canon of St. Peter's and keeper of the Vatican Archives, who was sixty-eight years of age. Though known in several spheres as a learned prelate and generous benefactor, Monsignor Wenzel was chiefly remarkable for the zeal displayed in his care for the vast range of priceless documents contained in the archives of the Apostolic Palace, where, it may be said, he almost lived for several years. Among the wreaths at his funeral were several from some of the principal Universities in Europe.

The other loss to the Church was that of Father Palmieri, who for over sixty years has been a member of the Society of Jesus, during which time he enjoyed the esteem of Pius IX, Leo XIII, and Pius X. A fuller notice will appear in a forthcoming number.

Timothy E. Tarsney, a well-known Catholic lawyer of Michigan, who served two terms in Congress and was for eight years Corporation Counsel of Detroit, died in that city June 8, aged sixty years. After his service in Congress his repute as a wit and orator was national.

The death is announced in Dublin, on May 31, of P. A. McHugh, editor and founder of the *Sligo Champion*, and for twenty years parliamentary representative of North Sligo. Mr. McHugh was a scholarly gentleman, and in press and Parliament an able and dignified exponent of Irish and Catholic interests. The frequent imprisonments he suffered for his aggressive advocacy of the rights of his people never soured his disposition and in the midst of political passions he incurred no personal enmities.

A despatch from Honolulu announces the death of Father Clement, who went to Hawaii from France with Father Damien in 1863, to devote himself to work among the lepers in the Molokai colony.

LETTERS TO THE EDITOR

To the Editor of AMERICA:

That France is "decadent" at this moment no one who really loves her and her great past can doubt. Her government is drifting towards anarchy; her pictorial art and literature have become so indecent that pictures in the Paris salons, the plays and the novels of to-day are as a rule flippantly vicious.

The Catholic Church alone maintains religion and morality, and the Catholic Church is slowly having all her power for social order and moral education choked by a government bent upon killing her in-

fluence over the coming generation. Every religious order that *teaches* has been banished. It is getting to be a very difficult thing to give religious instruction to those who ardently desire to have it, and the millions outside who have been perverted are taught to show active hostility to every devout Catholic. Last year a young man was killed and many persons injured at Orleans in a procession in honor of Joan of Arc. Priests have been stabbed and stoned in the streets of Paris. There are precincts where no priest can walk in the streets without having the insulting cry: "A bas la calotte!"

Few people here can realize the condition of things. I have been amused as well as irritated at the comments upon President Jordan's assertion that France is decadent because of the extremes which meet. I have heard a non-Catholic say that the present condition (which if continued will surely lead to anarchy) is the most hopeful and enlightened advance towards a glorious future without organized religion and therefore France is not "decadent." In your editorial last Saturday you quote a speech from M. Jusserand, the French Ambassador, in which he says that no nation which "leads the world in sciences" can be "decadent." No Catholic can look upon this as a logical conclusion, for we know well that the utmost perfection of human intelligence may be utterly godless. What you say in the same editorial is of course the only ground for hope that France may recover.

The devotion of Catholics and their loyalty to the Pope, the renewed zeal which has come to the lukewarm and the indifferent—all these most inspiring signs of vitality in the Church of France prove to us why an omnipotent God allows evil and cruelty to exist, but that the evil and cruelty are rampant and have the upperhand in France to-day is an indisputable proof to my mind of decadence and anyone familiar with the Republic of thirty years ago can measure the height of her fall. I do not think she can be lifted up unless we admit this fact which every devout Catholic in France knows to be the truth.

A CATHOLIC WHO LOVES FRANCE.

Boston, June 13, 1909.

To the Editor of AMERICA:

On the 24th of May, 1908, Rev. Mother Barat, the Foundress of the Congregation of the Sacred Heart, was declared by the Church Blessed. Within a year of the Beatification, her daughters, with the assistance of a few pupils, have given £500 (\$2,500) to provide a beautiful marble statue of the Sacred Heart for the Metropolitan Cathedral of Westminster. The small chapel in which the statue is to be placed adjoins that of the Blessed Sacrament, and is one of the quietest and most

secluded little nooks in the vast church. To decorate in a suitable manner this chapel, £550 (\$2,750) is needed, a large sum it may appear at first sight, but not when divided among the countless pupils of the Order, who in their generosity will surely delight to share in the scheme. A short note was published in the *Tablet* of May 8th, suggesting that this should be undertaken. A week later the writer received £5 (\$25) as a first donation from an English lady living in Florence.

Contributions, large or small, of all pupils throughout the world, will be earnestly looked for, and especially from those in the English-speaking countries. The colonies will hasten to share in this, we may be sure, the pupils in the various convents in Canada and Australia, and also may we not include those of the numberless houses in the United States? The writer, whose own school was in Providence, Rhode Island, U. S. A., beautiful "Elmhurst" where she spent fully five years, has every confidence that the old girls in that country will not be behind others in generosity. All donations can be sent direct either to The Hon. Muriel Fitzalan Howard, Glossop Hall, Glossop, Derbyshire, or to Miss Cecil Kerr, 76 Eccleston Square, London, S. W., who are both old pupils of Roehampton, or to the writer of these lines. A complete list of all the convents or private individuals who have contributed, with the sums given, will be presented to the Archbishop of Westminster.

PAULINE WILLIS.

3 Kensington Gate, London, W.

To the Editor of AMERICA:

I have had a desire for quite a while to let you know how I enjoy and appreciate AMERICA. A week seems long to wait its arrival; one of my countrymen, a laboring man, is credited with saying: "If Saturday would come in the middle of the week, it would be easier for the working man." A short editorial in the issue of June 5, on "Frauds and the Carlyles," brings to my mind an article in the June *Munsey*. The title is "Famous Affinities of History. VI—Mary Queen of Scots and Lord Bothwell." By Lyndon Orr.

Mr. Orr seems to have taken Froude for his model, if not as a "word painter," at least, to put it mildly, as an untruthful historian. It has been truthfully said that some modern historians are conspirators against the truth. Of course, you know that Mary Queen of Scots has been ably vindicated by courageous, truthful Protestant writers. There is a famous vindication of her in three volumes by Rev. John Whitaker, D.D., Rector of Ruan-Langhorne, Cornwall, published in London in 1788. Mr. Orr's knowledge must have been limited to the writings of the Queen's enemies, else he could not have the audaci-

ty to write the article credited to him in *Munsey's*.

In the third volume of Whitaker, page 2, he says: "The human heart indeed appears to have particularly rankled, at this season, into sins of malignity. Papists and Protestants shared equally in the baleful spirit. But *Forgery*. I blush for the honor of Protestantism while I write it, seems to have been peculiar to the Reformed. I shall recite some strong facts of this nature. They are dreadful proofs of the profligacy of the times. But I shall confine myself to the period and the actors in them, with which we are already conversant. And I look in vain for one of these accursed outrages of imposition, among the disciples of Popery."

I am tempted to give another extract from the same volume (third) page 49. "But *Forgery* appears to have been the peculiar disease of Protestantism, originally coming forth as a kind of leprosy, upon the brow of Presbyterianism in Scotland; it was conveyed by the intercourses of vice to the profligate head of the Church of England. In both, it concurred with the rebellious turbulence and the sacrilegious violence of the Reformed, to stop the nations of Europe, that were springing forward from the idolatries of Popery into the pure worship of Protestantism; to make them run back, with a too hasty horror, at the frightful face of Reformation before them; and to prefer even Popery with all its idolatries, to Protestantism with those enormities accompanying it. And the crimes of such wretches as Lethington, Morton, Murray, and Elizabeth, served unhappily to check the progress of that greatest of all illuminations to man, next to the first propagation of the Gospel."

You can enlighten, AMERICA, the readers of *Munsey's* in regard to the true history of Mary Queen of Scots, and Mr. Lyndon Orr will have reason to thank you for your generosity in giving him a lesson on how history ought to be written, if you will kindly do so.

P. H. SPELLISSY.

Philadelphia, June 10.

Writing from Mersina, Asia Minor, a correspondent of AMERICA gives thirty-two reasons why American Catholics should take more interest in missionary work there. He regrets that in the mind of the Oriental, American and Protestant have come to be synonymous, owing to the resources at the disposal of the various American Protestant mission societies; and he asks why should not American Catholic mission societies be founded? "A Protestant missionary here does not cost less than 12,000 francs a year, and that for himself and his wife and family without the work profiting in the least. Well, this amount would suffice to keep at least

twelve Catholic missionaries with their chapel and schools."

His appeal is not made to Catholics only: but to America as a nation. "Owing to the influence of French Catholic missionaries in the Orient, France has an unparalleled prestige there. To-day with her own hands she is endeavoring to destroy her own influence. Italy and Germany are eager to transplant her as protector of Catholics and Protestants in the East. Protestant England cannot logically do so. Why should not America step in and reap whatever commercial advantage such a position entails?"

The letter of our correspondent is curiously illustrated by a speech delivered on June 1, at the Sorbonne, Paris, before a meeting of the "Alliance Française," by M. Paul Deschanel, former Vice-President of the French Chamber, and President of the Committee for Foreign and Colonial Affairs.

"Our protectorate in the East shelters a forest of schools spreading our speech and our influence. Some races there prefer religious schools; others—the Jews, for instance—favor lay teaching. There is room for all. . . . Amid the barren waste of Islam the Christian churches of the East have been centres of life and independence; so much so that where certain minds see nothing but relics of the past, and medieval legend, these peoples behold champions of law in the face of Mussulman fatalism and upholders of the liberty of the human conscience. Never can I forget the thrill I experienced on entering one day one of our colleges in the East, when I heard one thousand young folks acclaim the flag of the Republic.

"I felt I stood on French soil . . . and I saw once more France of the Crusades out to conquer the Orient in the name of civilization."

Coming from the lips of an official of the French Government these words are significant, and may mark the dawn of an era of wisdom on the part of its masonic government in its treatment of the Religious schools.

WELCOME FROM THE PRESS

Much as we shall miss the well-written essays, editorials and stories of the *Messenger*, we rejoice at the change to AMERICA. A weekly is more needed and will do more good. AMERICA is bound to have a wider circulation and greater influence. It is in close touch with the events of the day, gives systematic information about them and represents them in the light of Christian Faith and morals. May AMERICA be the forerunner of the Catholic English daily, which we need even more.—*Paradisefrüchte, St. Meinrad, Ind.*

We waited anxiously for the first number of AMERICA. It did not disappoint us, nor did any of the succeeding numbers. We recommend AMERICA most heartily to our readers.—*St. Josephsblatt, Mt. Angel, Oregon.*

We extend a hearty welcome to AMERICA, a Catholic review of the week, the latest periodical to emanate from the enterprise of our fellow-Catholics in the States. The well-known American *Messenger* has been discontinued in favor of the new venture, which on the merits of the specimen number we have seen, should enjoy a long and prosperous life. . . . Its outlook is a wide one and the *Chronicle of the week*, *Questions of the Day*, *Editorials* and other features are full of interest for Catholics on both sides of the Atlantic.—*Universe, London.*

The current number of AMERICA fully maintains its high standard as a weekly review and Catholic news-journal, reflecting the best Catholic thought and activity of the Church all over the world. It is representative of higher Catholic journalism.—*The Record, Louisville, Ky.*

WHAT IS SAID OF AMERICA

. . . A subscription is probably better than a commendation. It helps to pay bills.—*Rev. A. P. Doyle, Apostolic Mission Home, Washington, D. C.*

. . . AMERICA is not only good, but excellent. It is a feast for anyone with an appetite for good reading matter.—*Jas. J. Flannery, Jersey City, N. J.*

. . . I have the six numbers already published, and must say they are fine. I assure you of my hearty support in your enterprise, and I have recommended AMERICA to my parishioners, and will continue to do so. Vive AMERICA!—*Rev. J. M. Drevelle, Russelville, Ky.*

. . . May God's blessing be upon your work, and bring AMERICA to every nook and corner of the continent!—*Rev. J. Althoff, Nelson, B. C.*

. . . It is indeed a red-letter day for Catholics to have a paper such as AMERICA. We American Catholics are sorely in need of a good organ to defend our cause.—*Laure Broussard, San Antonio, Texas.*

. . . AMERICA is fully up to the promises which were set forth in the last number of the *Messenger*. It fills a field of immense opportunity for truth and knowledge.—*Judge Michael F. Girten, The Municipal Court of Chicago.*

AMERICA

A CATHOLIC REVIEW OF THE WEEK

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CHRONICLE

Home Review of the Week.—Wilbur and Orville Wright, America's distinguished aviators, went through scenes of adulation and hero-worship such as few living men have known. Dayton, their home town, had 100,000 visitors to witness the triumph of the brothers. A representative of Secretary of War Dickinson presented to them the gold medals authorized by Congress. Governor Harmon presented a diamond studded medal bearing the official seal of the State of Ohio, and Mayor Burkhardt an equally handsome one from their home city. —Investigation of the Sugar Trust, just begun in New York by United States District Attorney Wise, has for its object the dissolution of the corporation. —President Taft seeks aid of governors of the States in the projected conference to be held January, 1910, to frame laws beneficial to the nation as well as models for the States.—In his editorial in the week's *Outlook*, former President Roosevelt pleads for a sound system of national ethics and wants laws strong enough to rule the criminal rich.—Interviews with New York clergymen make clear that representative opinion among them is outspoken in opposition to individual mission work by young women among the Chinese.—The secretary of the Carnegie Foundation has written Governor Harmon, of Ohio, that Ohio State University, Miami University and Ohio University do not, in the judgment of that body, fulfil the requirements of colleges whose professors are pensioned out of the fund.—The massive new North German Lloyd floating hotel, the George Washington,

the greatest ship under Germany's flag, steamed up New York Bay on Sunday and was given hearty welcome.—The balancing of the books at Washington for the fiscal year ending June 30 will show a real revival in business in all departments of American industrial life; railways show increased earnings and will resume rehabilitation plans.—A night conference was held at the White House on Sunday at which all the Republican members of the Finance Committee of the Senate were present to discuss the proposed tariff bill amendment to tax the earnings of corporations. An elaborate dinner party preceded the conference.—The Senate agrees to delay consideration of the income and corporation tax until the tariff debate shall have ended.—Early in the week the Senate Finance Committee had printed a list of subjects to be acted upon in connection with the tariff measure. The list shows that thirty-nine imported items in the impending bill await final determination by the Senate. These have been passed over to permit investigation by interested Senators, but each and every one must be fought out before the administrative features or the income and corporation taxes can be taken up.—Nikolas Kaumanns, German Imperial Commissioner at Washington has been quietly investigating the East St. Louis packing plants, with a view to making a report to his home Government. It is feared that the result will be a further ban on American meats in German markets. An official investigation of the East St. Louis plants is now in progress, based on charges made by a former meat inspector.—Three arbitrators have been appointed in the Georgia Railroad dispute.

Commercial Growth in the South.—There have been recent indications that the commercial growth of the South is recognized by the business men of other sections. A large number of merchants and shippers of Philadelphia have entered into an agreement with the New Orleans Board of Trade and business leagues to establish the Philadelphia and Gulf Steamship Line between that city and New Orleans. A few days later it was announced that the Illinois Central had purchased the Georgia Central Railroad, Mr. Hanrahan giving as the reason, that the progress of the Southeast and the certainly of continued development necessitated increased facility of communication between Chicago and Southeastern ports. Meanwhile, the Southern Building Corporation is erecting a \$1,500,000 building in Washington, D. C., as a home for the Southern Commercial Congress, whose object is to establish or strengthen commercial organizations and advertise the varied resources and advantages of Southern territory. Their motto is: "A greater nation through a greater South."

A Quiet Fourth.—Cleveland, Ohio, has undertaken a very summary and practical reform of the manner in which Independence Day is to be celebrated. A recent municipal regulation forbids the explosion of any fireworks or firearms on July 4 and it has been determined to rigidly enforce it this year as an experiment. A record kept by the *Chicago Tribune* of the Fourth of July casualties for the period extending from 1899 to 1908, inclusive, gives the number of deaths as 508 and the wounded as 29,085. A table kept by the *Journal* of the American Medical Association for the six years, 1903-08, totals 1,316 dead and 27,980 wounded, with 776 of these deaths due to tetanus. The *Chicago Tribune's* figures are for the day itself; the medical paper carries the incidental results into the month of August.

Canadian News.—The trade returns for the month of May, just issued by the Dominion Government, show increases, both in exports and imports, which indicate some acceleration of the revival of business. A comparison between the imports of May, 1908, and May, 1909, give an improvement of about 11% this year, while a similar comparison of exports for the same months reveals an increase this year of more than 14%. The exports of May, 1909, almost reach those of May, 1907, before the panic; but a gain of 20% is still needed before the imports of last May can equal those of May, 1907. However, there has undoubtedly been a substantial recovery. Imports at Winnipeg are showing a larger proportionate increase than at Eastern points in Canada; and at other Western points there is a like showing.—Mr. G. R. Coldwell, the Minister of Education in Manitoba, has publicly announced that compulsory education was no longer a live issue in that province. For the past two or three years Protestant bodies, such as the Manitoba Methodist Conference, have been carrying on a

strenuous agitation in favor of compulsory education. Mr. Coldwell's speech on this subject at the last session of the Manitoba Legislature set forth the principal reasons why the Government supporters would not vote for the Compulsory Education Bill introduced by Mr. D. A. Ross. These were: First, that in the Canadian provinces where there is a compulsory education law the percentage of school attendance to enrolment is no larger than it is in Manitoba; and, secondly, that the passage of a compulsory education act might reopen the Manitoba School Question, since the Government would have in some way to recognize Catholic schools.

New Ship Line to Norway.—The establishment of a direct line of mail and passenger steamers between New York and Bergen, Norway, is announced. The new project, in which only Norwegian capital will be used, calls for a sum of \$10,000,000, of which half has already been subscribed in Norway. The Norwegian Government has pledged a subsidy of \$500,000, and the prospects for a profitable operation of the line are claimed to be excellent. The proposed line will make possible travel between New York and Norway in less than nine days instead of eleven as at present.

The Strike in Honolulu.—The efforts of certain Japanese to give the Hawaiian situation an international aspect are apparent from an appeal published in the *Nippu Jiji*, the Honolulu organ of the leaders of the strike. It calls upon the Japanese Government to intervene, alleging that the Japanese have been unfairly treated by the courts and by federal and territorial officers. The *Jiji* has supported the leaders of the higher wage movement ever since the Japanese sugar plantation hands struck. Its office was searched June 11 and numerous papers containing, it is alleged, evidence of widespread conspiracy among the Japanese in the islands, were seized. Its editor is under bail following two indictments issued against him by the Territorial Grand Jury—one on a charge of conspiracy to incite riot, and one on a charge of conspiracy to commit murder.

Spanish Notes.—The Government approved, on May 22, a subsidy to the only Trans-Atlantic steamship company Spain has. In this it follows the example of Germany and England. Belgium, too, is talking of building up a merchant marine subsidized by the State.—The Cortes has voted for obligatory attendance at school. It is to be hoped the teachers trained in the Normal Schools will not turn out forces for dechristianization as in France. By the law of nature to parents belongs the duty of teaching their children; moreover the Church has received from her Founder the duty of teaching all nations. The function of the State should be to co-operate with the Church and the parents.—Protestant propaganda is gaining ground in Spain. It is due in a measure to the energy of Princess Beatrice of Batten-

burg, mother of Queen Victoria. It is hard to explain how she could allow her daughter to change her religion to marry the King of a Catholic nation if she is so attached to Protestantism.

Cuba Refuses to Pay Spain's Colonial Debts.—After negotiations which Secretary of State Velez says "were most amicable," Cuba has declined to consider Spain's proposition that she assume that portion of the Spanish national debt contracted by Spain on account of Cuba when the latter was her colony. In his note to the Spanish Ministers, after fully setting forth the views of the Cuban Government and the historical, political and judicial aspects of the question, Señor Velez declared that the acceptance of the Spanish view was incompatible with the provisions of the Cuban Constitution, to which Spain assented in recognizing the republic. His Government, therefore, was unable to enter into negotiations on the question of the Spanish colonial debt.

Notes From England.—A marine disaster was narrowly averted Saturday night, when in a dense fog the liner *Sappho* came in collision off Dungeness with the British third-class protected cruiser also named *Sappho*. The cruiser, which had just been commissioned for manœuvres, was seriously damaged. Two hundred of her crew of two hundred and seventy officers and men, were landed in life-boats, the others remaining on board till tugs towed the cruiser into the naval harbor of Dover and beached her.—The King has announced that he will review the fleet at Cowes at the close of the naval manœuvres. His Majesty has expressed his desire, too, that the members of both Houses of Parliament be present at the review, which is to be the most imposing naval pageant ever seen in British waters.

The Anglican Church Pageant.—The London correspondent to the *Manchester Guardian*, June 9, writes: "The Church Pageant looks as if it attempts no more unity than is implied in the fact that an organization called the Church existed from A. D. 313 to 1688 and that its dignitaries were present on certain occasions. An intelligent savage might come and see it without gathering from it the least idea that there is a Church to-day which holds itself to be the same Church.

"We leave off at the acquittal of the seven Bishops, and must make what we can of the gulf between then and now, after a series of jumps across gulfs from episode to episode. Moreover, this style of merely presenting scenes has this great drawback, that you must entirely leave out some periods, some great events or facts, because you are afraid of bringing them in in a method which does not allow a comment or explanation. The old connection of England with the Papal See must be kept severely in the background—indeed, right out of the picture as far as possible. The Friars must not be seen—they were great Papalists. Celtic Christianity

must be misrepresented. St. Aidan, Columba, Oswald, and Dunstan may be put on the stage to show that our national Church did not entirely emanate from Rome."

Finance Reform in Germany.—The day after the Reichstag reconvened an important speech by Bülow was expected. The House was filled, the lobbies and the gallery of the Foreign Embassies were taxed to the utmost capacity. The Chancellor spoke first to his former allies, the Conservatives, but made no impression on them. Then he turned with great bitterness to the Centre, denying even the well-known fact that he had tried to "switch off" that party. He was not, as formerly, listened to with reverential silence, but frequently interrupted and even laughed at. On June 22, a law providing a tax on stocks and bonds came up for discussion. It is expected to bring in about twenty million dollars a year. The money magnates had presented an immense number of petitions against the law, though it is difficult to see how it can, as the Chancellor fears, injure commerce, exchange and industry. The law was adopted contrary to Bülow's wishes by a majority of 203 against 155.

Socialist Propaganda in Florence.—The recent attacks of Deputy Chiesa in the Italian Parliament indicate the programme of the Socialists drawn up against religion wherever they can obtain power. In Florence, so famous for its religious monuments, its religious glories, its poets, painters, architects and its attachment to religion, the municipality has fallen into the hands of the Socialists. They have practically abolished religious instruction in the schools. As this could not be done directly, being in violation of the law, it has been brought about by indirect means. Religious instruction is granted only to the children of parents who personally present their petition to the municipality. This in most cases parents cannot do, and in other cases they forego doing it, knowing that the officials will only be revenged by appointing teachers who instead of teaching catechism will only ridicule it.

They have laicized the great hospital of St. John of God, removing every symbol of religion, forbidding the celebration of Mass, disallowing the visits of chaplains and permitting the priests to approach the sick only on application to the physician made by the sick or by the sick person's family. As a matter of fact even when the family insists, the priest is generally debarred.

This war of the Socialists is now directed against the Oblate Sisters of Santa Maria Nuova who have charge of the largest hospital of the city. The municipal authorities have already formed the project of expelling them, though its accomplishment will not be easy, as the medical staff with one exception is solidly opposed to it. Their hostility towards the *Pia Casa di Lavoro*, a religious home for children, exceeds belief. Their agents suddenly burst into the home and removed the crucifixes; they interdicted the celebration of the Mass, and ordered

that the children should not be taught catechism and should not observe the least practice of religion without the express command of the parents. Meanwhile no notice of this new departure was communicated to the parents. This year in the *Pia Casa* there was no administration of Confirmation nor of First Communion. All these arbitrary rulings have provoked the greatest indignation among the citizens.

Pope Pius Justified.—The parish of Sains-les-Fressin and Toky is in the Pas-de-Calais. Some time ago the Bishop had to remove the curé in charge and send another to take his place. The curé demurred, and as sometimes happens a section of the congregation supported the action of their priest. Disobedience went further, and despite the Pope's prohibition they formed an "Association Cultuelle" with the unruly priest at its head. To this clique the Government has handed over, as the Separation Law allowed, all the Church property, charitable institutions and funds of the parish, thereby justifying the Pope's rejection of the law as inimical to the rights of the Church. Commenting on the Government's action *Le Temps*, of June 12, says: "The opportuneness of this action is doubtful. . . . The Government, which formerly boasted of the honesty of its intentions towards Catholics, is throwing off the mask. This action on its part is but a thinly disguised call to schism. . . . Many people will see in it a step towards a new and extremely regrettable policy."

Turkey and Crete.—The Cretan question arises from two factors. When the Balkan question was blazing last autumn the Christian population of the island declared for annexation to Greece. Prior to this the European Powers had fixed July 1st next as the date for withdrawing the international troops from the island. Turkey is unwilling to add Crete to the number of her losses, but more unwilling to see it in the hands of Greece.

Turkey has no intention of interfering with the privileges granted the Cretans by the Powers. The moment Greece interferes Turkey will declare war. It is thought likely that the troops will not be withdrawn from Crete for the present. The new Sultan is experiencing many difficulties in restoring order in his territory. There is revolt in the Yeman, disturbances among the Kurds in Asia Minor, and Montenegro is said to be furnishing munitions of war to the rebellious Albanians.

The Adana Massacre.—M. Constans, the French Ambassador, has just returned from Constantinople. Several interviews have been reported by the papers. *Le Temps*, June 10, gives one in which he pays high tribute to the schools under the direction of French priests and religious communities. Over one hundred thousand children in Turkey are educated in these French schools and nearly all by Catholic teachers. Apropos of the recent massacres in Adana, M. Constans said: "All

along the coast of this unfortunate Armenia, on an appointed day at a given signal, fanaticism burst out and Christian blood flowed in torrents. The gruesome days of 1895 were seen again. There were the same atrocities and the same acts of heroism. The example of the French priests and the French Sisters of Adana are beyond eulogy. They saved thousands of lives. They threw open the doors of their religious houses and hoisted the tricolor above the buildings. They dressed the wounds of the injured and soothed the bed of the dying. Two fathers went to Constantinople for medicines, and after telling in simple language the story of the tragedy they returned to resume their care of the wounded victims."

Taxing Mass Bequests.—By a number of decisions the Courts here and in other States have held that bequests for Masses are valid. A new point in the issue, however, was decided on June 19, in Brooklyn, when Surrogate Ketcham ruled that the State Comptroller could collect a transfer tax of five per cent. on sums of money set aside by a will for the saying of Masses. The case before the Surrogate was an appeal by the State Comptroller from the adjustment of a transfer tax of one per cent. on \$2,500 left by Margaret Eppig. The testatrix directed the executors of her will to devote \$2,000 of this money to Masses for the repose of her own soul and \$500 to Masses for the repose of the souls of her parents. The Comptroller contended that the money was a gift in trust for religious use, which may be effectuated under a certain law, in spite of the indefiniteness and uncertainty as to the beneficiaries. The Surrogate upheld this view, ruling that a transfer tax at the rate of five per cent. may be collected, as the duty of the executors in controlling the rate and progress of the payment was an active and continuing responsibility which could not be effectually discharged without possession of the gift.

The Entente Cordiale Develops.—The most peculiar phase in the relations between England and Germany is revealed in *Le Temps*, June 11, on "England and War." Taking as its text Captain Battine's article, "Our Duty Towards France," in the *Fortnightly Review*, the organ of the French Foreign Office points out that the English army is at present unequal to the task of upholding English prestige. All England can put in the field just now would be three or four divisions. Then follows the startling but illuminating sentence. "The slight support the English could give us to-day would have no weight in turning the issue of battle. . . . Great Britain ought to have an army worthy of her allies and of her eventual enemies." The position taken up by *Le Temps*, as well as its open reference to England's preparations to send troops to support France during the Casablanca affair point to the fact that the *entente cordiale* involves military co-operation with France under circumstances interesting to Germany.

QUESTIONS OF THE DAY

An "Insubstantial Pageant"

. . . . These, our actors,
As I foretold you, were all spirits, and
Are melted into air, into thin air:
And, like the baseless fabric of this vision,
The cloud-capped towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve,
And, like this insubstantial pageant faded,
Leave not a rack behind.

—*The Tempest, IV.*

Although the English Church Pageant which is being held in the grounds of the Palace of the Bishop of London at Fulham, has attracted much attention and has created a great demand for seats, it may be doubted whether it is not curiosity rather than loyalty to official Anglicanism which is responsible for a large proportion of the expected attendance. A desire to see how the committee have dealt with the extremely delicate situation created by the attacks of the Evangelical party on the one hand and the High Church claims to "Continuity" on the other, has probably gone for much in the interest taken in the proceedings; whilst the resignation at the eleventh hour of Mr. Frank Lascelles, the Master of the Pageant, whose ritualistic sympathies were well known and who had so successfully organized the pageant at Quebec, together with other rumored defections, unmistakably hinted to the outside public that all was not peace within the ranks of the promoters themselves. And there have been other causes at work of a different order. It is not every day that the Ritualist of the extreme type gets a chance of singing the *Dies Iræ*, the *Iste Confessor*, the *Te Deum*, etc., in the original Latin, though he is for the most part itching to do so. Moreover, for this occasion only, the archbishop and bishops instead of uneasily shutting their eyes to the incense and the chasubles, the palliums, archiepiscopal croziers and acolytes' candles, to the Roman chants and the Latin hymns, may be expected to beam approval from the front row of the auditorium, if they do not themselves join the chorus. No doubt historical perplexities were not existing in this same matter of historical hymnody. For example, seeing that the *Te Deum* was composed, according to the most approved modern view (that of Dom G. Morin and A. E. Burn), by Nicetas of Treves about the year 375 at earliest, one does not quite understand how the Christians of Britain could sing it, as they do in the Pageant, in thanksgiving for the publication of the Edict of Constantine in 313.

However, it is not the early scenes of the Church Pageant which constitute the main difficulty of the situation. St. Alban the Martyr under Diocletian, St. Germanus of Auxerre the hero of the "Alleluia" victory, St. Augustine the Apostle of England and even St. Aidan

and St. Oswald in the days of the Heptarchy are all too remote from our own day to enter into practical Church politics. It is when we come to the later Middle Ages, and when we recall the attitude adopted towards the English Church of that period by Archbishop Cranmer and his congeners that the hollowness of the pretence of Continuity becomes apparent. Do what they will the High Churchmen cannot get away from Cranmer. It is through him that they have to trace their claim to Apostolic Succession, though it can hardly be disputed that he obtained his own consecration as Archbishop by an act of perjury. Again it was Cranmer who not only pronounced Henry's divorce, but who was mainly responsible for the Forty-two Articles (afterwards reduced to Thirty-nine), for the revised edition of the "Book of Common Prayer" and in particular for the "Ordination Service." The Committee of the Pageant have consequently not been able to get rid of Cranmer, though they have successfully eliminated both Henry VIII, the original Defender of the Faith, and his daughter. Neither Henry nor Elizabeth have any sort of look in in the Pageant, not even in the Epilogue. Perhaps the presence of Mrs. Parker, the wife of the Archbishop, in the only Elizabethan scene included in the programme, may have frightened the sovereign away, but one certainly would have thought that both the Virgin Queen and her worthy sire held a position in English Church History which would have entitled them to some recognition. Cranmer, however, is there, and besides appearing as the officiating prelate in the scene of the coronation of Edward VI, his portrait is reproduced as a full page illustration in both the official publications issued by the committee. Now, Cranmer was not only the editor of the first "Book of Homilies," but was himself the author of the one, "Good Works," which is an unqualified condemnation of monasticism in all its various rules and "sects." For example, after condemning the superstition of these "sects" in "the many hypocritical and figured works of their State of religion, as they arrogantly named it," their "superstitiousness in strange apparel, in silence, in dormitory, in cloister, in chapter, in choice of meats and drinks and such like things," he turns to consider in detail "what enormities and abuses have been in the three chief principal points, which they called the three essentials (or three chief foundations) of religion, that is to say, obedience, chastity and wilful poverty."

And yet in the very scene of the pageant which precedes this, the scene of the suppression of the monasteries, we have a sympathetic presentment of the life of the cloister, the significance of which is emphasized by the language of the "Pageant Hand-book," while there is hardly an episode in all that has gone before, from the coming of Augustine the Monk to bring the message of the Gospel to our Angle forefathers, to the brave interposition of Grim, the wounded cross-bearer of St. Thomas, in which the monastic habit does not appear and demand the respect of every spectator. This is but an

external matter, but it is one that strikes the eye and brings home the sham of this presented Continuity to every one who knows a little history. Moreover, if this matter seem only one of discipline, nothing could be easier than to quote a hundred instances of Cranmer's rejection of the dogmas which all Christendom deemed vital and which St. Augustine and St. Dunstan would have upheld as firmly as the theologians of Queen Mary's day.

Or to take another point, in Part II, Scene 3, we have a representation of the founding of King's College Cambridge in which special attention is directed to the laying the foundation stone of the chapel. Every one knows that a chapel in the days of King Henry VI was erected primarily that Mass might be said therein, and if only the committee had chosen the rite of consecration instead of the rite of the laying the foundation stone, the fact would be plain enough to every reader. But what says that official collection of Homilies which every English clergyman declares himself to approve in substance when he says the Thirty-nine Articles?

"What dens of thieves the Churches of England have been made by the blasphemous buying and selling the most precious Body and Blood of Christ in the Mass, as the world was made to believe, at diriges, at month's minds, in trentals, in abbeys and chantries, besides other horrible abuses, God's holy name be blessed for ever, we can see and understand. All these abominations they that supply the room of Christ [i.e. Henry VIII and Elizabeth], have cleansed and purified the Churches of England of, taking away all such fulsomeness and filthiness as through blind devotion and ignorance hath crept into the Church this many hundred years."

Who can believe that Cranmer, or Parker, Sancroft or those "Immortal Churchmen" of the fifteenth century who appear in a later scene, would have had the slightest sympathy with such a pageant as that now being represented at Fulham. They might have preferred to hold aloof from association with either extreme party, but if they were compelled to choose, it would, we believe, be Mr. Kensit, with his Foxe's "Book of Martyrs" and his show of Inquisition tortures, with whom they would prefer to throw in their lot. HERBERT THURSTON.

The Novels of René Bazin

France owes a debt of gratitude to the novels of René Bazin. They do much to redeem the honor of her literature, for many of her modern writers could be justly impeached of high crimes and misdemeanors. During the last twenty-five years, the traditions of her great

masters have been brushed aside. The lights marking the deep, roomy channels over which they steered their majestic craft have been hooded, the buoys unmoored and set adrift. The taste of a refined people, in many instances, seems to have become hopelessly corrupt. Clear thinking has, too often, given place to shallow sophistry, faith and enthusiasm to sarcasm and sneer; delicacy and simplicity of expression to the coarse word, the tortured phrase; the idealism of a chivalrous race has been succeeded by realism and sensualism, and one school of writers headed by Anatole France, aims its envenomed shafts at two principal enemies: Christianity and Chastity.

Darkness and despair seem to have settled down upon the heights of French romance and song. The very titles of novel or play have an ill-omened sound. "The Human Brute," "The Uprooted," "Lies," are characteristic of Zola and his kind. But a few brave hands lift a blazing torch amid the gloom. Among these René Bazin holds an honored place. He has seen the battle raging, but he does not haul down his flag. He has witnessed crimes and shames, but writes of "Redemption"; he has traced the path of the storm, but hopefully tells of "The Coming Harvest."

There has been a steady advance in the work of M. Bazin since he wrote "Stéphanette," a quarter of a century ago. Time has matured him. He has studied men, life and its problems at close range. His ready pen, equally at ease in a solid piece of history like his "Duc de Nemours," a book of travels like "Sicily," or a story of the soil like "Les Noëlets," has garnered wellnigh all the technique and art, all the legitimate knacks and tricks of a consummate literary craftsman. We see in "The Nun," "The Coming Harvest," the same freshness and grace of style, the same truth and sincerity of emotion of the earlier days of "Une Tache d'Encre," or "Ma Tante Giron." But there is more virility; his horizon has become larger; his stride steadier; it is leading him to the heights. His deepening faith is giving wings to his genius. His two last books, "The Nun," "The Coming Harvest," have turned the eyes of thousands in many lands upon him. He is the interpreter of a new thought in the literature of France.

A writer's steady growth in power implies the presence of a certain moral unity in his work, the dominance of a few master-chords. Can we detect in Bazin's books this moral unity, and putting our finger on the master-chords find out from what angle he observes life and what is his message?

Life for Bazin is a sacred trust. He has always looked at it from a serious point of view; now he is studying it from a truly Christian and Catholic standpoint. All that is good and true and fair strikes a sympathetic chord in his heart. He is not of the school of Donndy which remains perfectly neutral in front of life's problems, without dogma, convictions, or the concept of personal responsibility; without the idea of sin, remorse or hope of

* *This My Son* (*Les Noëlets*). Translated by Dr. A. S. Rappoport; *Redemption* (*De Toute Son Ame*), translated by Dr. A. S. Rappoport; *The Coming Harvest* (*Le Blé qui lève*), translated by Edmund K. Hoyt; *The Nun* (*L'Isolée*). New York: Charles Scribner's Sons; *Une Tache D'Encre*, Paris: Calmann, Lévy, etc., etc.

a future; bounded by time, and prizing nothing but earth. René Doumic has called this the "Deliquescent School," whose literature of dissolution and decay, by its very effeminacy and softness a potent factor for corruption, eats like a corrosive acid into the soul.

But truth and honor are not empty words for Julien Noellet in "This My Son." Justice, in "The Coming Harvest," speaks to Gilbert Cloquet, as he swings his axe in the forests of la Nièvre; it speaks to chivalrous Michel de Meximien valiantly trying to right the wrongs of years. Sacrifice flashes its message to the four heroic religious of "The Nun," and they heed it for their loved Pascale's sake, winning for her at last the grace of baptizing into a new life her withered lily.

Bazin is not, like De Lisle, a mere literary chemist working out the barren facts of life on a dry formula. A deep sympathy for his characters beats in every page. The artist who paints the silk-weaver in "The Nun" and Toussaint Lumineau in "La Terre qui meurt," ennobling the humblest toil with a halo of dignity and supernatural beauty, is far surely from the odious realism of Zola who degrades almost every character he touches, soldier, peasant, or priest, and befouls with slime the most hallowed names; far surely from Anatole France, who, aping Voltaire, tries with jibe and sneer and shallow criticism, wanton wit and soulless laughter, to puff away the very names of goodness, enthusiasm and virtue.

Yet the writer of "The Coming Harvest" is no idle dreamer. If there be one note characteristic of his work, it is its sobriety, its fidelity to nature. Our academician is not a dexterous scene-shifter with startling electrical effects, a red-and-blue-light-artist, a great contriver of plots. We might admit that in one or two stories, the structure is weak, that perhaps he has created no character likely to dominate French literature for all time. But his is the clear vision which sees things as they are, the equilibrium of intellect and imagination, of emotion and self-restraint which enables him to give to fiction the sober reality of fact. He sees and paints true, and is everywhere normal.

He taught law for many years in his native town of Angers, and he retains something of the jurist's calm and poise. He selects ordinary, not exceptional types, and surrounds them with ordinary circumstances, temptations and trials. The abnormal, the startling, the exaggerated in theme and plot, in tone and character and style, he almost invariably avoids. This is so true that the untrained reader may be deceived and think him tame, perhaps commonplace. But if we look beneath the surface of that quiet stream, we shall see at times the dark tide of tragedy. "This My Son," one of the author's strong books, tingles with a hidden electric power. Father and son front each other like angry wave and beetling rock. The book slightly resembles David Graham Phillips' "The Second Generation," but far surpasses it in its spiritual lesson. This story of sire and son with different ideas, a gap between them in their outlook

on life; of the mother and sisters working at the priest's alb which will never be worn by the prodigal; of the death and funeral of Jacques Noellet and the prodigal's return and death, his lips pressed against the cross of his father's rosary, is a masterpiece of pathos, radiated with the light of immortal hope.

Bazin can paint villains successfully. The devilry of the Prayous in "The Nun" is powerfully outlined. But he will not believe with Flaubert or Schopenhauer that man is doomed to failure, that evil must ever be the victorious athlete in the arena of life, that "the mocking hand of fate seems to have written a negative sign before the colossal sum of human efforts and that the total always shows a loss." Clear-headed and generous, he inclines to a well-balanced optimism. Hate of class against class, poverty, suffering, temptation surround the millinery girl in "Redemption" or "With All Her Soul," the author's title, which gives the keynote of the story. All that can embitter the heart or fan the fires of revolt in her breast lurk at her door. She draws from it all a lesson of self-sacrifice. A priest tells her: "There is no need to go searching for a remedy for the evils of the time. The remedy already exists; it is the gift of oneself to those who have fallen so low that even hope fails them. Open wide your heart. Love them whatever their sins, forgive them however ignorant they may be." Henriette understands, and when the book closes, we know that she will soon knock at the convent gate to serve God and His poor in solitude and obscurity "with all her soul."

JOHN C. REVILLE, S.J.

(To be continued)

English Pilgrimage to Compostela

For the first time in nearly four hundred years a band of English pilgrims have visited the far-famed shrine of St. James at Compostela in the Northwest angle of Spain. The Archbishop of Westminster with fifty Catholics from England embarked, May 19, at Liverpool. With Catholics as captain, chief engineer, second officer and several of the stewards and stokers, the pilgrims felt that they were on a Catholic ship. The Spainward voyage lasted five days, Mass being said every morning. On the twenty-first they arrived at Havre, whence some of the party paid a visit to Rouen, the scene of the martyrdom of the Blessed Jeanne d'Arc. On Sunday, May 23, Archbishop Bourne celebrated Mass, at which many received Holy Communion. Next day the pilgrims arrived at Vigo, where they were saluted with a salvo of fifty guns and the ringing of bells in all the churches. The Governor of the Province, Señor Beranger, who was educated at St. Edmund's, Ware, England, and who spoke in excellent English, welcomed the Archbishop and the pilgrims in the name of the Spanish Government. The whole body of pilgrims then embarked in launches for the shore, where the alcalde, or mayor, welcomed them to the town of Vigo. During the afternoon Archbishop

Bourne received several deputations from the Vigo Catholic associations and also from the Ladies' League, which presented an address, saying, among other things, that "the Spanish Catholic community delights in seeing the throne of the Ferdinands and Isabellas filled by one of your eminent countrywomen." On Tuesday morning, May 25, Mass was said by Archbishop Bourne in the Church of St. James, and was the occasion of a remarkable manifestation of piety on the part of the people of Vigo, the celebrant administering Holy Communion to eight hundred persons, the largest number ever communicating in this church at one Mass. The Archbishop then addressed the congregation, thanking all the city for its magnificent reception, and expressing his edification at the concourse of communicants. He reminded them of their generosity and that of the Spaniards of South America in erecting the beautiful chapel of the Blessed Sacrament in the new Cathedral of Westminster. He wished to make the pilgrimage to Santiago an act of gratitude to Spain for their sympathy and help in past years in according hospitality to English students during the dark penal times in England, when seminaries were built to educate Catholic youths for the priesthood to keep the faith alive in England.

Six o'clock on Wednesday morning, May 26, saw the pilgrims entraining for Santiago, and the entire journey from Vigo to Santiago was one triumphal progress. Every station was crowded with people; bells were rung, bombs exploded and houses decorated, while the "vivas" were deafening. On arrival at Santiago the train was met by the auxiliary bishop, the mayor, and the religious, civil and military authorities, and a band played "God Save the King" as the pilgrims left the train. They were at once driven to the Cathedral, the streets being lined by thousands of people. In the immense Cathedral itself, which was packed, the Archbishop of Santiago, Cardinal Herrera, received the Archbishop of Westminster who, followed immediately by the secretary of the pilgrimage bearing the Pilgrimage Flag and by the other pilgrims, proceeded in procession to the high altar. The "Te Deum" was sung, and then came an unexpected feature which was the subject of much gratified comment in the Santiago newspapers. The pilgrims, who had diligently practised their Santiago pilgrimage hymn during their five days on board ship, now sang it in quite intelligible Spanish. Afterwards a reception was held in the archiepiscopal palace by the Cardinal, who expressed his pleasure at seeing them, and hoped that the pilgrimage would bind still stronger the ties which united Spain and England.

The following telegram was received at Santiago by Archbishop Bourne: "Rector, professors and students. English College, Valladolid, salute and welcome English primate and first English pilgrimage to visit Spain since foundation of college."

On Wednesday afternoon the English Archbishop addressed the pilgrims on the purpose of the visit to Com-

postella, after which the whole company was shown around the Cathedral. After this the priests were given permission by the Archbishop to use their faculties for preaching and hearing confessions. In the evening a band played outside the palace and there was a display of fireworks in honor of the pilgrims.

On Thursday morning, May 27, the Archbishop of Westminster said the pilgrimage Mass at 7:30 and gave Communion. Two hours later there was a procession and High Mass in the Cathedral, at which the Cardinal and his auxiliary assisted. After this the pilgrims were present at the reception of a large pilgrimage of four thousand people from the neighboring towns, who had walked about thirty miles to Santiago. At the reception on this last morning of the English pilgrimage, the Cardinal once more expressed his delight with the coming of the English, which, he said, was a real mission to his people.

L. D.

Bishop Grafton's Divided House

(Continued)

Article twenty-five says in part: "There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism and the Supper of the Lord. Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures, etc." That this teaching on the Sacraments is of extreme importance we gather from Bishop Grafton. He says: ("Pro Rom." p. 35). "The Anglican Church, our wise and considerate mother; . . . gives us in the Creeds and Sacraments all that is necessary for us to know and to do for our salvation." Now how does Bishop Grafton follow the above teaching of his wise mother? He contradicts it explicitly by adding two Sacraments to those mentioned, and implicitly, as we shall see further on, by explaining the nature of the Sacrament of the Supper of the Lord in a sense contrary to the twenty-eighth article. The two Sacraments which he adds are Matrimony and Penance. He writes (a correspondence, pp. 6, 76): "The Church of England . . . restored the Sacrament of Marriage to the clergy of which they had been deprived." Again he tells us that those who leave the Church of England for Rome by so doing deny that they have received sacramental absolution in their own church. From this denial he draws a conclusion which is strong against his own mother seeing that she denies Sacramental absolution. These are his words: ("Pro Rom." p. 41). "Awful, also, is the denial of the reception of Sacramental absolution, which if not real in their case, proves the whole Sacramental system of the Gospel to be false."

We gather from Father Van Rensselaer that Drs. Pusey and King also held, in opposition to this article,

confession to be a Sacrament, Dr. King going so far as to prove this clearly out of the Bible and prayer-book ("Life and Letters," pp. 72, 87). To these we wish to add the following startling testimony of Canon Bright. We quote Father Rensselaer's own words ("Life and Letters," p. 134). "Now it happened that just at that time a controversy was being waged over a book called 'The Priest and Absolution.' It was in reality an English translation of a Latin manual of Moral Theology and intended by the translators for the use of Anglo-Catholic clergymen. A low-church peer, Earl Redesdale, had produced this book in the House of Lords and treated his confrères to choice selections from the chapters concerning the commandment which is the Catholic sixth, but the Protestant seventh. 'Such are the matters,' quoth the Earl, 'which the parsons, now dubbed priests, discuss with your wives and daughters.' Of course, the insinuation was manifestly unfair. . . . Nevertheless, the shot hit the mark, and when the question of confession and absolution was put to the vote of the bishops in England, they promptly disclaimed the doctrine and the practice. At this juncture I called on Canon Bright and asked how he accounted for the action of the bishops." (It might be well to recall here that Bishop Grafton tells us that Canon Bright is "noted for his learning and scrupulous honesty and fairness.") "He answered that if he wanted to know anything about the sea, he would not apply for information to a landsman. I admitted his wisdom in this but failed to see the application. He then explained that the bishops knew nothing about confession. 'That's strange,' I said. 'If the so-called priests of the Church of England have any power to forgive sins, it must come from the bishops. How, then, can it be that the bishops do not recognize any such power resident in them?' 'Oh,' said the Canon, 'the Church of England is in a topsy-turvy condition.' 'Do you admit that?' I asked. 'Of course I do,' he replied. 'Then she cannot be the Church of God,' I answered. 'For though the Church may contain disorderly persons in her borders, she cannot herself be in a state of disorder, especially in essential teachings, such as the forgiveness of sins.' So, far from holding me back, the Canon only helped to drive me out of the fold, which was becoming more and more evidently that of the hireling and not of the Good Shepherd."

The twenty-eighth article "of the Lord's Supper" will give us food for reflection. In this article it is clearly asserted that the substance of the wine and the substance of the bread remain after consecration, so that what is then present is consecrated bread and consecrated wine. Are the Body and Blood of Christ really present? We read "The Body of Christ is given, taken, and eaten, in the Supper, *only* after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received in the Supper is Faith. The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshiped." It appears that the real

presence of the Body and Blood of Christ in this Sacrament is here denied. It was to be received only spiritually and by means of Faith. Moreover, the Sacrament "was not by Christ's ordinance . . . worshiped." If this be true Christ's Body cannot be really present. For where Christ's Body is, there also is the Divinity, and by God's ordinance the Divinity is to be worshiped.

To make sure of this interpretation we quote Thomas Rogers, A.M., Chaplain to Archbishop Bancroft ("An Exposition of the Thirty-nine Articles," p. 286). Among other things he says on this article: "Abominable, therefore, be the popish errors, viz., that substantially and really the Body and Blood, together with the Soul and Divinity of our Lord Jesus Christ, and therefore whole Christ, is contained in the Sacrament Eucharistical." In "Tracts for the Times," Vol. IV, may be found many more Anglican bishops and ministers who give like testimony. We shall quote only one, Bishop Hicks, who is styled also Confessor of the Faith. He says, p. 262, that before the consecration bread and wine are offered to God "as the first fruits of His creatures"; at the consecration they were offered "as the mystical Body and Blood of Christ." These men then clearly deny the Real Presence. Can it be that Christ left His Church in confusion on this point of His own presence in the Sacrament of the Eucharist? It must be so for Bishop Grafton asserts positively what the others positively deny, when he claims ("Rejoinder," p. 48), "that the Anglican Reformers did not deny the Catholic Doctrine of the Real Presence of Christ's Body and Blood in the Eucharist."

Closely connected with the question of the Eucharist is the equally important and fundamental one of the Sacrifice and the Priesthood. In the thirty-first and thirty-sixth Articles of Religion we find what is supposed to be the doctrine of the Church of England on these points. What it really is will be found in the following pandemonium of heavenly authorized confession. The Articles of Religion, as far as we can gather, and many Anglican divines hold this opinion, absolutely deny the existence of a sacrifice and as a consequence the existence of a true priesthood, for a priest without the power of offering sacrifice is a contradiction. Many others assert that the Articles do not deny absolutely the existence of a sacrifice, but only the existence of a sacrifice which would involve the destruction of the bread and wine, and would be a prolongation of the great Sacrifice of the Cross. Some admit the sacrifice to be beneficial for the Souls in Purgatory, others deny this as a "blasphemous fable." Some say that in the sacrifice Christ is offered mystically, others say Christ is offered really. And as for the priesthood! Many claim with Earl Redesdale that they have no priests, but only "parsons, dubbed priests." The Ordinal says they are priests; "yes," say many. "and the Ordinal robbed them of the power to sacrifice." Bishop Grafton says they are priests who sacrifice the real Body and Blood of Christ, and this statement is

denied by others just as strongly as it is asserted by Bishop Grafton, one of his opponents being Hicks, Bishop and Confessor. And so the work of "rending the immovable rock" goes on.

Some quotations from competent sources will bear out our assertions. The thirty-first article says in part: "The Sacrifices of Masses, in the which it was commonly said that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt were blasphemous fables, and dangerous deceits." Bishop Grafton claims that in this article was denied only the existence of a sacrifice which was a continuation of the Sacrifice of Calvary. Dr. Rogers ("Exposition of the thirty-nine Articles," p. 299), with "heaven sent authority," says the contrary. "The Papists deliver how the Mass is a sacrifice, a sacrifice propitiatory for the quick and the dead, the same propitiatory sacrifice that was offered by Christ himself on the cross." After dividing the propositions thus singly, he claims that the article denies each one of them and so denies altogether and absolutely the notion of sacrifice. He concludes in no measured terms: "Accursed, then, stand these Papists before God which take the Mass to be the sacrifice of Christ His Body and Blood." Bishop Grafton defends in many places this doctrine of the "accursed Papists" while straddling on the question of transubstantiation. Another and more difficult case of straddling, was that of Dr. King. In the early morning he was priest and at noon, parson. Father Van Rensselaer describes it as follows ("Life and Letters," p. 34): "We were great friends and I used to go early mornings to assist him in a sort of Mass . . . he would array himself in *colored vestments* and at a very *Catholic-looking altar*, with my assistance, perform what was called a celebration of the Eucharist. In the early morning he was very 'high,' but at noon in the Cathedral he was quite 'low,' wore the *old-fashioned surplice* down to the heels, took the northward position at the *communion table*, of which the two chief ornaments were two huge brass alms-basins stood upon edge. I never could exactly account for this Dr. Jekyll and Mr. Hyde conduct of the Canon."

What the ordinary Episcopalian thinks of it all, Father Angus tells us (The Tablet, Feb. 27, 1909), "I fancy that they do not trouble themselves about Orders, because they do not believe in them (in the Catholic sense), at all. Do the great majority of Anglican Church people believe that their clergy are 'massing priests,' that they forgive sins in the Sacrament of Penance, that they themselves hear, or should hear, Mass on Sundays or go periodically to confession? Nay, do the Bishops of Durham, or Newcastle, or Hereford, believe that they ordain priests who are to say Mass and forgive sins? Do any of the Church of England Bishops believe this? It would clear the air if the archbishops and bishops would tell us plainly if they ordain, or intend to ordain, clergymen who, in virtue of such ordination, possess, and may practise, the same powers as do Catholic priests. Are

Anglican clergymen Catholic priests in the same sense, as are the clergy who are subjects of Pius X? Many, no doubt, sincerely believe that they are. Why, then, do they remain in communion with the vast majority of bishops, clergy and lay people who say they are not." An emphatic answer to the above questions is given by the Erastian branch of the Anglican Church in its review of the decision of Leo XIII's that Anglican Orders "have been and are absolutely null and utterly void" ("The Rock," Sept. 25, 1906—cited in "A Last Word on Anglican Orders," Brandi, p. 40). "The Pope has spoken on the question of the Anglican ordinations with a promptness and determination which many did not expect. . . . We are fully in accord with the Pope in this matter, and we can subscribe to almost all his arguments. It is precisely what we have always held, namely, that by the Reformation the heads of the Church of England deliberately and effectively separated from the Church of Rome, repudiated her teaching on the Priesthood and on the Episcopacy, and therefore in the Ordination they never had any intention of conferring the Priesthood, since they considered Sacerdotalism an injury to the priesthood of Christ, without foundation in the Scriptures, and repugnant to all the cardinal doctrines of the Gospel." In the same spirit Dr. Ryle, Anglican Bishop of Liverpool continues (cf. Brandi, op. cit., p. 104): "Our manner of conceiving the office of a minister of Christ is very different from that of the Pope. On the one hand, the ecclesiastic of Rome is a true Priest, whose principal duty is to offer the sacrifice of the Mass. On the other hand, the ecclesiastic of the Anglican Church is in no wise a Priest, although we call him such; he is only an Elder, whose principal office is not to offer a sacrifice, but rather to preach the word of God and to administer the Sacraments." This is the teaching of the Anglican Church through one branch of its divinely authorized ministers; through another, Bishop Grafton ("Pro. Romanism," p. 5), it tells us "If there is one thing as clear and certain as that there is a God, it is that we are possessed of valid orders and a true priesthood." The ridiculous part of it all is that this assertion and denial of the same essential point of doctrine may go on indefinitely and there is no one to put a stop to it. Would an ordinary level-headed merchant establish a business on such a basis, that disputed questions of vital interest could never be brought to a final settlement? And yet we are asked to believe that on such a basis Christ founded His Church.

If more be needed to show the normal state of the Anglican Church we may turn to two articles in the *Nineteenth Century* and *After* for May, 1809, viz.: "The Lambeth Ideal of Reunion" by the Rev. Canon Henley Henson, D.D., and "Prayer Book Revision and the Ornaments" by D. C. Lathburz. The second of these articles reads like "Alice in Wonderland."

W. J. BROSNAN, S.J.

(To be continued)

The Late Augustus Langcake

Augustus Langcake was born in London, England, August 25, 1832. From 1838 to 1847 he went to school at Chesterfield, Derbyshire, and in the latter year emigrated to New York. Here he came under the notice of Father John Larkin, S.J., who had recently begun the school of the Holy Name of Jesus in Elizabeth street, destined afterwards to develop into the College of St. Francis Xavier. The boy, who was an Episcopalian, asked to become a Catholic, and was received into the Church by Father Larkin.

Having been well grounded in the grammar course in England, he was able to complete his classical studies in two years and a half spent in the Holy Name School, from January, 1848, to July, 1850. At the end of his course he joined the Society of Jesus on August 7, 1850, entering the novitiate then in Montreal. After the two regular years of noviceship he taught classics in Fordham College from 1852 to 1854, and the following year in St. Francis Xavier's College. In 1855-6 he resumed teaching at St. John's College, Fordham, and in 1856-7 he taught the Junior Scholastics at Sault-au-Récollet, near Montreal. From 1857 to 1859 we find him again teaching in St. Francis Xavier's. After completing his course in philosophy and two years of theology he was ordained priest in New York, September 24, 1864, and then resumed teaching for three years in St. Francis Xavier's. His old pupils will remember how entertaining Father Langcake was with his vast accumulation of accurate general knowledge, his easy flow of faultless English, his dry humor, and his musical voice. Everything about him was clear, straightforward and manly.

In 1867-8 he made his tertianship as Socius to Father Saché, the Master of Novices at Sault-au-Récollet, near Montreal. On one occasion, during the latter's temporary absence, Father Langcake had to give an exhortation to the novices and in doing so he showed his scholarly knowledge of French: for he read in perfect, fluent English, translating as he read, without any notes, one of Veuillot's brilliant chapters in "Les Parfums de Rome." Those who know how despairingly idiomatic Veuillot's French is will appreciate this linguistic feat. In after years Father Langcake met with real success and high appreciation from his fastidious hearers when he preached retreats in French to religious communities in Canada.

At that time and until 1879 the Jesuits of New York State and Canada were united under the title of the New York-Canada Mission, and most of Father Langcake's early years as a priest were spent in preaching and giving missions in the provinces of Quebec and Ontario, in the maritime provinces of New Brunswick, Nova Scotia and Prince Edward Island, and in the northernmost districts of the States South of the Canadian boundary line. From August, 1868, to August, 1875,

he was stationed at the Church of the Gesù, in Montreal. In that beautiful church it was that he won his first laurels as a preacher. As an expounder of Catholic doctrine, a narrator of Biblical and ecclesiastical facts, and a teacher of sound Catholic spirituality, he was well-nigh peerless. His course of dogmatic sermons in the Montreal Gesù is vividly remembered to this day. He made everything so clear and reasonable to his hearers that they found their faith strengthened and their lives bettered with an abiding influence for good.

In 1875-6 Father Langcake made his headquarters at Sault-au-Récollet, whence he traveled all over the country, preaching missions and retreats. In 1876 he was transferred to New York and carried on the same work, with headquarters, first at St. Francis Xavier's, from 1876 to 1878, and then at West Park, from 1878 to 1880. In this year he became Minister at Loyola College, Baltimore and afterwards Prefect of the church there till 1882, when he resumed his missionary work from St. Mary's, Boston. There he remained four years, after which he spent two years in the same work, radiating from St. Joseph's Church, Philadelphia. In 1888-9 his headquarters were again at St. Francis Xavier's, New York, and the next year, with a large missionary band, at Keyser Island, Conn. The following ten years, from 1891 to 1901, were spent at St. Mary's, Boston, in active parish work. The variety of his occupations seemed to grow with the lapse of years: for he was first merely an assistant priest, then he became Spiritual Father to the community, then director of the parish schools, then instructor of converts, a duty which he fulfilled with remarkable efficiency.

But the unremitting labor and tireless zeal of more than half a century were beginning to tell on his strong constitution, and he was removed to a quieter sphere as Spiritual Father, confessor and preacher at St. Francis Xavier's, where he remained till his death. Many secular priests, who confessed to him, and all the members of his community will miss the sound yet broad-minded spiritual teaching of his public exhortations and private talks. His words carried all the more weight because everybody knew that he practised what he preached. Throughout his whole life he was a deeply conscientious man, walking habitually in the presence of God, a faithful observer of his rules, not demonstrative in piety or affection, but a true religious and a faithful friend whom one might "grapple to his soul with hoops of steel." The end was peaceful. On Monday night, June 14, he was found lying on the floor of his room, unable to move but not unconscious. He was immediately taken to St. Vincent's Hospital, where he received the last Sacraments with a lively faith and full conformity to God's will. He expired in the morning of June 16, the feast of St. Francis Regis. The obsequies were conducted by the Very Rev. Joseph Hanselman, Provincial of the Maryland-New York province, on June 17, and the remains were interred at St. Andrew-on-Hudson the same evening.

CORRESPONDENCE

Social Progress in Great Britain

LONDON, JUNE 5, 1909.

Great play has been made with statistics by the Socialists, who are telling us that the condition of the people is getting worse and worse, and that there is ruin staring us in the face unless we make England a ready-made Paradise by adopting a wholesale scheme of confiscation. It is with these Jeremiads of the Socialist party that I am just now concerned. In meeting their propaganda there is no need of denying that much they say as to the extent of pauperism and misery actually existing in England is perfectly well founded. The true line of reply to their arguments is to deny that in order to remedy existing evils there is the least need of plunging into a social revolution on the mere promise that their patent medicines will at once cure all social diseases, and to point out that the sounder policy is that of patient work on the lines of social reform that have already given splendidly encouraging results.

Mr. John Burns, the present head of the Local Government Board, began his political career as a Socialist under the red flag. The first time I ever saw him he was the centre of a meeting of the "unemployed" in Trafalgar Square. He mounted the balustrade and had just got as far as "Fellow workmen—" when he was seized from behind by two policemen and rushed off to Bow Street Station amid a shouting crowd, who threatened, but never actually attempted a rescue. To the disgust of his old comrades, but to the satisfaction of every good citizen, John Burns has learned in the course of years that there is a better way—the way of steady-going administrative reform, and his department has just done an excellent work in issuing as a "Blue Book" a series of carefully compiled statistics on the past and present condition of the people.

This survey of something like half a century brings things into their proper perspective, and suggests that there is no ground for the pessimism on which the Socialists trade in their attempts to discredit existing methods. It is a commonplace of the Socialist propaganda to insist that "the rich are becoming richer and the poor poorer." So far as England is concerned there never was a wilder misrepresentation of fact. It is quite true that ours is a time of colossal fortunes. But turning to the pages of John Burns's "Blue Book" we find that in the last fifty years the condition of the millions of humble workers in England has been steadily improving.

There has been an all round improvement, not confined to any one class. One has a clue to the increase of the wealth of the income taxpayers, the upper and middle classes, in the fact that whilst, in 1871, every penny per pound in the rate of the income tax produced £1,592,000, in 1908 it produced £2,666,000. In other words, the aggregate taxable income has increased over forty per cent. The workers do not pay income tax, so one must get at the figures showing the improvement in their condition in another way.

First we find that there has been a steady increase in wages. They have nearly doubled. The average increase between 1850 and 1907 is 81 per cent. But it will be said prices have also risen, so the workman is really no better off. This is not so. There has been a slight increase in the aggregate cost of the necessities of life, chiefly the result of the rise in house rent, but this rise is partly compensated by the decrease in the cost of

clothing and many articles of food, with the result that the net increase in the cost of living for the worker is only three per cent. He is thus 81 per cent. better off in wages, and has to pay three per cent. more for his living, so that he is 78 per cent. to the good on balance.

The two curses of the British workingman are drink and betting. He bets more and drinks less than he used to do. The reform in the matter of drink has gone through all classes, with the result that the British Chancellor of the Exchequer can no longer rely on beer and spirit duties to balance his budget. With less drinking, lower prices and better wages, the British worker has a more comfortable and healthier life. The improvement in his fare, housing and clothing is not represented only by the rise in wages and the fall in prices.

He gets better value for his money. Adulteration of food and drink has been effectively put down. Housing has everywhere been improved. Sanitary laws and improvements, largely carried out at the cost of the tax-paying upper and middle classes, have made the pestilence-breeding slum a thing of the past. Epidemics are no longer a permanent danger in England. Typhus has disappeared. Smallpox has been nearly stamped out. Consumption (tuberculosis and phthisis) is rapidly decreasing. The worker has free education, free hospital treatment when ill, cheap tram and railway traveling, and a host of other advantages, largely paid for by the more monied classes, who cheerfully accept this burden, besides finding endless voluntary help for those who fail in the struggle of life. Let me note here that the workers are saving money. Much of the growing wealth of England is in their hands. They are not becoming poorer. Quite the contrary. Most of them are "capitalists." Let us take a few figures.

The trades unions, thirty years ago, in 1877, had invested funds to the amount of £405,755. In 1905 the amount had risen to nearly six millions sterling (£5,864,342). The workers' friendly societies, organizations for providing co-operative insurance against sickness and death, and under State inspection, had investments, in 1877, to the amount of £14,303,668. In 1905 the figure was £52,619,392, an increase of over thirty-eight millions sterling, or of more than 190 millions of dollars.

The able-bodied pauper has all but disappeared, and the great bulk of the so-called paupers are children in poor law schools and refugees and patients in hospitals. Even under the best of imagined Socialist systems they would still be charged to public funds. Of the unemployed a very large proportion are, to use a slang phrase, "cadgers in search of a soft job." Until human nature is different it will be so. But leaving aside this relatively small class it may be said that in these Government reports we have absolute proof that without invoking Socialist dreams of a revolution, warranted to produce Utopia in six months, we need only persevere in the plodding business-like methods of social reform to produce not only a change for the better in social conditions, but a very rapid change. The results of fifty years are there to encourage us to further efforts on the same lines.

A. H. A.

The New Biblical Institute

ROME, JUNE 5, 1909.

It is not yet quite two years since Pope Pius X, in his Encyclical "Pascendi," forecast the foundation of an institution for the harmonizing of Faith and Science, and the upholding of Faith against the errors of Modernism.

Last year an experiment was made by giving special courses in exegesis at the Gregorian University, under the direction of Fathers Fonck and Méchineau. The experiment was in every way successful, and has been crowned by the Bull of May 7, which establishes a real Higher Institute of Biblical Study. The demand for such an institute to meet the needs of the times is self-obvious. The names of Fathers Knabenbauer, Méchineau, Prat, Fonck, Delattre, Schiffini are representative of an exegetical school that needs no advertisement, and that justifies the Holy Father's choice in entrusting the new work to the Jesuit Fathers.

The personnel of the institute will not be made known until autumn, and it is thought that temporarily, at least, the lectures will be given in the Gregorian University. Many are asking if this Biblical Institute is to eclipse the plan for a great Pontifical School of Ecclesiastical Studies formerly referred to; but it may be safely stated that this is but a first step towards the carrying out of that plan. Slow but sure is Rome's motto.

The suppression of the Society of Lawyers of St. Peter, last week, has no very great importance. It was never a pontifical knighthood in any sense of the word. It was founded in 1870, by Agnelli dei Malerbi, to furnish a supply of lawyers to defend the rights of the Holy See, and it had the approval of Pope Leo XIII. In France it took on a color all its own, and now Pope Pius X has suppressed it.

News concerning the health of Cardinal Kopp, Prince-Bishop of Breslau, is far from reassuring; and the Vatican has recently sustained a serious loss by the death of Mgr. Wenzel. Since 1879 he had labored towards the opening up of the treasures of the Vatican library, and more especially did he devote himself to systematizing the Garampi Catalogue, giving an alphabetical, chronological, topographical index of everything in the library referring to Popes, Cardinals, Bishops, Churches, Benefices and notables throughout the world. It comprises 126 folio volumes. Mgr. Wenzel's encyclopedic knowledge was at the disposal of all comers in the library. Since 1905 he had been a Canon of St. Peter's; and his work now falls to the hands of Mgr. Ungherini.

In Montecitorio they have been discussing the Home Budget of which President Giolitti himself has charge; it was the occasion for a fresh display of his parliamentary cleverness and debating ability. He came in for some severe criticism, but in the end his balance-sheet was adopted by a majority of 169 votes.

The railway question cropped up when the Public Works Budget was under discussion. About two years ago the State took over control of the railways, and so far without great success or profit. However, the House voted for the Budget as it stood, though criticisms among railway men, outside the House, who are mostly Socialists, are noisy and frequent.

The next subject for discussion is the Education Grant, and the teaching of religion in the schools is sure to be made a vital issue. As political parties stand the loudly-heralded reorganization of the historic Left, formerly led by Zanardelli and afterwards by Gallo until his death, two years ago, and in Italian politics noted like the historic Right for its anti-ministerial and anti-clerical tendencies, has no importance worthy of mention. It consists of about thirty deputies looking for notoriety or hoping for a sop in the shape of some under-secretaryship.

There is continued tension between Italy and Austria. It is by no means certain that Austria has refused to take part in the 1911 Exposition at Rome. But the opponents

of the Triplice are making the most of the rumor, and some anti-clerical papers in Austria are trying to drag in the Vatican. If Austria does not take part in the Exposition it will not be out of deference to the Pope's wishes, but to gain its own political ends. In the matter of Catholic sovereigns visiting Rome, a recent semi-official note in the *Osservatore Romano* points out that the Vatican maintains its position as hitherto. It is curious to note that the majority of Italian Catholics are trying to ignore the political side of the Exposition, and to look upon it as a patriotic national event. The minority, however, sternly refuse to make such a distinction, and are keeping aloof from all participation in it.

L'EREMITE.

Socialist Outbreak in the Argentine

BUENOS AIRES, MAY 18, 1909.

The frequently recurring revolutionary outbreaks in this country afford a theme of no small importance to the statesman and the Sociologist. It is not the central Government that is now so much in danger of being overthrown, but the various provincial governments that are continually liable to political disturbances originating within their own domains, chiefly through the instrumentality of local agitators (here called *caudillos*).

Scarcely three months pass without the National Government having to interpose its authority in order to settle the disputes that so frequently crop up in the various provinces of the republic. This is called national intervention, and an interventor is named by the National Government to set things right, or wrong, as the case may turn out. Just now the province of Corrientes is the one requiring intervention, whilst various others are either demanding the same panacea, or are visibly in a state of ferment clearly presaging an outbreak which shall, ere long, render such intervention necessary. The usual cause of these troubles is that the legislature is set at naught by the executive, as in the case just mentioned, or that the unsuccessful candidates for political preferment do not submit to their fate as resignedly as the public weak demands, or both these causes of disagreement operate simultaneously.

Like the prolonged period of inaction which at times precedes violent volcanic eruptions, the country has been rather free from Socialistic agitation for a considerable period, until on the first of the current month, a meeting having been called in the capital, a scene of violence and bloodshed over the arrest of one of the crowd was the immediate result. Forty persons were killed and wounded, of whom four died on the spot. This happened in one of the most central and important thoroughfares of Buenos Aires. There is another of the apparent enigmas of Argentine social phenomena. It happens after an abundant harvest in a country where there is no lack of work for the honest and willing laborer, where his share of life's enjoyments are greater than in many other lands. A Catholic daily, *El Pueblo*, published in Buenos Aires, commenting on these atrocities, calls attention very opportunely to the fact that whilst Socialist organizations can scarcely hold a meeting without creating most serious disorder, the Catholic societies, known as *Círculos de Obreros*, hold theirs regularly without giving occasion for the slightest police interference, unless in the case of their being openly attacked by the Socialists, or Anarchists, as happened once at least.

But the riotous proceedings mentioned were not the only, or the most serious outcome of the Socialist gather-

ing. A general strike, following immediately after, brought all business to a standstill for over a week. During this time a bomb, concealed in a fruit basket which had been placed in a tram car by some one unknown, exploded, wounding twenty-three persons, some dangerously, one of whom has since expired. Apart from the immediate consequences of a general commercial paralysis and the loss of life and limb, it is easy to see that the more remote and general effect will be a still further widening of the gulf which separates laborer and employer owing to the bitter resentment stirred by such doings together with the inflammatory speeches and writings which represent the capitalist as a robber and the workingman his victim, deprived by an unjust system of laws of most or all of what is his by right.

This Socialist outbreak in Buenos Aires is all the more reprehensible, too, and destitute of any reasonable motive since the Italian Socialist leader, Cuvier Ferri, who was here giving lectures on his favorite theme and on others, some time ago, expressed the opinion that this is not a country in which Socialism is needed nor are economic and other conditions adapted for the establishment of that system.

As some set-off against such happenings, it is pleasing to have to chronicle the holding of a meeting which took place some days ago for the purpose of establishing here a branch of the Knights of Columbus. Dr. Kelley, of Chicago and Buenos Aires, having been delegated by the society in the United States, was the speaker who delivered the introductory address. His address was explained in Spanish by Dr. Lamarea, a well known Catholic leader and orator. Amongst those who signed the invitation to the preliminary meeting were the national deputy, Dr. J. G. O'Farrell, Dr. Cullen, and others no less noteworthy. Much good is hoped to result from the establishment amongst us of this society.

Mr. Wm. Bulfin, editor of *The Southern Cross*, who is about to visit Ireland, was given a picnic at San Isidro, a pretty suburban town near here, recently, in compliment to his services to his countrymen and the Church.

C. S.

Military Service and the Harvest

INNSBRUCK, JUNE 5, 1909.

In the Vienna *Reichspost*, for May 29, was published a letter about the Servian question, which is at least of interest as indicative of the reserve in Austria's attitude towards Servia since the conclusion of peace. The writer says that the friends of European peace are uneasy over the discovery, that the Servian affair is by no means at an end, and believes it to be a duty to civilization to make known a movement towards a new and more powerful attack against Austria on the part of Servia, an attack not indeed planned for any definite date, but none the less certain for all that, and which Servia does not reckon she will have to make at her own cost and risk. He claims he has his proofs of these assertions from official sources. The principal points of Servia's programme are as follows: Servia has not foregone her aspirations to Bosnia-Herzegovina and the other Servian districts incorporated into Austrian-Hungarian territory; she aims to be the rallying point of the Slavs in the Balkans, and to prepare herself for the hour when Russia shall have reattained a more powerful development, and shall again take an active part in the politics of Eastern Europe.

The Russian Pan-Slavism organization has already poured large subsidies into Belgrade, and will also

supply the financial backing for the enterprises that are to follow. The writer asserts further that there are in existence two secret agreements between Servia and another European power other than Russia, whose design it is to make Servia act as a buffer-state in the resistance of other Powers to the increase of the strength of the Triple Alliance in the Balkan region.

Whatever the truth of these assumptions may be, they seem to indicate that the "Balkan question" has by no means been definitely settled. Events alone can determine whether they have any foundation in fact.

One of the evil effects of the maintenance of immense armies, which the present-day relations of European powers has made necessary, has been the neglect of agriculture consequent on the absence of thousands of field-workers on military service. The question of granting furloughs during the harvest periods to soldiers on active service has been long and earnestly discussed in Austria. As one result of this discussion, in 1901, it was decreed to hold the yearly manœuvres of the reserve at a time when they could be most easily spared from field-work. The extension of this permission was more difficult in the case of soldiers in service. First of all, the harvest did not occur at the same time all over Austria, and again the strength of the various army corps must not be too much reduced. A trial was made in 1907, however, of a "harvest-furlough" of three weeks, which was so successful as to cause its extension to the whole army during the past year. The details are left to the territorial commandants, and the system introduced, while elaborate, will, it is hoped, satisfy the needs of both the army and the various agricultural classes.

One of the projected methods for raising the national revenue has been the increase of railroad fares on the Government railways. The plan as it stands calls for an increase of five per cent. to twelve per cent. on first-class tickets; nine per cent. to twenty-four per cent. on second, and eighteen per cent. to forty-seven per cent. on third-class tickets, which would make the proportion of increase among the three classes of fares about one to two to four. This would mean that the users of first and second class tickets would, in comparison with present rates, travel cheaper under the projected tariff than the users of third-class tickets. The Government hopes thus to obtain a much higher revenue, because eighty-five per cent of travelers go third-class. It hopes, also, thus to direct a larger number of travelers into the second-class travel. But the increase will fall hardest on the laboring classes, who in spite of the continuance of the fifty per cent. reduction allowed them, will be forced to pay nearly one and a half crowns more in a month for a journey from four to six miles. This, it is firmly believed, will have an evil effect upon labor, in that it will reduce the radius of activity of the working classes. A further effect will inevitably be a reduction in tourist tariff, with a resulting loss of profit in the many lines of business which depend wholly or partially on the tourist, such as hotels, health-resorts, etc. There is a general demand, therefore, that if there must be an increase in railroad fares, it shall at least not oppress the poorer classes in favor of the well-to-do.

Austria has been celebrating the hundredth anniversary of the death of composer Haydn (born in Rohrau, April 1, 1732, died in Vienna, May 31, 1809). A great congress of musicians was held in Vienna towards the end of May. On the 28th there was a memorial service in Eisenstadt in Hungary where, in the castle of Count Nicholas Esterhazy, Haydn lived and worked for a decade or more.

M. J. A.

The Jubilee of the Bengal Mission

Fifty years ago the traveler in North Eastern Hindustan would have smiled incredulously if he had been told that to-day that pagan stronghold would count over 100,000 disciples of Christ. Judging by appearances our traveler would have had reason on his side, did not the presence of the seven new missionaries argue that at last West Bengal was to be evangelized more systematically than during the three preceding centuries. Intermittent efforts had been made to establish the Faith since 1571, but first one event then another had succeeded in paralyzing humble beginnings and nothing great had ever been accomplished. At the end of the eighteenth century there were Augustinians in Calcutta and Bandel, while the Catholics elsewhere were served from Goa. The condition of the 25,000 Catholics then living in the eleven parishes of Bengal may be summed up in two words: ignorance and corruption. Protestant missions and schools were doing great harm. In 1834 the Pope created the Vicariate Apostolic of Bengal and entrusted it to the Jesuit Fathers of England. A college was founded and the work was progressing when difficulties arose with the new Vicar Apostolic, Dr. Carew, appointed November 20, 1840. The Fathers were recalled by their superior and their college of St. Francis Xavier was closed in 1846.

In November, 1859, the Jesuit Fathers returned to Bengal whither they had been sent by the Propaganda. Four from Belgium and two from England, with one lay brother comprised the mission band. In 1864 Father Augustus Van Heule, S.J., was named Vicar Apostolic, but died four months after his arrival in Calcutta. The Rev. Walter Steins, S.J., was then transferred from the Vicariate Apostolic of Bombay to that of Bengal. Pope Leo XIII, by his Bull "Humanæ Salutis Auctor" of September 7, 1886, erected the Catholic Hierarchy in India, and Calcutta became an archiepiscopal see with Archbishop Goethals as Metropolitan, having the two suffragan dioceses, Dacca and Khrishnagar and the Prefecture Apostolic of Assam, in its ecclesiastical province. Archbishop Goethals died in July, 1901, at the age of sixty. Father Brice Meuleman, S.J., Superior of the Bengal Mission, was nominated Archbishop of Calcutta March 21, 1902, and consecrated in the Cathedral the following June.

The Mission of West Bengal, sometimes called the Calcutta Mission, covers a territory seven times the size of the State of Maryland, inhabited by a population of about twenty-seven millions. Of these, according to the latest statistics August, 1908, 92,491 are baptized Catholics and 86,951 are catechumens. Two hundred and eighteen Jesuits, most of whom are priests, are working in the mission, assisted by about forty Irish Christian Brothers and about 165 Sisters. In Calcutta there are 14,000 Catholics, eight parishes, a college with about 900 boys, an orphanage with 300 boys and St. Joseph's High School with 800 boys, besides four school and a girls' orphanage with about 1,500 pupils, under the care of the Loreto nuns from Ireland, and St. Vincent Home with 252. If we go out into the interior we find a theological seminary at Kurseong and a house of probation in Ranchi where there is also an Apostolic school with 23 boys, and a High School, affiliated to the University of Calcutta in 1908, having 276 pupils. At Darjeeling there is a college for boys, counting in all 200, and a boarding school for girls with 160. At Kurseong there is also a High School for girls with 220 pupils, in charge of the

Daughters of the Cross. The latest statistics give the mission 184 schools with an attendance of 9,762 children, thirty-three Churches and 416 Chapels. The number of communions in four years has increased by 194,637, making the total for last year 419,616.

In 1860 St. Francis Xavier's College was opened in the very centre of the European quarter of Calcutta with 100 boys. Two years later it was affiliated to the University of Calcutta, accepting the official program of studies drawn up by the government and receiving in return the right of presenting its boys for the examinations for the B.A. degree. The brilliant career the college has had and the reputation for scientific ability of some of its professors have been the cause of bringing great prestige to Catholicism in Bengal. We mention among the eminent scientists Father Eugene Lafont, professor in Calcutta for thirty years, twice rector of the college, founder of the Observatory, Fellow of the Calcutta University and officer of the French Academy.

One of the great difficulties met with in the conversion of the natives is the thirty-five languages spoken in the Archdiocese. The Mohammedans seem to give no hope of conversion, the Hindus little more. But the Faith has made great progress among the aborigines during the last twenty-five years. The mission is divided into seven or eight districts, the largest of which is the Chotanagpore. This district was opened in 1885 by Father Lievens and from its opening dated the real progress of the Bengal Mission. In October, 1887, it already counted 400 villages with 15,000 Christians and sixty schools. Father Lievens was everything to the natives. They called him the "great Sahib." In one of his missionary towns in Barway, whither he had sent his catechists before him, he baptized 13,000 natives in one month. What de Nobili was to Madura, Ricci to China and De Smet to the Rocky Mountains, Father Lievens was to Chotanagpore. He never spared himself and after a short but laborious apostolate of six fruitful years broke down completely. He returned to Louvain in September, 1892, and died there November 7, 1893. One of his former converts preached his panegyric when he said: "Do not tell us that our priest is dead. He was not a priest; he was the *king of priests*."

His aim had been to help the natives in every way, to protect them against the tyranny of their landlords and the native police and to feed them in time of scarcity. The better to fit himself to protect them against avaricious landlords he studied the complicated system of the laws and became such an authority on the subject that the judges themselves appealed to him in difficult cases. It was a new and unheard of thing that a Catholic missionary should defend the material interests of his people. It was the beginning of that wonderful movement in Chotanagpore.

Father Lievens had started the work on permanent lines and it did not die with him. The work is being carried on to-day as fruitfully and zealously as in the beginning. Within twenty-four years a Christian community of 67,187 baptized and 85,734 Catechumens has sprung up in a pagan country. There are eighteen stations with about thirty-five priests. In these stations there are central schools; and in the more important villages there is a catechist and a school. In all there are 136 schools with an attendance of 5,180 children, not counting the Apostolic School and the High School at Ranchi. The four convents built by the Ursulines in Ranchi, Khunti, Tongo and Rengarih exercise a great influence for good in the family life of these neophytes.

F. C. W.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, JUNE 26, 1909.

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The Church and the Churches

If we select for comment the following extract from a letter which bears the note of good faith and good will, it is not because the sentiment it contains is exceptional, but rather because it is becoming all too common, and because it is accepted without challenge as natural in the course of events. After praising this publication our correspondent adds: "Let me say also that I am not of your Church. My name is on the roll of the Presbyterian church of this little city, but I am not a bright and shining light in my denomination. The truth is I regard our Protestantism as having seen its best days, and wholly unable to grapple with the problems of the day, religious, ethical and social. The Catholic Church, I am convinced, is the only reliable barrier against the fearful tide of infidelity, immorality and general cussedness which threatens our civilization." The sadness of this admission is pathetic. It is the cry of a heart which has lost a fond ideal, or, more correctly, the disappointment of one whose hope has failed him. As faith in creed wanes, hope in the church disappears. Those who appreciate the deep attachment of the Presbyterian to the religion of his birth can estimate in some measure the bitterness of the realization that it is no longer the saving influence he was taught in youth to consider it. To feel that one's best resource is not adequate in the struggle with evil, is a first step towards pessimism; and pessimism is a veiled form of despair. Meanwhile one asks, why is it that a church loses its ability to grapple with the problems of the day, religious as well as ethical and social? Why cannot its representatives answer the questions which its members propound about the application of the Divine law to actual circumstances? Why cannot its doctrines meet the difficulties which arise from science, history, sociology? As the custodian and propagator of religious truth, a church should have doctors and doctrines which shed light on

the problems of the moment as well as upon the problems of all time. To satisfy immortal souls should be their guide here as well as their salvation hereafter. This is particularly true of a church which impresses upon its members the fact that they are destined to be a saving element in society. The representatives of this very church are actually engaged in holding conventions North, South, East and West, lauding their founder to the skies, and framing programmes of world-reform. Nowhere in these conventions is the admission made that Protestantism has seen its best days; on the contrary, one might gather from the reports of these ministerial revivals that we are to witness soon its renaissance. Apparently the ministers are not at one with their people. The story told by Stannard Baker in *The American Magazine* confirms the words of our correspondent, and his story is one of facts throughout.

Meanwhile, to follow this subject from another point of view, how comes it that the Catholic Church should be regarded, even by Protestants and men of no church, as a barrier against infidelity, immorality, and contempt for law, whether human or Divine, which, we take it, is meant by the word "cussedness"? Is it not a paradox that the Church of the poor, and, as it is so often represented, of the ignorant, the foreigner, the criminal classes, the foe of science, freedom of thought, of civil allegiance, of religious toleration, should suddenly be regarded as the hope of the nations? Or, since the paradox is so unreasonable if the Catholic Church, besides being so bereft of natural resources, is so hampered, as its enemies believe, by its antagonism to science, liberty and loyalty, are we not reasonable in concluding that it has some other power and resources, far transcending those which other religious bodies claim in abundance? This is precisely the solution of this chief problem of the day. Waiving the question about the natural, human or worldly advantages which the various religious bodies possess, these avail but little in the struggle with vice and corruption no matter how powerful they may be. No human agency, itself subject to evil, can reform and save men, without Divine aid. When, therefore, men look to the Catholic Church to save them from the evils of the day, they unwittingly attribute to it some unknown, mysterious, or supernatural power, in virtue of which alone it can meet the problems of the day and stem the tide of infidelity and immorality.

Marriage à la Mode

"Marriage à la Mode," by Mrs. Humphry Ward, (Doubleday, Page & Co.), is to be classed with what are termed problem novels, which deal with a problem or condition of society and while exposing an evil offer or suggest a solution. The problem discussed by this clever writer in her latest production, is the evil of divorce, or rather the evils of the divorce laws which so readily afford an untying of the knot for disaffected or

discordant couples. The discrepancy existing between the divorce laws in the United States and England is the point emphasized. It is not perfectly clear to the reader what solution the book offers. In fact there is little more than a strong presentation of the evil as it exists in America where "marriage is merely proclaimed love; and if love fails, marriage has no further meaning, or *raison d'être*." The heroine believes in "the great cause of woman's freedom and independence" and holds that no woman, "in the future that is coming, shall be forced either by law or opinion to continue the relations of marriage with a man she has come to despise." The consequences that will inevitably follow from a doctrine such as this, when it is not merely believed in but lived up to, form the warp and woof of the story. Severity in the framing and enforcement of laws touching the marriage bond, or reducing to uniformity the marriage enactments in force in England and the United States, does not strike at the root of the evil; unless perchance South Carolina, the only State in the Union where divorce is not permissible for any reason or pretext whatever, be chosen as the basis of agreement. For it is clear that so long as adultery be admitted as a ground of absolute separation the flood of iniquity may be stemmed but it will never be checked at its source. Designing parties will always find a loop-hole for pleading or sanctioning an infraction of the marriage vow, and the intent of such a law will be constantly thwarted and the law itself rendered inoperative. There is no remedy for the evil except the one proposed by the Church and enforced by her among her children—a law based on the teachings of the Gospel and the plain words of Christ: "What God has joined together let no man put asunder."

College Life and Character

If the thousands of young men and women who have gone forth from our universities and colleges, during the month fail to resist the world's seductions or to reform its evils, it is not because their *Almae Matres* dismissed them with scant invocation, exhortation or blessing. Indeed, it is doubtful if they needed half of what was bestowed upon them. What president or baccalaureate preacher failed to say, they proclaimed in no uncertain formula. They know that the times are trying men's souls, and that they have panaceas for all the ills flesh is heir to. They have all had advantages which, they believe, will never fall to the lot of the non-college-bred; and those of each college think they have had exceptional opportunities unknown to the students of any other. The world is theirs to conquer and to save. With lofty ideals and brave resolve they meet the world they are to overcome, only to find they are among its dependents, and that they must ask for favors which combatants should be in a position to command. They must serve those whom they have been inspired to reform; they must witness everywhere the evil they are expected to correct;

they must experience the encounter with what they had been taught to regard as vice, concealed or even recommended as if it were virtue, by cunning sophistry, plausible maxim, or personal charm. Two things quickly strike serious young graduates as tests of their ability to make their way in the world without yielding to its temptations, and tests, therefore, of the value of the education they have received. Truth is one, and work is the other. They will not long remember the fine phrases that were poured out on them at college, nor are they any longer the more or less passive instrument they were while there. They have now to determine values for themselves and they must depend entirely on their own efforts. If they have been trained to see things as they are, to recount events as they really happened, to present facts in their true light, to use words in their proper meaning, to judge men without rash suspicion, to speak of things of their own knowledge, to discern between hearsay and vision, between imagination and fact, they will not easily be deceived or compromised. This requires effort. Indeed, it is, or, should have been, the chief element in their training so far in life. All through life it must be their work or warfare, as they may choose to regard it. Strength of will or character, as we call it, is needed for this. Unless education has formed this, the college has bred indolent and useless dependents almost sure to become the tools or victims of designing men. This is the supreme advantage of all training whether in or out of college, and, without it, even knowledge is little worth.

Dr. Briggs Deals in Futures

Dr. Briggs seems to know so much about the future that one should expect him to show a more accurate knowledge of the present. In an article on Modernism in the *North American Review* for June, he ventures to predict the Coming Catholicism. With a generous oversight of detail he discerns with confidence the resultants of Christian movements and forces now active. We are to have a Church peaceful, reunited, Catholic, orthodox, Christian. Its great principle will be sanctification by love. Truth, of course, the professor takes for granted. The Coming of Catholicism will banish "all error and heresy," "due chiefly to misconceptions and misstatements of the theologians, by letting the pure, unadulterated, undefiled truth shine forth from the new candelabra upon which the ancient lamps of orthodoxy are now being placed." The Papacy naturally will disappear. The seer does not say so, but with truly prophetic oversight he omits all notice or mention of it. The same prophetic instinct apparently enables Dr. Briggs to see more than the rest of men in the actual present state of affairs. "The Battle between Modernism and the Papacy," he tells us, "is raging all over the Christian World." If there be any such fierce warfare in the United States, Canada, Mexico, or, for that matter in any country in this hemisphere, the Pope is not aware of it. He is well aware also that by his Encyclical on Modernism, the clamorous few who were striving to fill the press of

Europe with their pretensions have been routed beyond the possibility of rallying their forces. No doubt, Professor Briggs knows better than the Pope the state of the Catholic Church. If his forecast of the future is as erroneous as his statement about the present, we shall have to remain content with Catholicism as it is. To believe him, one would think that bans, excommunications, suspensions, removals from office, are the order of the day throughout the Catholic World. "Even the Pope is said to have uttered words of caution," against persecuting Modernists too much. Fine gossip for a prophet, that discreet "is said"! Still finer prophetic insight is there in the assurance: "The public press of the world is boiling with indignation because of the arrogant dictation, and impertinent interference with their affairs, of Monsignore Benigni, the protégé of Cardinal Merry del Val, and his *Corrispondenza Romana*." Our readers have heard about all this before. Indeed, the professor is months behind his Coryphæus, Sabatier, who chose this name as one to conjure with, in his lectures at Oxford over a year ago. The *Contemporary* for February rehashed the harrowing tale, and *Scribner's* for that same month told it with slight variations. Our prophet is so busy with the future that he has not caught up with the past. *Corrispondenza*! Roll the "r's" and lock the teeth, in fiercest Italian fashion, and no wonder the public press of the world is boiling with indignation! Poor Canon Benigni! He issues daily a small bulletin, printed only on one side, containing selections usually from the Catholic press of the world, often from the secular press, illustrating the difficulties, the trials, the losses, the progress of the Church in various countries. It is doubtful if the public press of the world knows of its existence. It is quite sure that not three even of the Catholic papers in this country receive it. It has no official sanction, no ecclesiastical subsidy, no inspired message. Its news is always several days old; it has no telegraph or cable service. AMERICA has followed the *Corrispondenza* closely, but rarely finds in its columns anything which we have not already published two weeks before the sheet arrives. AMERICA follows the leading public newspapers of the world. We recall two or three references to the *Corrispondenza*, always with respect, never with "boiling indignation." The professor complains in his article that historic fact is too often shrouded with traditional theories. We might expect of him a statement of actual fact without professional bias. If Modernism is to mediate the Coming Catholicism, its *via media* must be the mid-way of truth; and its prophets must recommend their forecasts of things to come by showing that they are capable of seeing things as they are.

The German Catholic Congress

The general Congress of the Catholics of Germany will be convened this year in Breslau, Silesia. Sixty years ago the second of these conventions was held in the same city. The year 1849 was a critical one. Rebellion was rife in the city. Its streets were stained with the blood of citizens. The military governor had proclaimed a state of siege, but he allowed the Catholics full liberty,

saying that, if the whole city were a Catholic organization, he could do away with his martial law. One of the tangible results of this meeting is the founding of countless St. Vincent de Paul societies and a considerable increase of the Journeymen's associations (see AMERICA, June 5). At that time the State looked to the Church for help against the revolution. When the Catholics met again in the same city in 1872, the Kulturkampf had begun. The law banishing the Jesuits had just been passed; and five days before the opening of the Congress Bishop Krementz, of Ermland, had been deprived of all his revenues. Yet, though the principal feeling of the Congress was that of a gallant host going to war, the resolutions laid great stress on work along social lines, for the relief of the poor and the protection of the working classes. The war came, but when the Congress met the third time in Breslau, in 1886, a peace, acceptable to the Father of Christendom, had been concluded. The feeling of the assembly was that of an army after a glorious victory, though the Kulturkampf was by no means over. Windhorst was the centre of the common enthusiasm. "Keep up your fervor" were his last words, "and don't leave us in the lurch when we advance in Berlin." One of the principal fruits of this Congress was a very vigorous extension of social activity. A special feature of the preparations for the next meeting is the gaining of permanent members, to secure more easily necessary financial support. Until now the local committee was burdened with this care, which has been growing with the size and importance of the assemblies.

Conversion of Sebastian de Luque

The conversion of Sebastian de Luque has been for a considerable time past the talk of the Spanish press. It is not so very long ago since he carried off prizes in metaphysics in London and Paris, and won the praise of *litterateurs* of every nation. He has now abandoned the shrines of atheism to worship at the altar of God. His conversion reminds one of St. Augustine's description of the conversion of the Apostle of the Gentiles. "Emissa est de cælo sagitta; cecidit: portatus est ad salutem fulminatus." "A dart was hurled from on high: he fell, and thus stricken was borne to salvation."

His life had been passed in the study of philosophy, and in setting his sociological theories and the feelings of his heart to the metre of elegant and lyrical verse, when in the midst of his triumphs God struck him with a deadly disease under which he languished two years. Finally, he was taken to the Hospital de la Princesa. There he was influenced by a Sister of Charity to make a novena to our Lady. On November 27, the last day of the novena, he fell into a gentle sleep at six o'clock: at eight o'clock he was visited by Dr. Mariani, who found the fever had disappeared, and now de Luque is a healthy man, and a thorough Christian whose brain and pen are consecrated to the service of God and our Lady.

LITERATURE

History of the City of New York in the Seventeenth Century. By MRS. SCHUYLER VAN RENSSELAER. Vol. I. New Amsterdam: Vol. II, New York Under the Stuarts. New York: The Macmillan Company.

Between the ceremonies and incidental details of the Champlain tercentenary and the Hudson-Fulton commemoration the history of New York for some months to come is bound to have a large share of public attention. The period Mrs. Van Rensselaer has selected for her two most interesting and instructive volumes—from the founding of the first Dutch colony to the accession of William and Mary to the throne of England—has not much local Catholic interest, as the children of the Faith were almost entirely absent then from Manhattan's population. She begins, however, by insisting on the recognition of the frequently forgotten fact that many years before Hudson's time, the Florentine sailor, Giovanni da Verrazano, and the Portuguese, Estevan Gomez, had entered New York harbor, and that there were others, Frenchmen and Spaniards, besides these, and that Hudson was merely the first of the explorers to demonstrate the trading value of a colony at the mouth of the river that now bears his name—a commercial opportunity eagerly seized upon by enterprising countrymen.

The progress and development of this Dutch colony along its social, political, religious and commercial lines is detailed with infinite care from a whole array of authorities and in a most charming manner. In the unfolding of the chronicle we learn many novel bits of information about this early New York. Quoting from the "Relation" of the martyr, Father Jogues, S.J., Mrs. Van Rensselaer says he found there were eighteen languages spoken in New York when he came here in 1643. Our Polyglot population therefore is not an incident of to-day alone. "The mixture of many nationalities on and near Manhattan bore natural fruit," she says, "in a broadening of that democratic spirit which even in a purely Dutch community would have contrasted strangely with the spirit of the New England colonies."

We get a new view of the Dutch governor that tradition usually associates with early Manhattan. "The Peter Stuyvesant whom New York fancies it remembers is largely mythical. The real one was indeed a virile, picturesque and interesting person with a violent temper that he kept in constant use . . . But he was not the Father Knickerbocker of the story books—wise, though stern, warm-hearted, though irascible, loving his people, knowing better than they what was good for them, and respected and beloved by them as a kindly despot. This governor never existed."

The state of Manhattan when he took over its direction was not, however, attractive. Dominie Backerus, whom he brought with him from Curaçoa, wrote to the classis of Amsterdam: "The congregation here numbers about one hundred and seventy members, most all very ignorant in regard to religion and very much given to drink, to which they are led by the seventeen tap-houses here." It is only another proof that there is nothing new under the sun to find that the excise and the Sunday closing question were among those that most vexed Stuyvesant at the very outset of his administration.

In the second volume, which treats of the English administration, the whole scene, of course, changes radically. We are most interested in that notable Catholic statesman, Thomas Dongan, "the first of the many Irishmen who have helped to administer public affairs in Manhattan." His character, accomplishments and career are recorded with a sympathetic pen. "Dongan was the ablest of all the colonial governors of New York, and more than any other he helpfully influenced its fortunes," says Mrs. Van Rensselaer. His assistance in estab-

lishing democratic self-government with religious toleration, and the wide-spread effect this had on the evolution of the other colonies is detailed with appreciation. The contrast that came under his successor, the fanatical bigot, Leisler, shows also that a considerable part of the anti-Catholic rancor was political and due to fear of a French invasion.

It has been the impression that the first Latin school in New York was that started by the Jesuits, Fathers Thomas Harvey, Henry Harrison and Charles Gage, who were here with Dongan from 1683 to 1690. Mrs. Van Rensselaer seems to controvert this by the statement that "In 1658 the burgomasters joined to their petition to the company for reduced custom rates a renewal of the people's request that a master for a Latin school might be sent out." The master sent out from Holland was unsatisfactory and Ægidius Luyck, who had been a tutor in Stuyvesant's family, was appointed at a salary of 1,000 guilders a year. "Under his management the 'Greek and Latin school' of New Amsterdam attracted pupils from all parts of the province and even from far-away Virginia."

Many of the burghers, had, like Stuyvesant, "Latin school training which in Holland meant a real knowledge of mathematics and the classics. . . . The average of feminine education was much higher among the Dutch than among the English. . . . Tradition says that the young daughters of one De Milt, a baker, were the best Latin scholars in New Netherlands, not excepting its clergymen." Ardent suffragists must note with pleasure the other distinctions that forceful talented women are recorded as holding in the colony.

One very curious fact is that, notwithstanding its enterprise in other directions and its ever increasing commercial importance, the colony never had a printing press, nor is there any record that it ever asked for or desired to have one.

At the end of each chapter in both volumes Mrs. Van Rensselaer gives all the authorities she has made use of, and this with a list of 550 separate titles of books and other guides to sources of information make up a whole library on early New York. A copious index is also added. In form the books are models for the modern idea of historical writing. Among the authorities cited are the Jesuit Relations, Charlevoix and Father T. J. Campbell's "Pioneer Priests of North America;" but it must surprise all Catholic historical students not to find the name of John Gilmary Shea mentioned. Mrs. Van Rensselaer must surely know of his work in this special field. Her promise of two further volumes that will bring the history down to the inauguration of George Washington is welcome to all interested in this chapter of the history of what she truly designates as the first and greatest municipality in the country.

T. F. M.

Sermons. By REUBEN E. PARSONS, D.D. Philadelphia: John Jos. McVey.

This posthumous publication of sermons of the historian, the Rev. Dr. Reuben E. Parsons, edited by Rev. J. H. Cronenberger, C.S.Sp., seems to be intended for the use of priests and educated laymen only; for they contain many Latin quotations not translated into English. But by such readers they are apt to be highly appreciated. While perusing them one feels all along that he is listening to a learned and large-minded man, of elegant tastes and refined sentiments, who however, makes no idle display of his accomplishments, but is entirely taken up with the great purposes of his sacred ministry, the glory of God and the salvation of souls.

What makes this work specially suitable for the use of priests preparing their usual Sunday sermons is the clear order observed in the divisions of the principles inculcated and their practical applications. A spirit of earnest devotion adds relish and unction to the solidity of the doctrines treated, for instance, in the sermons on "The Poor" and on "Frequent Communion." Still

we think that the concluding paragraphs of the latter discourse should have been omitted, or accompanied by a note explaining that the view of certain moralists regarding the dispositions requisite for frequent Communion, when Dr. Parsons wrote, is now happily set aside by the decisive pronouncement on this subject of Pius X.

The Christian State. By S. Z. BATTEN, D.D. Philadelphia: Griffith & Rowland Press.

"The Christian State," by Dr. Batten, is a significant contribution to sociology. Though sociology has been the study of man since there were men enough to form society, and was treated even scientifically by Aristotle and the Scholastics, its suggestiveness to teachers and writers is in no danger of exhaustion. Among authors of a certain class there is much discussion as to whether it is a partial or complete science, new, old, or a science at all. The confusion seems to rise from the mental attitude of materialistic evolution and the exclusive use of the positivistic method which lead them to treat man and human society much as the botanist treats plants, or the zoologist treats animals, ignoring free will. Dr. Batten's more rational account of the nature, origin and development of the state is significant of dissatisfaction with these methods. It is surprising that scholars honestly seeking scientific knowledge will pass by scholastic contributions as many seeking the true church pass by the claims of Catholics. The present volume has many good points, but more attention to scholastic sociology would have saved the author from much vagueness and inaccuracy. For instance, a brief explanation of society in general would have enabled him to determine the nature of the state more definitely than by the vague descriptions; "The Political Organization of the People," or "The Realization of Man's Rational Nature." Similar vagueness arises from want of distinguishing between the origin of civil society in general, and the determination of its forms.

The author evidently regards democracy as the ultimate, permanent and most perfect form of the State. Any author would risk his popularity at present if he did not say the same. But there are two suggestive chapters on the "Dangers and Unfinished Tasks of Democracy," arising not from the nature of democracy but from its abuse. Why does he not think of the same excuse for monarchy? Will the abuses be remedied or prevail? Change is inevitable in human affairs. What assurance have we that the pendulum will never swing back from democracy?

It is strange that the author should derive modern democracy from the so-called Reformation, whose two fundamental principles, resistance to authority and private judgment seem rather the source of the dangers.

The third part of this volume is the most significant. Reformation principles logically led to the practical result, secularism, which, to-day is bearing fruits that appal good men. The present volume expresses what many are thinking, that the State needs a religious foundation, that religion must regulate man's social as well as his individual conduct. The author's ideal is the Christian Democracy. Not union of church and State, but democracy pervaded with the spirit of Christ. Good, but how attain this? Vagueness makes it visionary. The spirit of Christ is embodied in His teachings, the diffusion of which He entrusted to a church which He established and endowed with infallible authority to represent Him visibly. The author makes the church a fallible, human institution. What assurance have men that its teaching and spirit are those of Christ? Again Dr. Batten has but an obscure perception of what the Catholic Church teaches definitely. Internal union of church and State, in which society as a moral person conforms to the teaching of Christ made known to it by His Church, has been the source only of blessings to both; external union, consisting in interference of

each in the administration of the other has always produced evil for both.

The general honesty and fairness of the volume makes us sympathize with, rather than complain of, the author's religious bias which has led him into some of the old mistakes, for instance, of attributing to the Catholic Church the faults of individuals, of repetition of the hackneyed and often corrected misrepresentations and phrases. Yet his praiseworthy volume indicates a dissatisfaction with ultra secularism, and an increasing recognition of the State's need of a religious foundation. It will suggest and awaken inquiry, which if honestly pursued, will lead to results of inestimable value to human society. E. J. G.

The New Brazil—Its Resources and Attractions: Historical Descriptive, Industrial. By MARY ROBINSON WRIGHT. Philadelphia: George Harris & Sons.

The fact that a book of this size and costly make-up goes into its second edition, is a proof both of its excellence and the interest taken generally in the rapid development of the largest of the South American states. The author had no easy task on account of the great variety of elements which had to be considered. The introduction gives a concise history of Brazil. It pays perhaps too little attention to the colonial period, in which after all are the roots of its present independence, and which alone offers an explanation of very many of our present conditions and institutions. The author is more eloquent about the nineteenth century, though her judgment will be rectified once that period belongs completely to history. The book gives a good idea of the immense riches of Brazil and the methods which are, or which should, be employed in utilizing them. There are, indeed, other less encouraging features. Eighty per cent. of the soldiers are illiterate, rational methods of agriculture are not sufficiently known, poverty is great in the cities as well as in the country places where the people often are leading a life little more civilized than that of the Indians. Frequently the government built palaces and universities where huts and elementary schools were needed. However the present government has already turned in the right direction, and, we trust, will be supported by its officials to the welfare of the country. J. B. H.

The Decree on Daily Communion. A Historical Sketch and Commentary. By FR. JUAN B. FERRERO. Translated by H. JIMENEZ. St. Louis, Mo.; B. Herder.

Cardinal Merry del Val wrote to the author of this volume: "As soon as he heard of this book, the Holy Father expressed his lively pleasure at the timely appearance of the work, in which your Reverence has commented on the Decree (Sacra Tridentina Synodus) for the use of the faithful and especially of the clergy." This letter was written June 4, 1907; the translation of the same book into our vernacular is equally acceptable now to the English-speaking world.

The work is especially commendable for the thoroughness and lucidity with which it treats its very important subject. The Decree here explained has finally settled a controversy of long standing among theologians on the proper use of the most copious source of strength for the Christian life, the frequent reception of the Holy Eucharist. The historical account here given regarding the practice of the faithful in various times and various lands, is interesting and instructive; so, too, is the explanation of the different opinions of many holy and learned men and of the chief arguments by which each of them supported his view. But the most important portion of the work makes known the uniform direction of the living Church, ever guiding her children in the path of truth, in particular the clear and full meaning of the definite teaching of our Holy Father, Pius X, and the decision of various practical questions which the present legislation has raised, and which are here answered with gratifying fulness.

Reviews and Magazines

In the June number of *The Bookman*, the Rev. Dr. William Barry gave an apt and timely title to the pest of anarchical and impure literature that now runs riot. "I never leave my house," he says, "to journey in any direction but I am forced to see, and solicited to buy, works flamingly advertised of which the Gospel is adultery and the Apocalypse the right of suicide. These highly charged explosives, a few years ago simply French, are now multiplied and multiplying in our English market. Is there no public opinion strong enough, at any rate, to forbid the display of them at railway stations? Will Christian fathers and mothers go on tolerating in so criminal a fashion the mischief such reading cannot but inflict on the young of both sexes? I am amazed at the blindness of good people to a state of things which must end in the widespread ruin of religion and the degradation of morals. Is it really no one's concern but that of the vicious-minded author and the money-seeking publisher? I call these printed pages the Black Death."

Discussing in *Etudes* of June 5, "The Primacy of St. Peter in the New Testament," Yves de la Brière proves that Peter always holds the first place in the apostolic college. Loisy admits the fact. "Even among the Twelve, there was one who was the first not only by the priority of his conversion or the order of his zeal, but by a kind of 'designation' of the Master, accepted by all, and whose consequences still make themselves felt in the Apostolic Community." Examining the text, "*Tu es Petrus*," the writer asks: (1) Is it authentic or an interpolation; (2) Is it historical or purely "redactionnel"; (3) What is its literal meaning; (4) What is its demonstrative value? Answering the first question he shows the weakness of the arguments of Harnack, Resch, Grill, Monnier, Nicolardot, against the authenticity; proves that all the manuscripts and versions give the "*Tu es Petrus*," as authentic; that unmistakable citations and allusions give positive proofs of its use in the fourth and third centuries, and even of its certain existence in the second. How many texts of pagan antiquity rest on such a secure basis?—Augustine's object at Cassiacum, concludes Louis de Mondadon, was to make Catholicism attractive for his friends. "Embrace it and it will purify our friendship; it will teach you the secret of true happiness; solve the riddle of evil; illumine the darkness of the intellect, with the Torch of Faith." The "Feminism," writes Pierre Sudau,—which dreams of woman's perfect equality with man; of the absolute assimilation of her nature, functions and

formation with his, is a dangerous Utopia; the "Feminism," old as the Gospel, which safeguards woman's personal dignity and her noble vocation as wife and mother, is the true one.

J. C. R.

EDUCATION

Speaking, on June 8, at the opening of a new wing to the Marist College, Dundalk, Ireland, Cardinal Logue said concerning the National University of Ireland:

"Many generations past, since the days of persecution, and before it, facilities were denied the Irish Catholics of receiving a university education under circumstances which would enable them to avail themselves of this education without prejudice to their consciences. Now that barrier has to a great extent been removed, and in the new university they would find an opportunity of availing themselves of the best assistance which they could get of cultivating their minds with safety at least—it might not be altogether without prejudice—to their religious feelings.

"I had an opportunity lately of glancing at the body of laws which have been drawn up by hard-working, zealous, and intelligent educationists for this new establishment, and I think whoever else has failed in providing for the future success of the National University, the commission which has been appointed by the Government to draw up these statutes have certainly succeeded in making the best of it. I know for a fact that they have applied themselves with great zeal, and that they spare no labor to make this new university a success, and as far as they could do within the very limited bounds of the Act of Parliament, they have succeeded, and we have reason to congratulate the learned judge who presided; the archbishop, who is chancellor of the new university, and all who cooperated in this commission. They have given us a university, to be sure, of which we can take advantage, not exactly owing to the principles upon which it is established, but owing to our trust in those who are to have charge of it; but it is far, far short of what we Irish Catholics would look upon as an ideal university.

"The Irish people have the reputation of being a religious people, and as far as legislation, at least, is concerned, religion is ostracized, and ostracized pretty effectively, from this new university. It came to us just like all the gifts we received from our friends beyond the channel, with the brand of slavery deeply impressed upon it. However, the same thing would likely happen to this new university which happened with regard to another gift which they received from England. When the National Schools were established in Ireland they bore the brand of slavery, and of proselyt-

ism into the bargain; but the people took them up, and made them tolerable for the education of their children. Under the guidance of the learned Senate I trust and believe we shall be able to make this National University tolerable, and, perhaps, improve it as we go along. So long as it is a university for Irishmen it will be impossible to keep religion finally out of it."

At the request of the United States Bureau of Education, Edward L. Thorndike, of Teachers' College, Columbia University, has been investigating the subject of teaching in the secondary public schools of the country. The results of his study appear in a publication entitled, "The Teaching Staff of Secondary Schools in the United States" which was made public on June 7. Professor Thorndike presents a variety of significant facts with reference to education, experience and salaries of teachers in secondary public schools. One assertion he makes that flatly contradicts common opinion. "Men," he says, "have less education as a preparation for teaching in the secondary public schools of the United States than women, and they remain in teaching little longer than the opposite sex."

Professor Thorndike also notes that there is not so much difference in the pay for the same or ostensibly the same work, as the average salaries usually quoted mislead one into believing. The average salaries are compounded in part of and overinfluenced by the few large salaries paid to heads of departments, principals and those who may be called "managing teachers," who, without official recognition in title, are expected to do a large share in the organization and control of the school. All these are much more often men than women. Consequently, Professor Thorndike declares the most frequent or most typical men's salary is only 33.3 per cent. greater than the woman's.

Work will begin on the new \$220,000 college of engineering at Marquette University, Milwaukee, in a few weeks. It is to be a five story Gothic structure, with a frontage of 130x213 feet.

For the third time in six years a Jewish lad has become Dux of the Christian Brothers' College, Perth, Australia. Master George Steinberg is at the head this year, thereby following in the footsteps of the brothers Morris and Stanley Cantor.

The international commission on the teaching of mathematics has appointed as a member, Prof. William Logan Benitz, dean of mechanical engineering department of

Notre Dame University. This commission investigates the progress made by mathematicians in the United States and in other nations. Prof. Benitz is to have survey over the different institutions in northern Indiana and a report once a year is required.

The St. Vincent Academy, St. Louis, conducted by the Sisters of Charity and which long enjoyed a splendid reputation as an educational institution, will not reopen in September, the authorities in Paris having decreed that the Sisters shall devote themselves to the original intention of their foundation, the teaching of free schools and to charitable work exclusively.

The results of the anti-religious education in France are treated in a French book by Duprat, "La criminalité dans l'adolescence." The number of criminals of sixteen to twenty years of age in 1890 was one-sixth of that of adult criminals. At present it is one-fifth. This increase cannot be ascribed to an increase in the number of young people. On the contrary, this is constantly decreasing. In 1900 there were 4,045,000 young men between sixteen and twenty; in 1905 there were only 3,250,000. "It must be added," says the author, "that the prosecution of youthful criminals is very frequently omitted in France. As a rule persons of that age are not punished before they have been caught ten, nay, fifteen times by the police."

Preparations are almost complete for the sixth annual convention of the Catholic Educational Association, to be held in Boston on July 12, 13 and 14. On the opening day the members of the association will be tendered a reception in the hall of the Catholic Union. His Grace Archbishop O'Connell will be present, and at the Mass in the Cathedral on the following morning will make an address to the delegates. The convention will be opened with an address by the president, Rt. Rev. D. J. O'Connell, Auxiliary Bishop of San Francisco.

It is now forty years since Austria introduced her present public school law. It contains many good regulations. It provides for a better preparation of the teacher, enforces the attendance at school for eight years and, as a matter of fact, the number of the illiterate has decreased considerably. At the same time the number of youthful criminals has increased alarmingly. The worst side of the law is that it separated the school almost completely from the Church. Happily the bishops made full use of

the little vestige of right which the law left them. The force of inveterate Catholic customs, the watchfulness of the clergy, the societies of Catholic teachers, the "School Society" of the people, and other influences prevented the worst. The present sentiment among a great number of the Austrian teachers was appropriately worded by Professor Förster in a large gathering in Vienna: "We shall not allow anything to escape us of the restless endeavors of the moderns to improve the efficiency of teaching. But we know that in all eternity no other foundation will be laid except that which has been laid—Jesus Christ."

For the past few years the results of the New York Normal College entrance examinations have not been published in the daily papers. Why? Some years ago when the number of parochial schools was very much less than at present and when, perhaps, the Cathedral was the only school to send up candidates for the examination, the list was published in every morning paper, and at the end of the column special attention was drawn to the fact that the percentage of successful candidates from Catholic schools was very small. The publication of the list of successful candidates now would convince the public that the work of the public schools cannot compare with the work of the parochial schools.

In the Normal College entrance examination of this June the highest average in the city, 97.2-5 per cent., was attained by Catherine C. Spillman, of St. Stephen's School. Two years ago Margaret Walsh, of the same school, received the highest mark in the city, 98.7-10 per cent. Of the twenty girls who applied from St. Stephen's every one not only reached the pass mark, which was 65 per cent. this year, but all received over 75 per cent., and many of them over 90 per cent. The work done in this school is a sample of the work done in all the parochial schools.

The executive committee of the Western Catholic Summer School has purchased the Spring Bank property of 45 acres on the shore of Lake Oconomowoc, Wisconsin, for \$45,000. The securing of a permanent home for the Western Summer School has given great satisfaction to the Catholics of the Middle West, as the location is one of wonderful beauty. It has been decided that the resort should be opened on July 3. Secretary J. T. Kelly is in correspondence with some lecturers of national reputation, and there will not lack entertainment at Spring Bank.

SOCIOLOGY

Duelling is not dead in Catholic Austria. On May 18 Augustus Loacker, assistant editor of a Christian-Social newspaper in Bohemia, was deprived of his rank as officer of the Reserve, because he refused to challenge another man to a duel. His paper had attacked a prominent pan-German agitator, Schreiter. This man thereupon entered the editorial rooms, accompanied by three friends, and after a short altercation, when Loacker just turned his eyes away, struck him from behind. The incident was mentioned in the next number of the paper. The matter was now brought before the "Court of Honor," which decided that Loacker ought to have challenged Schreiter. He first offered to prove that Schreiter was not "satisfaktionsfähig," i. e., he was a man of such low character that an officer would disgrace himself by challenging him. Contrary to custom the court waived this plea and raised the question of principle. Mr. Loacker frankly declared that the challenge to or acceptance of a duel was under all circumstances contrary to his conviction. Thereupon the verdict was pronounced. Loacker was degraded to the position of a private soldier.

To educate workers in the field of social and labor movements the Catholic German Staatsverband of Ohio offers a lecture course, lasting a week, at Oberlin, Ohio. There will be two lectures a day with a discussion after each. A sufficient number of applicants was secured at the latest State convention. As this is not a moneymaking concern, the expenses will be \$10.00 a head, board included. It is hoped that in this way a corps of intelligent workers can be trained, not only among the educated, but also among those with only a common school education, who will be able to make their voices heard in public meetings and in the trades unions. The Rev. Peter E. Dietz, Oberlin, Ohio, will be in charge of this "Summer School." Some points of the resolutions passed at that convention are worth quoting: "We urge all our members to study, by private and common endeavor, the social question, to state and defend the Catholic doctrine on social matters, especially in the meetings of their unions." Let Catholics who can afford it give their sons not only the common but also a higher education in Catholic institutions. Let every immigrant, as soon as possible, obtain the privilege of American citizenship, and let all make a conscientious use of their votes, having in

view only the true welfare of the country." The delegates will find out and report next year how great the prospects are of inaugurating a general anti-treating movement.

At the convention of the National Conference of Charities and Corrections held at Buffalo, N. Y., on June 14, Rev. F. A. Gavisk, of Indianapolis, was elected a member of the executive committee. Father Gavisk is a member of the Indiana State Board of Charities, to which he was appointed by the Governor some time ago.

The Benevolent Association of Burgos, Spain, has organized among children of the well-to-do members of the community what is called "The Child's Protectorate of Nakedness and Need." The results hoped for are twofold: poor children will receive a protection, which will be an incentive to virtue, and the pets of fortune of tender years (members are from three years upward) will learn habits of self-denial and the art of giving, and thus exercise themselves in practising the greatest of the virtues. *La Verdad*, of Mexico, May 16, says: "The noble example of Burgos deserves to be proposed as a model worthy of general imitation." It is a well-known fact that there is in the Irish metropolis a hospital for children supported by the alms of boys and girls.

In spite of all the efforts to keep it down, emigration from Ireland is again on the increase. The official records show that during the four months ending April 30 the number of emigrants who left the country was 13,243 as against 11,120 for the corresponding period last year.

The initiation and development of industries is a part of the program of the Irish Gaelic League. At the various Feis which are held throughout the country, consisting of competitions in song, story, music, dancing, and original Gaelic compositions, the industrial feature is not neglected. The program of the Tullamore Feis, June 29, includes: (1) Demonstration in pruning apple trees, root and branch, and methods of planting. (2) Essay describing sources of waste on a farm and how they can be turned to account. (3) Most complete list in Gaelic of tillage operations, of grasses and weeds. (4) (For girls) Essay describing how best a family of seven can be supported off a 30-acre farm by mixed tillage and dairying, hogs, poultry, etc. Items of fare, quality, cost, etc., should be given. "Ideas" will be regarded more than literary merit in the award of

prizes. Similar competitions, now established in nearly every district, are stimulating thrift as well as thought and teaching the people how to put to best advantage the land of which they are now the owners.

The campaign against the spread of tuberculosis inaugurated by the State Charities Aid Association is arousing much interest in New York. The latest result of its praiseworthy work is the opening of a day-camp in Poughkeepsie. Urged by the Association, public spirited individuals and firms generally donated the needed equipment and funds to the amount of \$5,000. A fine, big camp was speedily constructed, situated on city property on an elevated plateau that admits of excellent drainage and is open to all the breezes that blow. Here, removed from the noise and dust of the city, consumptives in various stages of the disease may find rest, sunshine, fresh air and good food so necessary for a cure. Excellent medical supervision is assured as the management is under the direct control of the Board of Health.

Two years ago the Rev. Timothy Dempsey, of St. Louis, Mo., rector of St. Patrick's Church, rented an old school building in which he started a "hotel" or lodging house for poor men. It has been a great success. Last Sunday week Archbishop Glennon paid it a visit and was entertained by the inmates, who, out of their small means, made up and presented to him a check for \$100, which he suitably thanked them for in the address he made commending the work Father Dempsey has accomplished. The institution, which is known locally as "Father Dempsey's Hotel," is now self-supporting. There is no religious test for admission. Ten cents a night entitles a man to an excellent bed, a bath, the newspapers and the recreation room. Meals cost from 5 to 15 cents apiece and are prepared from the best provisions. But there are thousands who can't pay even the small sum of 25 or 30 cents a day. They are as warmly welcomed as any in Father Dempsey's Hotel. During its first year it gave free lodgings to 8,056, and for a period of six months ended April 1, 1908, 2,150 free meals were served. During December, 1907, the worst perhaps of the panic months, 4,428 men slept on the floor of the recreation room after the 400 beds had been filled. There is an employment bureau at the hotel and through it 500 secured work the first year. Father Dempsey keeps his kindly interest in his lodgers even after they have left him for good work, and through his influence some of them have started bank accounts, their savings totaling \$3,000.

PLATFORM AND PULPIT

Addressing the graduates of St. Joseph's College, Emmitsburg, Md., on June 17, Cardinal Gibbons touched on the question of Woman Suffrage, saying in part: "I am entirely opposed to woman suffrage, not because I hate the women, but I love them and want them to fulfill the mission for which God intended them. If you play in the arena of politics you will be covered with its dust. If you grasp too much you will lose everything. Nowhere is woman so honored as in the United States. This is largely due to the chivalry and courtesy of the men, and if you are protected by the male sex what more do you want?"

"I want to remind you that woman has a great mission in life. You should therefore have a deep sense of your responsibility in the domestic walks of life. You cannot hope to preach in the church, but you can preach in your homes and reach those with whom you come in contact in your daily lives. Preach to your fathers and brothers. Woe be to society if it had to depend upon the male sex alone—it would certainly go to the devil."

At the commencement exercises of the College of St. Thomas, of Villanova, Pa., Mr. Lewis Nixon, the orator of the day, in speaking of the engineering department said: "This college, in response to the manifest demands of the age, has inaugurated a department of engineering to keep fully abreast with the needs of the time. Every calling, professional and trade has felt of late the quickening touch of the engineer as he develops and conserves the great resources of our country and calls the forces of nature to minister to man's needs. So in providing this great factor in the industrial development of our country the faculty feels that they should receive the hearty cooperation and support of our people in a policy so vitally affecting their material prosperity and independence. Recent developments of engineering practice and achievement have so ennobled the vocation of the engineer that it abates none of its pride by comparison with any other field in which the human intellect holds sway."

Archbishop Glennon, preaching to a large congregation in the New Cathedral Chapel, St. Louis, Mo., on Sunday, decried what he termed the modern system of eclecticism in worship. He said Christ did not authorize such assumption of privilege, but gave specific commandments. He declared further that the Church was not to know national limitations—that there are no "favored nations."

ECONOMICS

It is already apparent that the exports from the United States in the fiscal year which ends with the current month will fall materially below those of 1908 and 1907, and slightly below those of 1906. The eleven months' figures of the Bureau of Statistics of the Department of Commerce and Labor, just made public, indicate that the domestic exports for the full fiscal year 1909 will be nearly 200 millions below the average of 1908 and 1907, and perhaps fifty millions below those of 1906.

The causes of the marked decline in the export trade of the United States are a reduction in the general demand for merchandise and a material reduction in the prices of certain of the more important articles exported. That these causes are not affecting the export trade of the United States alone appears from the decline in demand by the great importing countries which has made itself evident in the export figures of nearly all exporting countries. Hardly one of the exporting countries fails to show a decrease in its figure, and the United Kingdom of Great Britain and Ireland is in a worse plight than is the United States. The reports from "the tight little island" show a drop of 220 millions in the ten months ending April, 1909, compared with the corresponding period of the preceding year.

The principal articles in which the falling off in our own exports occurs are cotton, corn, wheat, meats, manufactures of iron and steel, manufactures of copper, and manufactures of wood.

A preliminary report just issued by the Bureau of the Census offers interesting details regarding the lumber industry of the States for the year 1908. Lumber manufacturing, like every other industry, felt the effects of the business depression which began in October, 1907. Consequently the production in 1908 was below that for the previous year, the decrease in lumber being slightly over seventeen per cent.

Nevertheless the lumber production was enormous. Washington, the young giant of the West, ranks first among the States, its cut during the year being 2,915,928,000 feet. Thirteen other States manufactured more than one billion feet each of lumber, last year. Maine and other States reporting more than one billion feet in 1907 went just below that figure in 1908.

While there are many very large saw-mills in the United States, the small mills far outnumber the large ones, and many of the small mills are in the States which are not now of first rank in lumber production. Thus New York reported 2,291 mills, Pennsylvania, 2,224 mills, and Virginia, 1,937 mills.

Yellow pine, Douglas fir, white pine, oak, hemlock and spruce, in the order named, were the woods cut into lumber in the largest quantity. Yellow pine has ranked first since it surpassed white pine in the later nineties, and it is still far in the lead. More recently, white pine has also been surpassed by Douglas fir, so that it now occupies third place.

Pending legislation for closer commercial relations between the United States and the Philippine Islands lends especial interest to a statement of the commerce of those islands just compiled by the Bureau of Statistics from the Summary of the Commerce of the Philippine Islands, prepared in the Bureau of Insular Affairs of the War Department. It shows the total value of imports into the Philippine Islands in 1908 as \$29,186,120. Merchandise imported free of duty in connection with the construction of the railway systems of the Philippine Islands, amounting in 1908 to \$1,747,312, and merchandise imported for the use of the government, are not included in this total of \$29,186,120.

The official figures of the United States Government of exports to the Philippine Islands in the calendar year 1908 show the total value of all merchandise declared for exportation to the islands \$9,906,697; while the official figures of imports from the United States into the Philippine Islands, exclusive of government free entries and supplies granted free entry in connection with the construction of the railway systems of the Philippine Islands, in the same calendar year are but \$5,101,836, the discrepancy occurring chiefly by reason of the fact that the Philippine figures do not include supplies granted free entry in connection with the construction of the railway systems of the Philippine Islands and free entries for governmental use.

PERSONAL

The Very Rev. Martin A. Hehir, president of the Pittsburg College of the Holy Ghost, on June 16 received the degree of LL.D. from the faculty of Mt. St. Mary's, Emmitsburg, Md.

Bret Harte, the only surviving son of the late Bret Harte, the novelist, who died in 1902, was recently received into the Church at Rome, by the Rev. Dr. Hagan, Vice-Rector, Irish College. Mr. Harte and his wife were confirmed in the Basilica of St. Agatha by the Right Rev. Dr. Linneborn, Bishop of Dacca.

Bishop Feehan, of Fall River, Mass., in recognition of his zeal in behalf of the Portuguese people of his diocese, has been decorated with the Grand Cross of the Royal Military Order of Our Lady of the Con-

ception of Villa Vicosa, by the King of Portugal. It is one of the highest honors in the gift of the king.

Advices from Sydney note that Cardinal Moran and his secretary, Mgr. O'Haran, had a narrow escape from serious injury on April 27. The carriage in which they were riding was run into by an omnibus and demolished by the impact, but both escaped unhurt from the debris.

Two Dominican Sisters, Sister Mildred of St. Catherine's Hospital, Brooklyn, and Sister Jeannette of St. Mary's Hospital, Jamaica, recently received their certificates of graduation from the Brooklyn College of Pharmacy. They are to perform active work in the pharmacies of their respective hospitals. Besides their graduation certificates they have also obtained their licenses from the State Board of Pharmacy.

ECCLESIASTICAL NEWS

—The organizing committee of the Twentieth Eucharistic Congress, to be held at Cologne during the first week of August, has issued the preliminary program of the proceedings. They are to begin with the reception of the Papal Legate on Tuesday, August 3, and close with the procession of the Blessed Sacrament through the streets of the city on the following Sunday. It has been arranged that the arrival of the Legate, Cardinal Vincenzo Vanutelli, will be the occasion of a great demonstration of the loyalty of the Catholic Rhineland to the Holy See. On the Tuesday morning the Cardinal will embark at Mainz on a gaily decorated express steamer, and his voyage down the river to Cologne will be a triumphal progress. Every Rhineland town and village will greet the Legate with the ringing of its bells and the cheer of its people marshalled on the shore. At Coblenz the Legate's steamer will be met by a flotilla from Cologne, which will escort it to the capital of the Rhineland. At the landing place, at 5 o'clock, Cardinal Fischer, Archbishop of Cologne, will be waiting with his clergy and the assembled bishops of Germany to welcome Cardinal Vanutelli, and go with him in procession to the historic cathedral, where the opening service of the congress will then be held.

—On the recommendation of Archbishop Farley, of New York, the Pope has appointed the Revs. James V. Lewis, Dr. Daniel J. McMackin and James M. Connolly, of that diocese, to be private chamberlains, and the Revs. James J. Flood and Dr. Francis H. Wall to be domestic prelates.

—Mother Mary de Pazzi Bentley, who for nearly fifty years has been superior of the Sisters of Mercy in Missouri, has

resigned on account of the feebleness of her health and the infirmities of advanced age. She founded the community in St. Louis in 1856, and was accompanied from the New York Convent by the present Archbishop Ryan, of Philadelphia, then a young priest. Her successor, as chosen at the meeting presided over by Archbishop Glennon, is Mother Mary Alacoque Kelly.

—On Sunday, June 13, the Coadjutor Bishop, Mgr. Racicot, carried the Blessed Sacrament in procession through the principal streets of Montreal to Laval University, where a repository was erected and where benediction was given. On the return of the cortège Archbishop Bruchési bore the Sacred Host. Before it tiny children strewed red and white roses. Just behind the canopy, walked the Catholic Judges in their robes of office, the King's Counsel in their silken gowns, with other members of the bar, and many citizens prominent in every walk of life. The Sixty-fifth Rifles acted as guard of honor. Long may this beautiful custom of bearing the Eucharistic God through the thoroughfares of the city be continued! A sad day would it be for the Rome of the North were those graces and blessings to be withdrawn that are annually drawn down by the royal Progress of the Blessed Sacrament.

—On Thursday, June 10, Monsignor Sbarretti pontificated in the Cathedral, Ottawa, at the Requiem Mass for the late Archbishop Duhamel. Panegyrics in English and French were delivered by Archbishop Bruchési, of Montreal, and Archbishop McEvay, of Toronto. Among the distinguished laymen present were Sir John Hanbury Williams, representing the Governor-General, and Sir Wilfrid Laurier, Prime Minister of Canada. The remains of the dead prelate were buried in a vault beneath the church, near those of Bishop Guigues, first incumbent of the See of Ottawa.

—Apropos of the appearance of the official "Statistical Handbook of the City of Berlin" the *Kölnische Volkzeitung* gives some valuable information regarding the status of the Catholics in the Imperial capital. The entire population of the city is now eight times the number it was about the middle of the last century, while during the same period the number of the Catholics among them has become twelve times as large; namely, 240,000. The number of priests ministering to them is only seventy-three, or one to every 3,300. Berlin belongs to the Diocese of Breslau, which has not by far the number of priests it should have and is therefore unable to supply the capital. The Diocese of Münster, with its staunchly Catholic Westphalian population, has as a rule a surplus

of priests, and has undertaken to furnish the priests for one parish, of course without claiming jurisdiction over it. One way of procuring priests would be to invite religious, but the laws of the Kulturkampf, prohibiting the existence of religious communities in the Kingdom of Prussia, are still in force. The ministry is empowered to dispense with the law, but in the case of Berlin it has never made use of this power. The marriage statistics are not gratifying. There were eleven hundred Catholic marriages to three thousand five hundred mixed marriages. And of the Catholic couples only four-fifths were married in the church, of the mixed couples less than one-third. The statistics give no information as to the percentage of the children of mixed marriages who become Catholics. But the figures of 1900 show that of the whole offspring of mixed marriages seventy-six per cent. became Protestant and only twenty-four Catholic. Another deplorable effect of the fewness of priests in Berlin is, that only one-half of the Catholics are buried with the ceremonies of the Church.

—The Very Rev. Francis Bettinger, Dean of the Cathedral Chapter of Spires, a man from the ranks of the people, the son of a smith, has been appointed the successor of the late Archbishop Stein, of Munich. He made his philosophical and theological studies in Innsbruck and Würzburg. Almost his whole life was spent in parish work; as inspector of the State schools he acquired considerable knowledge in educational matters. As Canon of the Cathedral of Spires and parish priest of the most important parish there, he founded a new hospital, and gave evidence of great business capacity as an official in the bishop's chancery. He is considered a model priest and at the same time an open-hearted, clever and energetic worker and successful organizer—the right man in the right place.

—Cardinal Moran has issued a circular calling the third Australian Catholic Congress to meet in Sydney in the first week of October.

—The national convention of the Total Abstinence Union of America will be held in Chicago August 4, 5 and 6.

—The cable states that most of the prelates who went to Rome to assist at the golden jubilee of the American College have concluded their visits there after most flattering personal receptions and eulogies from the Holy Father. Cardinal Merry del Val paid the Alumni Association the unprecedented compliment of being present and speaking at the academy held at the college in honor of the event. His address, which was a paean of praise for the clergy of the United States, es-

pecially those trained in the American College, will be published in the report of the proceedings of the jubilee, which are being prepared by Mgr. Kennedy. The Rev. Dr. Pace, of the Catholic University of America, who represented the university at the meeting, has prepared two lists showing how during the last fifty years the institution has given to the Church in the United States 523 priests, 18 bishops, 6 archbishops, including the present Archbishops of New York, Boston, San Francisco, Cincinnati and Heliopolis; in theology, 157 doctors, 195 licentiates and 304 bachelors; in philosophy, 85 doctors, 75 licentiates and 197 bachelors. The college began half a century ago with thirteen students, of whom the following four are alive: Archbishop Seton, of Heliopolis, who resides at Rome; Archbishop Riordan, of San Francisco; Rev. Wm. A. Meriwether, S.J., of Macon, Ga., and Rev. W. C. Poole, of New Brighton, Staten Island, N. Y.

—Archbishop O'Connell, of Boston, is expected back from Rome next week and will be given an elaborate greeting, the occasion being also the commemoration of his sacerdotal silver jubilee.

—During the past week the greatest demonstration ever made in Canada by the St. Jean-Baptiste Society, marking the seventy-fifth anniversary of its organization was held in Montreal. The association was founded in 1834 by Ludger Duvernay, a Montreal journalist, with a group of other prominent French-Canadians acting with him. The first general secretary was G. E. Cartier, afterwards Sir George Etienne Cartier, the French-Canadian statesman. The five days' celebration opened on Tuesday, June 22, with a national conference, at which delegates from all the French-Canadian societies in Canada and from forty of these bodies in the United States discussed topics of importance to French-Canadians. On Wednesday the women's section had its sessions. The women's section numbers over seven thousand members. In the evening the traditional bonfires were lit in three sections of the city at 9 o'clock, and the spectacle was most brilliant. The chief event of Thursday was the celebration of pontifical Mass in the open air at 7 o'clock in Lafontaine Park by His Grace Archbishop Bruchési. Before Mass the great procession was held in which every French-Canadian Society on the continent was represented. The sermon of the day at the Mass in the open air was delivered by Rev. Elie Auclair, of the archbishop's palace. In the afternoon there was a grand musical festival at the National Lacrosse grounds, at which thirty bands participated. Sports and amusements were held in the afternoon, and in the evening

there was a grand illumination and fireworks throughout the city. The chief event of June 25 was the laying of the cornerstone of the Lafontaine monument, at which a number of patriotic speeches in honor of the memory of the great French-Canadian statesman were delivered.

—More than 12,000 men marched last Sunday in the parade which formed the first part of the monster demonstration by the societies of the Holy Name connected with the Archdiocesan Union, Philadelphia. The parade preceded services at the Cathedral, where Archbishop Ryan in the Cathedral characterized it as the happiest event of his twenty-fifth anniversary.

—At the Corpus Christi procession in Vienna this year the ostensorium was carried by Bishop Marschall, representing Cardinal Gruscha, Archbishop of Vienna, who was ill and the canopy over it by Princes Lobkowitz, Croy and Hohenlohe. After this the Emperor rode in an open carriage drawn by eight white horses—as he is too old now to walk as he used to—and surrounded by the Imperial Hungarian Guard.

—The Catholic Missionary Society of Philadelphia has issued the second report of its work among the Italians of the city. The report shows an expenditure from May 1, 1907, to December 31, 1908, of \$10,558.54, with receipts for the same period of \$8,828. Archbishop Ryan is president of the society and the Very Rev. Dr. Henry T. Drumgoole, rector of Overbrook Seminary, its vice-president and active head. The treasurer is the Rev. P. R. McDevitt, superintendent of parochial schools. Although organized for only five years the society has in operation Sunday schools, semi-weekly instruction classes for public school children preparing for the Sacraments, night schools, sewing and singing classes, 15 clubs, a gymnasium, free baths, library, and savings bank.

—The annual examinations for admission to St. Joseph's Seminary, Dunwoodie, will be held on Friday and Saturday, July 2d and 3d, in Cathedral College, Madison Avenue and Fifty-first street, New York City, beginning at 9.30 A.M. All applicants for adoption in the Archdiocese of New York are requested to present themselves with their credentials at the Chancery Office (23 East 51st St., near Madison Avenue), on Friday, June 25th, or Saturday, June 26, between the hours of 10 and 12. Examinations of applicants for admission to Cathedral College will take place on Monday, June 28th, and Tuesday, June 29th, at the College, 462 Madison Avenue, at 10 A.M.

—Retreats will be given during the coming months at the Convent of Our Lady of

the Cenacle, Newport, R. I., as follows: For teachers, by Rev. Father Kenzel, C.S.S.R., July 5-9; general, by Father Joseph Daily, C.S.S.R., July 27, August 1; for nurses (to which other women are also invited), by Rev. C. Thompson, O.P., August 9-13; general, August 30-Sept. 4, by Father McCarthy, S.J.

—The eighth national convention of the American Federation of Catholic Societies will be held in Pittsburg, Penn., August 8 to 11.

—The Catholic Boys' Camp movement is an attempt to secure for Catholic boys in moderate circumstances this increasingly popular form of summer recreation under proper Catholic auspices, and so prevent Catholic boys from spending their vacations in camps under Protestant influences. A number of well-known Catholics of this city have secured an attractive site on the banks of Lake Ronkonkoma, Long Island, where Camp Acadia will be open during July and August. Parents of boys deficient in school may arrange to have them receive private tuition on any subject during their stay in the camp. Archbishop Farley gives his approval and patronage to the camp, the director of which is the Rev. Samuel P. Macpherson.

OBITUARY

The death in the Philippines is announced of the Rev. Edward Cahill, one of the Irish Redemptorists who went there after the occupation of the islands by the United States.

The Right Rev. Bishop Doyle, of Lismore, New South Wales, is dead. He was born in Cork in 1852, was ordained, and went to Australia in 1874, and in 1887 was consecrated first Bishop of Lismore, which took the place of the suppressed See of Grafton in that year. The late prelate paid a visit to Ireland quite recently.

Very Rev. Canon George Richardson, for many years inspector of schools and one of the most prominent priests in the Diocese of Salford, England, died on June 10. He was born in Manchester, April 28, 1847, and was the son of the late George Richardson, a convert, and solicitor of much repute in Manchester. Canon Richardson was educated at Ushaw and ordained priest in 1872. After ministering in several parishes he was appointed in 1884 diocesan inspector of schools, and in 1908 chairman of the Catholic Diocesan School Inspectors of Great Britain. It was in 1895 that he was elected to a stall in the Cathedral Chapter of Salford. His work in the Diocese of Salford, carried on during twenty-five strenuous years, had secured for him a

unique and practical knowledge of the inner working of every school in the diocese, so that, naturally, he came to be regarded as an accepted mouthpiece of the Catholic claim. The crowning work of his career was, however, the part he took in creating and organizing the Catholic Federation of Salford. To him the Catholic Federation—an organization which has spread from Salford over a large part of England with remarkable rapidity—owes a very large measure of its success.

Miss Charlotte Grace O'Brien, who, under the patronage of the late Cardinal McCloskey, founded in 1881 the Mission of Our Lady of the Rosary for the protection of immigrant girls at Castle Garden, New York, died at her residence, Foynes, County Limerick, Ireland, on June 3. More than 100,000 girls passed under the protection of the mission up to the end of 1908. Miss O'Brien was the daughter of William Smith O'Brien, the Young Ireland leader of 1848, and inherited many of his fine qualities and mental abilities. She was not a Catholic when she began her aggressive and finally successful effort to reform the conditions surrounding the transatlantic passage of Irish emigrant girls, but the grace of Faith came later, and she attributed it to the prayers of the many young women she had helped. She was also much interested in botany, and her contributions to magazines on this subject were highly esteemed.

LETTERS TO THE EDITOR

To the Editor of AMERICA:

Modern Japan is the counterpart of Europe, the Japanese people have a splendid aptitude for observing; hence their power of imitation and assimilation. When, after centuries of wilful seclusion, Japan at last issued from her hermit life and came in contact with western civilization some forty years ago, she was both frightened by the power it displayed and dazzled by its splendor. What struck her most was the outward show,—the crust of civilization, the wealth and luxury, the inventions of the West, its commerce and industry, its political institutions, and above all the mighty display of military power which loomed up as a threat for her own independence.

To avert this danger and conquer an honorable place in the comity of nations Japan resolved to imitate the West. She set to work at once with great earnestness. But so far she has been wholly absorbed by material preoccupations and has not yet got at the soul of European civilization. The young statesmen that brought about the Imperial Restoration were also the

leaders of the new movement. The means they used in leading their people in their headlong rush towards western ideals was education, and this instrument they handled with consummate skill. It is hard to know the secret ends the statesmen had in view when they framed the present educational system, but from its fruits we are induced to infer that they intended to arm the native against all possible foreign aggression and to raise an effective barrier between the Japanese people and Christianity, which after three centuries of merciless persecution, tried once more to gain admittance into the land. The battlefields of Manchuria have tested the power of new Japan, and the relative sterility of missionary labors towards the end of the nineteenth century, has also proved that prejudices are still deep-rooted and that the educational barrier set up against Christianity is a sad reality.

Practically Christianity seems to have been put on the list of prohibited articles. Officially all has been correct enough. All religions, not subversive of good order, are equally tolerated, not to say protected. Meanwhile what has happened in the schools? There materialism under the garb of science rules supreme, and has arranged all things in its own way.

Elementary education has been declared a state monopoly and is now compulsory for all children of both sexes, between six and fourteen. Thus the poison of agnosticism is inoculated in the nation from the very cradle so to say, and blasts life in the bud. This is certainly not an effect of hazard. The children and students in the public schools from the age of six up to the university are constantly reminded of such principles as the following: Education is based on science; science and religion are incompatible; religion is a mass of superstition; Christianity is moreover anti-patriotic, as it proclaims the existence of a God, superior to the Emperor himself. After this let the missionary come and preach the Gospel; it is quite natural that he should meet with scepticism or even scorn. To mould the teachers and secure their servility the normal schools have been declared a state monopoly, and the students must all be boarders.

Of all the educational institutions of Japan, the most important and the most influential is the Imperial University, of Tokyo. It wields almost unlimited power in intellectual matters. It has, no doubt, rendered very appreciable services in the world of science, but on the other hand its influence has been most baneful in the field of morals and religion. It possesses several eminent Christians among its staff, but on the whole its teaching is fermented with agnosticism and irreligion. For these thirty years it has not ceased forcing materialism

upon the nation. But the bitter fruits of the system have already begun to appear: widespread discontent, rampant corruption, dire despair; as testified by nine thousand suicides a year and innumerable scandals that unceasingly turn up in the world of politics, business and education.

Frightened by the evil fruits of their own work, the Japanese statesmen seem to have come to admit tacitly, that religion of some kind is after all, perhaps, not so very antagonistic to education, at least for the common people, and that a certain dose of it might prove more effectual than materialism in curbing the wild passions of the human heart. May they open their eyes fully to the light and grant at last as much liberty to truth as they have done to falsehood.

As for us, we have not been astonished at the fruits of materialism in Japan; we even expected worse; perhaps the final cataclysm is yet to come. Perhaps also the natural virtues of the Japanese character have reacted against the poison and neutralized it to some extent. They say there are Turks who are better than their religion. There are certainly Japanese who are better than the education they have received. Noble feelings, chivalrous honor, filial piety, deep patriotism made up the soul of the old Japanese samurai. Happily not all of these traits have been effaced by modern atheistic education.

Withdraw a Japanese lad from the poisoned atmosphere of the materialistic school-room and you will be delighted to behold what a change he undergoes: docile, grateful, open to the light of truth, zealous for good, and capable of generous resolutions and noble sacrifices, he becomes the pride and consolation of his teachers. The salvation of the world rests with Christianity. Japan will make no exception to the rule. Now evangelism is not complete without the aid of schools. Therefore the hope of Japan lies in her Christian schools.

NICHOLAS WALTER.

Osaka, May 20, 1909.

To the Editor of AMERICA:

The magazine writer whose slander of Mary Queen of Scots was refuted by Mr. Spellissy in the last issue of AMERICA, is out again with a fresh calumny. Lewd suggestion rather than truth seems to be aimed at in the "affinity" articles; and as the magazine that prints them is widely circulated, one statement calls for correction. To exalt Parnell, the Irish are set down as a "mercurial" people and the Irish members until Parnell took them in hand, as bubbling over to such an extent that they created scenes in the respectable House of Commons, and had to be suspended. Lyndon Orr might have added, if he knew, that they were frequently expelled

from the House. Then Parnell came and they at once became respectable. The facts are just the other way. The Irish Home Rulers under Butt made very nice speeches, were very orderly—and got no results. Biggar and Parnell, with five others, commenced the obstructive tactics and the disagreeable speeches which produced disorder. Some thirty others gathered around them and, with Parnell's lead, deliberately continued the tactics for which they were expelled or suspended. They got results, and then only resumed "respectability." Dr. Tanner, whom this writer mentions as the worst offender, was, like Parnell and Biggar, of British origin. He left his family and their traditions to become a Nationalist and, later, a Catholic. He entered Parliament in 1885, seven years after Parnell had inaugurated obstruction and disorder. But disorderly scenes occurred in the British Parliament before Parnell was born. Lord Macaulay gives a vivid description of one such scene ("Life and Letters"), and adds that "beastly bellowings" was an accurate characterization of the vocal contributions thereto. The "mercurial Irish" were among the few that maintained decorum on that occasion.

But perhaps I am taking such sensation-alists as Lyndon Orr too seriously. My excuse is that "the insignificance of the accuser is sometimes lost in the magnitude of the accusation."

New York, June 21, 1909.

B. O. LEIGH.

To the Editor of AMERICA:

To the inquiry of "C" in your issue of June 5th: "Are all the saints' names vanishing from our American Catholic families?" will you permit an enthusiastic admirer of your journal to register an emphatic NO! so far as his own immediate family and many relatives are concerned. He is not a Filipino, either. Eleven of his own children have borne the names of saints,—from "the grand old name of Mary" down. Six of his brothers, and a like number of his sisters, have saints' names, as have their many children.

Elsewhere this appeal to Catholic parents may be timely and applicable, but in this section of dear old Maryland, aptly described as "the garden spot of Catholicity," happily it is not needed, as one hears none other than familiar names of saints in all Catholic families. Indeed it is well understood that the pastors of the various parishes insist that the first name, at least, must be of some saint of the Church.

The writer has one son, now in his fourteenth year, who had Mary added to his name in baptism, and therefrom may be deduced a moral which might be interesting and instructive to others. Three of his preceding sons had died in their in-

fancy, all bearing the names of saints; when the baptism of this fourth son was being considered, at the solicitation of an aunt of the boy, a holy nun of the Order of the B.V.M., the name of Mary was also added in baptism, his aunt promising that the boy would be preserved to his parents for their future comfort and happiness through the patronage of Mary. He has so far survived the perils and vicissitudes of infancy and childhood days and seemed miraculously saved, on at least two occasions, from loss of life in serious accidents, owing, as the writer fondly believes, to the intercession of the Blessed Mother of God, to whom he was dedicated. Cumberland, Md., June 8.

What I have seen of the review convinces me of its worth; it meets all the demands of intellectual Catholics in this country.—*Rev. John P. Doyle, Brooklyn, N. Y.*

WELCOME FROM THE PRESS

AMERICA, the new "Catholic review of the week," has thus far done much towards fulfilling its promises and justifying the high expectations that have been held concerning it. And if one may judge from the words of encouragement which it receives and publishes, it bids fair to settle in a satisfactory manner the question hitherto considered doubtful, whether a Catholic journal in the class with the London *Tablet* could live on this side of the Atlantic.—*The Casket, Antigonish, N. S.*

AMERICA, a Catholic review of the week, published in New York, is received at this office with a feeling somewhat akin to that of a hungry man getting ready to partake of a feast nutritious and palatable. It is young, but filled with the wisdom of maturity; it is Catholic, but broad enough for any one to read without objection to the matter it contains, it is carefully edited, which is important and essential, and besides many other virtues, it is pure and wholesome, deserving well at the hands of the people. It is well named, too, and if it continues to advocate the true principles of Church and nation, splendid success must surely follow.—*Eve. News, Lynn, Mass.*

AMERICA still keeps us informed as we in this country have never before been informed of the Church's status in many lands. These weekly articles are résumés of the immediate struggles and actual problems which the Church is confronting and, though they are necessarily brief, they are evidently written at first hand by those who know and who speak with authority.—*Visitor, Providence, R. I.*



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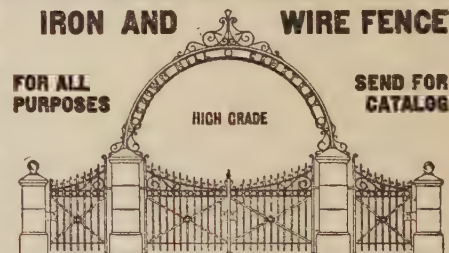
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AMERICA

A CATHOLIC REVIEW OF THE WEEK

Vol. I. (Price 10 Cents)

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CHRONICLE

Home Review of the Week.—The country generally experienced last week a hot spell which taxed endurance and patience to the limit. The hot wave prevailed for six days and the great humidity made the sweltering conditions oppressive.—President Brown, of the New York Central, who is making an inspection of crops, reported that present conditions promise the largest number of bushels of grain and tons of hay the country ever raised.—A sailor on the Cunarder Slavonia, recently wrecked on the rocky coast of the Azores, who arrived in New York during the week, extols the pluck of American women and says their brave behaviour when the steamer struck was "perfectly ripping."—Yale's commencement baccalaureate address was delivered by President Hadley and was an appeal for confidence in one's fellow-man. "The man," he said, "who lacks faith in other men, loses his best chance to work, and gradually undermines his own power and his own character."—The Senate voted to increase the duty on shoes over that fixed by the House bill. Crude oil was put on the free list of the Tariff bill in the Senate by a combination of 19 Republicans and 21 Democrats. It is regarded as a victory for Standard Oil as well as for the tariff revisionists.—Dealers announced a big advance in woolen goods in anticipation of the Aldrich Tariff bill. The fight over the corporation-tax amendment to the Tariff bill is on this week. The amendment embodies President Taft's plan to tax the net earnings of the corporations, and it is not expected that

it will be strongly opposed in either branch of Congress. The dutiable and free lists of the Tariff bill have been disposed of, and the Senate began consideration of the corporation and individual income tax proposition.—With all the needed evidence presented to the Federal Grand Jury, and with several indictments drawn, the case of the Government against the Sugar Trust for preventing the opening and operation of the Pennsylvania Sugar Refining Company was abruptly dropped. District Attorney Wise was convinced by the corporation lawyers opposed to him that the statute of limitations precludes successful prosecution of the case against the Trust.—The riotous street railway strike in Pittsburg was adjusted after forty-eight hours of ugly experience. Mayor Magee's threat to seize the lines under an old law and to operate them speedily brought both sides to reason. The settlement is apparently a complete victory for the men; every point they claimed was conceded by the company save one which is to be referred to arbiters.

Incompetent Indian Agents To Go.—Secretary of the Interior Ballinger, who is in the West to study reclamation projects and Indian and land affairs under his jurisdiction said, before leaving Chicago: "I am not afraid to cut away the red tape when I see that it is hampering the work of the department. There are going to be radical changes in the Indian offices. I am already convinced that there are many incompetent agents who will have to step down and out. Our principal difficulty is with incompetent agents. They are not unscrupulous men, but it takes good business men, and men who understand the ways of the Indian to deal with him."

The Pope and Archbishop Farley.—Archbishop Farley was received in private farewell audience by the Pope on Saturday. The New York prelate presented the Pope with the balance of a collection made in his episcopal city for the earthquake sufferers, which brought the total of New York's contribution to the Pope's fund up to \$35,000. Pope Pius presented the Archbishop with a beautiful pastoral ring. Among the requests submitted by Mgr. Farley and granted by the Pontiff was one that the Knighthood of St. Gregory be conferred upon Dr. Charles G. Herbermann, Editor-in-chief of "The Catholic Encyclopedia"; Dr. Francis J. Quinlan, ex-President of the Catholic Club of New York, and Dr. Hurley, composer of Liturgical music.

More French Prelates to be Prosecuted.—Cardinal Andrieu's course in refusing to answer in court at Bordeaux to the charge of violating the Church-State Separation law is heartily approved by his brother bishops and priests. Other prosecutions are contemplated against priests who threaten to excommunicate Catholics who acquire church property forfeited under that law. Bishop Gieure of Bayonne has been cited to appear before the Correctional Court for pronouncing *ipso facto* excommunication against municipal councils, charitable and other associations which in any way endorse the acquisition of former church property and instructing the Catholics of his diocese to resist the laws providing for "neutral education."

Anti-Clericalism the Bane of Italy.—Vico Mantegazza, the famous scientist and sociologist, lately returned from the Balkans, denounces the negligence and anti-clericalism of the Italian Government as most detrimental to Italy's interests. Mantegazza, to judge from his writings, is not religiously inclined, still he respects religion and of late has manifested more conservative scientific views than he did heretofore. He is a patriot, and he sees that Austria's progress is detrimental to Italy. Anti-clericalism he considers the bane of France and of Italy and destructive of their best interests. Austria, he says, makes inroads into Albania, profiting by the situation which the Turkish Government gives her. She works tooth and nail to make her influence predominant there. It is Italy's fault that Austria succeeds. Italy never investigates the conditions in those regions. All know that to conduct an anti-religious propaganda in Albania spells disaster. Yet such is the course of the Italy of to-day. But lately Italy added to her prestige in Constantinople by taking under her protection the Italian Religious Congregations. And of this she is deservedly proud. The Government, however, sent to Scutari a professor who teaches atheism, and says it is time to banish the crucifix from the schools. Austria's policy is different. The native clergy ardently support the Austrian schools which favor religion. It is chiefly through the Albanian schools that Austria establishes

and advances her interests. She is now meditating another happy *coup*. There are many seminaries and episcopal sees in Albania, and hitherto a large proportion of the seminarians were sent to Italy to complete their studies. They always returned well affected towards Italy and were naturally ready with their sympathy for Italy and Italian interests. All this is to be changed. Austria is planning a central seminary in Scutari, whither all students will repair to begin their studies, later passing to Austria to complete them. A prominent official of the Turkish Government declares that it would have been easy at the time of the Bosnia-Herzegovina treaty to induce Austria to abandon her protectorate over Catholics to Italy, but the Italian Government did nothing.

Marriage Laws In Italy.—In spite of the introduction of civil marriage, the laws now in operation in United Italy permit the ecclesiastical form. Marriage before a priest, however, is not protected by law, unless it is followed by the civil ceremony. This is frequently the cause of great evils. People contract marriage before a priest alone, in order to remain free. If they get tired of each other or want to escape the burden of bringing up children, they disclaim the marriage. It is alleged that in a certain orphan asylum sixty-one per cent. of the children are of parents who were not married civilly. Such children are considered illegitimate and, according to another law, the State must bear the expenses of their education. The economic side of the matter, namely, the expenses caused to the State, is now made the pretext of an agitation for a law which would make the civil obligatory before the ecclesiastical marriage. Neglect of the ecclesiastical marriage will be the result, and the way is paved for legal divorces, which are not now tolerated in Italy.

Austrian Government Victory.—Taking occasion of the question of the agrarian bank of Bosnia and Herzegovina, a coalition of Social Democrats, Southern Slavs and Czechs, with the support of the Viennese "German" Jewish-liberals Baron Hock and Dr. Ofner, attempted on June 8 to effect the overthrow of the Bienerth ministry. After one of the most exciting days the Austrian parliament ever witnessed, the government by a union of the German parties, including, of course, the Christian Socialists, with the Polen-Klub, Italians and Roumanians came off victorious by the close vote of 242 to 237. There was a record attendance of members and the full strength of both sides was shown in the voting. A change of ministry at this time would be likely to prove perilous, as the political crisis in Hungary is still far from solution. With both parts of the empire without a government, the outlook for the carrying through of much-needed legislation would be dark indeed. Still, the former successful efforts of the Emperor in harmonizing conflicting elements bid fair to repeat themselves.

Austria and the Oil Trust.—The threatened Austrian war on the Standard Oil Company will receive the aid of the Government. The Galician Society of Oil Producers and the refiners' syndicate have agreed to assume the management of the Government's factory for providing oil fuel which is used on the Government's railroad. The oil producers and the refiners declare that they will not buy more oil from the Standard if the Government will build adequate tanks and pipe lines to store supplies. The Ministers have signified their intention of complying with the request.

Russia Upholds Christianity.—In a discussion on the laws concerning religion in the Russian Douma, June 5, M. Stolypin expressed himself as follows:

"In view of the general interest attaching to the Toleration Laws it is necessary to make clear the Government's position towards liberty of conscience. During the past two centuries, relations between the Established Church and the other churches have been under the control of ordinary legislation. In questions of Dogma the Church must be absolutely untrammelled. In questions affecting matters of purely ecclesiastical discipline, she must be autonomous. But the State reserves to itself the right to stipulate what shall be the relations between Church and State. . . .

"Although in theory one may uphold absolute liberty of conscience, it may be doubted whether it is necessary to grant liberty of conversion from a Christian faith to non-Christian tenets. In order to grant a few dozen people who have already renounced Christianity the privilege of open separation from the Church, it is far from desirable that Russian State Legislation, which is essentially orthodox, should accept principles which would place the Christian faith in the eyes of the people on the same footing as non-Christian tenets. That is too serious a matter of conscience to allow of its being affected by any political considerations whatsoever."

Russian Liberty of Conscience Bill.—The toleration law, as proposed by M. Stolypin in the Russian Duma, was amended in committee so as to allow open transition from the Christian faith to non-Christian tenets. The law as amended was opposed by the Right but carried by the Octobrists and the Left. As a protest against the law the Right left the house in a body. It is thought that the Czar will veto the amended measure, in accordance with M. Stolypin's declaration, quoted in the foregoing. The Russian press is almost unanimously opposed to it. The *Novoie Vrémia* entreats the authorities not to betray Orthodoxy, and requests that the veto be used. The question will now go before the upper chamber.

Von Buelow Again Defeated.—The Reichstag added to the German Chancellor's troubles with the Government's financial measures by rejecting by a vote of 194 to

186 the Imperial Ministry's bill to extend inheritance taxes to direct heirs, including widows and children, and thereupon the President of the body announced that the bill in its present form will be dropped. The debate, in which the Chancellor took no part, although he followed it with keen interest, attracted an immense throng to the chambers. The public and diplomatic galleries were filled to overflowing, and the Ministerial and Federal Council benches were crowded.

Notes From England.—The resignation of two members of the Government was announced early in the week, Lord Fitzmaurice giving up his place as Chancellor of the Duchy of Lancaster, and Mr. Thomas R. Buchanan resigning that of Parliamentary Secretary to the India office. Ostensibly both retired because of ill health, but it is believed their resignations were due to their disapproval of the budget.—The British Government has decided to send the cruiser Bedford and the sloops Algerine and Shearwater to California next October, to participate in the celebration of the rebuilding of San Francisco.—In a speech delivered before the Imperial Press Conference in London, Admiral Beresford said: "There should be distinct navies for Great Britain, Canada, Australia, New Zealand, and South Africa; mobile navies, able to protect trade routes and capable of being turned quickly into offensive weapons. There should be standardization, interchange of officers as well as interchange of ships, and repairing stations should be established throughout the empire. In the event of war all the fleets of the empire would have to act under a central strategical bureau which would have to be established by the Admiralty. At the same time there must be no hint of domination by the home government during normal times." "The grave warnings that have been uttered by various statesmen," he continued, "prove that they know the empire is not prepared for war."—Samuel Gompers, president of the American Federation of Labor on his arrival in London was welcomed by members of the House of Commons and by labor leaders.

Carlists Ready to Abandon Old Standard.—Señor Lorens, the Carlist Deputy, announced last week that in the event of the death of Don Carlos, the Pretender to the Spanish throne, now seriously ill in Italy, his followers probably would recognize King Alfonso and organize the elements of their party into a strong conservative party, similar to the German Centre.

Train Robbery in Canada.—The train robbers who held up the regular C. P. R. express Tuesday of last week near Pemberton Siding, British Columbia, did not take anything, because they failed to find in the express and mail cars what they wanted. What this was is not certain; some say they were looking for a heavy consignment of silver which came by another train, others

that they expected large packages of banknotes and were disappointed in not finding them. This is the second hold-up in the history of Canadian railways, the first one having occurred with more success for the robbers three years ago in the same region. Canadians who had hitherto taken great pride in their freedom from railway brigandage attribute the entrance into the Dominion of this objectionable side-product of civilization to the absence in the British Columbia mountain region of the Northwest Mounted Police, that most efficient corps which has so effectually maintained law and order wherever it has been stationed. Now that the train robbers are in hiding the Mounted Police are called upon to catch them; but prevention, in the shape of a watch kept on all prowling suspects, would have been much better than this hunting on an already cold trail.

Filipinos In Hawaii.—More than one hundred Filipino laborers are on their way to Hawaii to take the place of Japanese strikers, and as many more want to come, the sugar planters have learned. Hawaiians believe that Ambassador Takahira has been called home from Washington for consultation regarding the situation in the islands caused by the strike and the movement to supplant Japanese with other plantation laborers. The Commander of the Japanese training squadron now in the Honolulu harbor has declined many invitations to Japanese social functions because of divided opinion in the Japanese community.

News From Jerusalem.—In the Church of St. Anna, belonging to the French in Jerusalem, the beatification of Blessed Jeanne d'Arc was celebrated with great ceremony on May 8. The French Consul, M. Gueyrand, and the members of his staff went in their robes and sat within the sanctuary. During the Mass the Book of the Gospels and the Pax were brought to the Consul as representative of a Catholic nation, and he was incensed after the presiding Bishop. The choir was composed of students from the Graeco-Melchite college conducted by the White Fathers. Official France finds it to its interest to respect religion in the East.—The Holy City was untouched by the recent outbreak of fanaticism; it is rumored there that telegraphic orders had been sent by the late Sultan to Damascus, Beirut, Jaffa and Jerusalem to slaughter all native Christians, and drive out all foreigners in the hope of forcing the European powers to intervene and thus defeat the plans of the Young Turks.

The Church of England in Australia.—"They must have a Church," said the Duke of Wellington, of the old convict settlements in Australia, and letters patent were issued appointing bishops and the Primacy was given to the See of Sydney. When the colonies received self-government the letters patent ceased, and the Primacy became a dead letter. Each diocese became supreme and

wholly autonomous. However, as the commonwealth grew the bishop of each province became an archbishop, and accordingly there is an Archbishop of Sydney for New South Wales, of Melbourne for Victoria, of Brisbane for Queensland. The vacant Archbishopric of Sydney has been offered by the House of Bishops of New South Wales to Archdeacon Wright of Manchester (England) and he has accepted it.

Catholic Voters in Holland.—Catholic voters in Holland have become a potent political factor in the affairs of the Kingdom. The Liberals of late have betrayed an anti-clerical animus and at the recent elections a coalition was made against their candidates, the result of which is that the Catholics have come out of the struggle with an increased representation, no less than twenty-five of their candidates being successful. In the new Chamber they will exercise a powerful influence pretty much like that of the Centre Party in the German Reichstag. The remarkable progress which the Catholics have made in Holland is a sign of the wonderful vitality of Catholic principles. They have overcome fierce onslaughts made upon them during the elections on religious grounds.

Finance Reform in Germany.—After the passing in the Reichstag of the tax on bonds and stocks, contrary to the wishes of Chancellor von Bülow, his bill providing for an inheritance tax was defeated by a small majority. In an admirable speech Dr. Spahn, a leader of the Centre party, summed up the reasons why his party could not vote for the law. "It falls heavily on the landowners, who pay anyhow a much higher percentage of taxes than capitalists with the same income. If a son for any reason employs his inheritance before the death of his parents, e. g., to start in business, he is not taxed, but children who stay at home and assist the family must pay for their generosity. Families in which deaths occur more frequently are taxed more heavily. In rural families one of the children commonly receives the whole farm with the duty of paying off the others; this tax will run him only deeper into debt. The only way of escaping the tax would be for the children to enter at once into business relations with their parents, so as to have a claim against the property, and thus avoid the death duty; but such a course is detrimental to a good family spirit." The bill was also to extend the right of the State to inherit property in case there was no testament. Thus grandparents were to have only a life interest in the property of grandchildren dying intestate, the State to succeed them after their death; uncles were not to become abintestate heirs at all. The *Kölnische Volkszeitung* reproduces the opinion of a famous professor of law, Dr. von Bar, of the University of Göttingen, who predicts disastrous consequences were this to become law, especially an increase of lawsuits by the State to obtain the property of citizens.

QUESTIONS OF THE DAY

Samuel de Champlain

It should not be forgotten that among the many events to be commemorated in the Lake Champlain Tercentenary the most important is undoubtedly the discovery of that beautiful lake by the great man whose name it bears. The celebration, which begins on July 4, is first of all the three hundredth anniversary of one of Samuel de Champlain's exploits as the founder of French power in America.

The most commanding figure of his time on this continent, he was singularly well prepared by natural gifts and wide and varied experience for the empire-building which was to be his crowning work. Circumstances made him a soldier when he meant to be a sailor like his father and his uncle who were sea captains of some note, but he afterwards took to the sea under that uncle and became a famous navigator. He was an explorer who thought in continents, as when he, first of all men, suggested the building of a canal across the Isthmus of Panama. He was, for his time, a remarkable map maker, while his habit of keeping a journal and of publishing chronicles of his travels and discoveries gave to his noble deeds the invaluable actuality and permanence of the written word. He was a fervent lover of France and its popular monarch, Henri Quatre, and a still more fervent Catholic. Successful as a colonizer, he was still more successful as governor of a new settlement threatened by savage enemies. And, as it were to complete the cycle of gifts and events which made his career a striking example of the dictum, "L'homme s'agite et Dieu le mène," he died in the enjoyment of his recovered governorship of his own city of Quebec on the birthday of the Lord God whom he ever honestly tried to serve.

Samuel de Champlain was born about 1567 at Brouage in Saintonge, a fact which he chronicles with pride in his last work, "Les voyages de la Nouvelle France occidentale, dicte Canada, faits par le Sieur de Champlain, Xaintongeois" (old way of spelling Saintongeois). When about twenty years of age he served under the Maréchal d'Aumont, one of the chief commanders of the Catholic army in its warfare with the Huguenots. But, as he preferred navigation to fighting on land, in 1598 he returned to Brouage, whence he accompanied his uncle, recently appointed pilot-general of Spain, when the latter carried home from Blavet the Spanish soldiers who had served in France as allies of the Leaguers, and in January, 1599, he was placed in command of the Saint-Julien, one of the vessels fitted out by Spain to oppose the attack made on Porto Rico by the English. After an absence of more than two years, during which he visited various Spanish settlements in America, including Mexico City and New Granada, Champlain returned to France and made a careful report of his observations to Henri IV.

It was in this report, first published in the original French, in 1870, that Champlain suggested the piercing of the Panama Isthmus.

In 1603 he made his first voyage to the shores of Canada, as the lieutenant of Aymar de Chastes, Viceroy under the French King. Pierre de Chauvin had proposed to make a permanent settlement at Tadousac, but Champlain was not in favor of this place, and, having cast anchor at the foot of Cape Diamond, he thought that the point of Quebec, the headland jutting out into the great river, would be the most advantageous site for the future colony. Then, with Pont-Gravé, he explored the St. Lawrence as far as Sault St. Louis, and gathered from the natives much information about Lakes Erie and Ontario, the Detroit River, Niagara Falls and the rapids of the St. Lawrence, and returned to France in August of the same year. In 1604 he joined de Monts' expedition to Acadia as historian and royal geographer, a title conferred upon him by Henri IV after his report on explorations in the Gulf of Mexico. The party wintered on the island of Sainte-Croix, and in the spring Champlain explored the country between the island and Port Royal, continuing this work until the autumn of 1607. As the lieutenant of de Monts, Champlain immortalized his name by laying the foundation of the *Abitation de Québec* on the third of July, 1608. Around this modest dwelling arose the then little village of Quebec, the first permanent Eastern settlement North of Jamestown, Va. A year later the founder of Quebec joined the Hurons in an expedition against the Iroquois whom they defeated. Champlain has been blamed for engaging in Indian warfare; but the perilous situation of the few Frenchmen in Canada at that time seems to justify his siding with the nearer tribes against the terrible Iroquois, who for more than half a century continued to menace the very existence of the colony. During this expedition it was that he discovered Lake Champlain.

On his visit to France in 1610 he married Hélène Bouillé, then a girl of twelve, who, according to the marriage settlement, remained with her parents till 1612. Meanwhile Champlain had visited Mount Royal, on what is now the island of Montreal, discovered by Jacques Cartier, seventy-five years before, and had named the small island opposite, now a popular summer resort, Sainte-Hélène in honor of his wife. In 1612 Champlain was appointed lieutenant-governor of New France, under the Prince of Condé, who bore the title of Viceroy. After his return from France, in 1613, he explored the Gati-neau and Rideau rivers and the Chaudière Falls, and went as far as Allumette Island. In 1615 he passed Lake Simcoe proceeded by way of Sturgeon Lake as far as the Bay of Quinté, and returned to Quebec in the beginning of the next year. Champlain had now prepared the way for colonizing New France, but the fur-traders, whose profits were very large, objected to colonization. Champlain, however, in his many journeys to France, induced a few hardy settlers of sterling merit to seek per-

manent homes on the banks of the St. Lawrence. These were the real pioneers of that French-Canadian people who have become so important a factor in the Dominion of Canada.

In 1620 Champlain began the fortification of Quebec, which, nevertheless, did not prevent the little settlement from surrendering to an English fleet under Kirke, who carried Champlain a prisoner to England. Under the treaty of Saint-Germain-en-Laye, in 1632, which restored Canada to France, he was released, and in 1633 was re-instated as governor, sailed from Dieppe, founded Three Rivers and encouraged the education of the Indians in the town of Quebec. He died in the fortress he had founded, on December 25, 1635, after having spent nearly forty years of his life in the heroic endeavor to promote the religious and commercial interests of France in the New World.

Of Samuel de Champlain's works, a complete edition of which in six volumes was edited in 1870 by Fathers Laverdière and Casgrain, Parkman says: "His books mark the man—all for his theme and purpose, nothing for himself. Crude in style and haste, rarely diffuse, often brief to a fault, they bear on every page the palpable impress of truth." As to his character the same authority adds: "Of the pioneers of the North American forests his name stands foremost on the list. It was he who struck the deepest and boldest strokes into the heart of their pristine barbarism. . . . His character belonged partly to the past, partly to the present. The *preux chevalier*, the crusader, the romance-loving explorer, the curious, knowledge-loving traveler, the practical navigator, all found their share in him." Bold, far-seeing and resourceful, tactful in dealing with his white subordinates and Indian allies, born to command and yet never abusing his power for selfish or vicious ends, he was above all a consistent Catholic. The great purpose of his noble life may be summed up in the words he himself penned in his "Voyages du Sieur de Champlain" (Paris, 1613, pt. V): "Navigation has always seemed to me to occupy the first place. By this art we obtain a knowledge of different countries, nations, and realms. By it we attract and bring to our own land all kinds of riches; by it the idolatry of paganism is overthrown, and Christianity proclaimed throughout all the regions of the earth. This is the art . . . which led me to explore the coasts of a portion of America, especially those of New France, where I have always desired to see the lily flourish, together with the only religion, Catholic, Apostolic, and Roman."

L. D.

Champlain "began building Quebec near the present market in the lower town, and New France was founded—that vast realm which was to stretch Southwest from the St. Lawrence to the Gulf of Mexico, including the Mississippi basin and touching the Rocky Mountains. Its story shines with discovery and enchants with adventure."

CHARLES ELLIOTT FITCH.

An Anglican "Auto-da-Fe"

Despite a considerable demand for tickets and appreciative if not enthusiastic press notices, the Pageant, organized as an apotheosis of the Anglican Continuity theory and held within the grounds of the palace of the Bishop of London at Fulham, does not seem to have realized the expectations formed of it by its promoter. To judge by certain episcopal utterances, this great spectacle, the magnitude of which may be judged by the fact that over four thousand performers took part in the closing scene, was to have been a sort of *auto-da-fé* in the original and etymological sense of the term, *i. e.*, an act of faith which might bear witness at once to the pious fervor of English Churchmen and their belief in the identity of the present Establishment with the pre-Reformation Church of St. Anselm and St. Thomas. As for the devotional aspect of the proceedings we can only say, after sitting out a representation of over six hours' duration—three in the afternoon and three in the evening—that however much the hearts of the audience may have been warmed by religious emotion, it did not, so far as we could perceive, manifest itself outwardly. The weather was damp and chilly on the day of our visit, as it has been on most of the other days, and enthusiasm upon such an occasion would have been creditable, whatever its object, but the audience certainly made no attempt to convert the spectacle into a prayer-meeting. They left the choir to sing the hymns without interference and they were temperate in applause. On the other hand they did not consider it wrong to burst into peals of unrestrained merriment when, as happened more than once, an incautious performer slipping in the mud of the trampled foreground measured his length at a critical moment, or when again in the scene of the martyrdom of St. Thomas of Canterbury the leading assassin took elaborate precautions to deliver his sword-blow without danger to the victim. The audience of course were thoroughly respectful and sympathetic, but despite the sermon of the Bishop of London, preached on the morning of the opening day, we saw no signs of prayerfulness. It was simply a great ecclesiastical show, splendidly equipped and organized; and though perhaps a Catholic could not fully enter into the spirit of those who were more immediately concerned, one never lost the sense of artificiality, for one was not sufficiently interested in what was going forward to lose the full consciousness of all the surroundings. An ordinary drama enacted before the footlights of a theatre is far more real.

Again, the wide range of the Pageant, while contributing no doubt to its picturesqueness, was not such as to assist the idea of Continuity. Whatever attempt may be made on Anglican principles to connect the modern Church of England with the Church founded in the British Isles by St. Augustine, it is clear that no link but that of mere locality can attach the High Churchman of

to-day to the Christians of Verulamium and Londinium. So long as the Proclamation of Constantine, in 313, and the "Alleluia" Victory of 430 are included in the programme, the title of the spectacle remains a misnomer. It is not an English Church Pageant but a British Christianity Pageant at which we are assisting. And here again we find ourselves in the presence of one of those inevitable compromises by which modern Anglicanism is hemmed in on every side. The "Alleluia" Victory had to be included to give the Welshman a look in, the more so that there has been very much talk of late about the disestablishment of the Welsh Church, and in point of fact the music in this scene was sung in Welsh, and the dialogue was carried on in the same language. But the Principality has only been made thus prominent by the virtual sacrifice of the Continuity idea. If the Pageant is true to history in nothing else, it has at least provided a faithful illustration of the illogicality of the Anglican position.

In the same spirit of compromise the organizers have made sacrifices which were meant to conciliate its two extreme parties of their own communion, though in point of fact they have pleased neither. The Evangelicals are inclined to look upon the whole proceeding as little less than undiluted popery. The advanced Ritualists consider that many opportunities have been lost of imparting doctrinal teaching and that much more might have been done for the glorification of our national saints. With Catholics, of course, the Pageant can find no favor except as a rather impressive and elaborate lesson in historical costume, for the whole idea of Continuity seems to them an outrage upon common sense. But over and above this general opposition they have most reasonable ground for protest in the scene representing the substitution of monks for canons at Winchester in the time of St. Dunstan. The canons are introduced tonsured and clothed in a religious habit, each accompanied by a "wife" and children. They are peremptorily told by St. Æthelwold that they must either get rid of their wives and put on the cowl of the black monks, or be expelled from their benefices. A discussion follows in which the cruelty of separating men forcibly from the wives they have lawfully wedded is put in the strongest light. St. Dunstan hesitates whether he shall allow the canons to retain their wives. "Doubtful," he says, "is the matter, and much I fear lest I do wrong therein" and he goes on to speak of the canons as men "who, following in their father's way, have done no wrong." Finally upon the report of a miracle seen in a dream by an aged priest, he decides that the canons must either become monks or be driven out. A harrowing scene follows in which some of the canons after taking up the monks' black habit are induced by the wives and children, clinging to their necks, to throw it from them and face ruin and starvation rather than desert their families. Now this scene, which in actual representation is emphasized and developed beyond the account given of it in the printed book of the

words, is absolutely without warrant in authentic history. Whatever may be thought of the question of the celibacy of the secular clergy in Anglo-Saxon times—a point of some difficulty—the canons at any rate were bound by a vow of chastity. Whatever companions they had found for themselves deserved not the name of wives. The only hesitation which Dunstan is recorded to have shown regards the question whether the canons, under promise of future continence, might be given another chance. Eadmer's "Life of St. Dunstan" makes this perfectly clear. This question St. Dunstan after some doubt eventually decided in the negative.

Taking, however, the Pageant as a whole, we may gladly acquit the organizers of any intentional misrepresentation. Still the claim of Continuity is an impossible one and at every turn during the spectacle we were reminded anew of the hollowness of the pretence. The pallium, which by the way, St. Dunstan in defiance of all the canons wears while going about his ordinary duties, was characterized by Archbishop Parker, to whose consecration under Elizabeth one scene of the Pageant is devoted, as "a Romish rag not worth twelve pence." And yet the pallium is proudly displayed in the Pageant as part of the arms of the See of Canterbury. The cross-keys again which appear upon the shields of more than one of the Anglican bishoprics are the Keys of St. Peter, the keys which to all intents and purposes the vast majority of Anglicans have utterly repudiated. The incense wafted into our faces, the vestments in which the clergymen at the Pageant so gladly array themselves, are banned and denounced by nearly all the Anglican episcopate. The Latin tongue, as the pronunciation which we hear reminds us, is quite unfamiliar to our performers as a liturgical language. The fact that the Mass was once the center of pre-Reformation worship is kept steadily out of sight. The Pope is ignored and treated as non-existent. We cannot but believe that not a few of the honest-minded Churchmen who have witnessed this great Pageant, for spectacularly it is most impressive, will for the first time, perhaps, become sensible of the unreality of their aping of Catholicism and will be led to see that the present Church of England, whatever it is in itself, is at any rate not one with the English Church before the Reformation.

H. THURSTON.

Missions, Here or in Far Off Peru?

In the *Christian Advocate* of June 10 and June 17, appear two articles on Methodism in Ecuador, Peru and Bolivia, by Bishop Frank W. Bristol, which afford amusing if not over-instructive reading. We have no means at hand of knowing who Bishop Bristol is or from whom he received his mission to propagate Methodism in Latin America. According to his own admission the task before his Lordship is gigantic. The two thousand miles of barren rocks and sands which confronted the conquerors of the Incas are the only parallel he can find "for the

barren, hopeless, forbidding front which South America presents to the Protestant missionary in the stern, cruel, intolerant opposition of Romanism."

Yet with this "barren and hopeless" task before him the zealous bishop does not blench. The word fear has no place in his vocabulary. He is not appalled, though "Jesuitical Christianity seems to have blighted the spiritual life of this people, to have destroyed the very fertility of the moral soil, uprooted every native and original religious instinct and rendered . . . sterile the heart of man." He is brave enough to attempt single-handed the mighty work of fertilizing such unproductive soil. But are things quite as bad as our Methodist friend paints them? If they are, missionary effort will be an absolute waste and the patrons of Protestant Missionary Societies had better spend their money in other fields where the prospect is less discouraging. But if the picture is overdrawn or false, then we have a bishop who has joined what de Maistre calls the vast conspiracy against truth. There is no escaping the horns of the dilemma. In this instance it is easy to prove that the father of lies has been active. Mr. John Barrett, American Minister to Colombia, who has lived and traveled in many South American Republics, would take issue with Bishop Bristol. Writing in the *North American Review* for September, 1906, on "the United States and Latin America," he says: "How few North American scholars and men of culture or breeding realize the existence in the South American countries of excellent universities, advanced scientific and commercial institutions, literary societies and groups of progressive thinkers, writers, poets, historians, editors, painters, sculptors, architects, and professors, as highly gifted, and as numerous in proportion to the population as those of the United States and Europe?"

Our Methodist missionary would have us believe that side by side with these evidences of culture and refinement, "there exists a blight of the spiritual life of the people," and "an uprooting of every native and original religious instinct"; that nations which have accomplished so much in the arts and sciences are steeped in vice and iniquity, impervious to every noble ambition and lost to every sense or instinct of religion. They are not quite so bad as that, however, for Mr. Barrett—whose office is no sinecure, and whose mission is to enlighten and not to defame—informs us that "there is less domestic infelicity in all Latin America than in the city of Chicago." And he adds: "This is not intended to be a reflection on North American women, to whom all the world pays homage, nor upon Chicago; it is simply a statement of facts." Now who has got the facts straight, Mr. Barrett or the Methodist missionary bishop, Frank Bristol? It would be a pity not to find truth on the side of the churchman.

"How intolerantly," his Lordship continues, "has the light been kept from the people who here sit in darkness! How far behind does Peru lag in the procession

of South American progress!" Let us see. A recent book, "The Old and the New Peru," by Marie Robinson Wright, will furnish enlightenment. This author's knowledge was gained through a close association with the people of Latin America during more than fifteen years journeying in these countries. As there is no reason for believing her a Catholic, her testimony is less likely to be challenged. "Traveling through Peru," she writes, "was like visiting among friends . . . and the uniform kindness and hospitality everywhere shown me made my experience in this beautiful land one of constant pleasure and enduring memory. It is impossible to live in this country without learning to love the country and its people." And it is of these people we are told by the Bishop that every "native and religious instinct has been uprooted" and "the heart of man rendered sterile by *Jesuitical Christianity!*"

What is this "Jesuitical Christianity," which is capable of producing such withering results? The question is answered by Marie Robinson Wright. "The Jesuits who first came to Peru in 1567," she says, "were conspicuously noted for their scholarship and their great ability as teachers among the Indians. In every city they established a church and a college, and at Juli, on the border of Lake Titicaca, they founded a training school for missionaries in 1577. Here the students were taught the native tongues, they were provided with catechisms, grammars, dictionaries, and other text-books necessary for their work, the Order having introduced the printing press into Peru at that early date. The first book issued from the press of Juli was a catechism, which is now a valued possession of the National Library of Lima. Among their number were some of the most celebrated historians of the Conquest, as well as noted naturalists, geographers and philologists. Their institutions became renowned, especially those established in Misiones, in the seventeenth century, the ruins of which are visited by hundreds of tourists annually. At the time of their expulsion from Peru, nearly a century and a half ago, the Jesuits were in possession of the College of San Pablo, the Novitiate, the House of Probation of the Cercado, the House of the Desamparados, and the royal colleges of San Martin and the Caciques, in Lima; the colleges of the Transfiguration, San Bernardo, and San Francisco de Borgia in Cuzco; the celebrated University of San Francisco Javier and the royal college of San Juan Bautista in Chuquisaca; and colleges in Potosi, Arequipa, Cochabamba, Bellavista, Huancavelica, Huamanga, Ica, Moquegua, Oruro, La Paz, Pasco, and Trujillo, as well as the Missions of Mojos and Chiquitos, the residence of Santa Cruz de la Sierra and five parishes of Juli." All this, mind, in Peru alone.

And what is the nature of the Christianity which the Bishop would introduce? Methodist Christianity, naturally. Let the Bishop describe it. "Here is the beginning. Peru is waking up; slowly she is opening her eyes to twentieth century light. Methodism is here, here in such

splendid missionary representatives as T. V. Wood, V. M. Coombs, C. A. Vance and J. S. Wilmarth . . . and the women! The King never had a band of more faithful, devoted, self-sacrificing daughters than the wives of these missionaries of Peru." The spectacle is indeed inspiring. Four missionaries each with "his breviary on his arm," are actually venturing on a task "barren, hopeless and forbidding," are ready to tramp "2,000 miles of barren rocks and sands" to the tune of "Onward Christian Soldiers," a quartet of "preachers and teachers who, with a heroism unknown to any soldiers of fortune, are waging a warfare with the Sword of the Spirit and winning a moral conquest that will eclipse in glory all the splendid achievements of Pizarro and Valdivia."

True, the warfare is not rigidly apostolic, for the Apostles left all, even their wives, to follow Christ. But this is good old-fashioned Methodism and Methodist Christianity. As we listen to the bishop's stirring appeal for volunteers, we fancy that Wesley or Whitfield has revisited our earth, "to kindle the fires of a glorious revival." "Oh, for men!" he exclaims in a paroxysm of episcopal zeal. "Think of one man being the district superintendent of all Ecuador, with only two other preachers to help him plant Methodism in the land! Methodism, my rich, beloved, glorious Methodism, send the preachers and teachers to take this whole republic for Christ."

Yes, we would add, think of one superintendent and two other preachers for all Ecuador in the year of grace 1909, where the Catholic Church had an episcopal see in 1545, where the whole nation was won to Christ before the close of the seventeenth century, and where in the eighteenth, on the Napo alone, the Jesuits directed thirty-three missions of 100,000 souls.

Doubtless many a young Methodist and wife will in answer to this trumpet call of the Bishop offer themselves magnanimously for the task of "laying the deep and broad foundations of the future liberty and Protestantism of Peru." But before they leave their native land, let them read the story of the achievements of an unadulterated, or as the bishop calls it, "Jesuitical" Christianity of the past. Let them be informed of the evangelization of the natives by thousands and tens of thousands for the past three hundred and fifty years, of the flourishing colleges and universities which dotted the land before Methodism was thought of, let them know of an abiding, energizing Christianity of to-day which can point with pride to a civilization which should make the twentieth century Methodist hide his diminished head.

And when all has been said, one might ask the right rev. bishop, is the state of the Methodist Church here in the States so secure that it can advisedly, without weakening its props, provide and maintain missionaries with their wives and future children in far-off Peru?

E. SPILLANE.

Count Zeppelin and His Airship

Count Ferdinand von Zeppelin was born at Constance, July 8, 1838. His childhood days were spent at the family manor of Upper-Gyrsburg hard by his birthplace. Up to his fifteenth year he was under the care of a private tutor and his education was of a purely commercial nature. From his early youth we find him busily engaged in classifying his large collection of beetles, butterflies and other insects. Bent on following a military career, he entered the military academy of Ludwigsburg in 1855, and in 1858 he won the distinction of promotion to officer in the cavalry. Granted a furlough in 1863, he enlisted in the Army of the Potomac, and it was in this connection that he made his first ascension in a captive balloon at St. Paul, Minnesota.

His welcome back to his native land was a most cordial one, his service being in great demand. The war of 1866 was on. He figured in encounters at Aschaffenburg, Tauberbischofsheim and Wurzburg. Close upon these followed his thrilling experiences in the Franco-Prussian war of the seventies. On July 24, 1870, in company with three officers and three dragoons, Zeppelin set out as scout from Rheinpfalz, reaching Wörth in safety. Of his companions five were taken prisoners by the French and one officer was mortally wounded. The Count made good his escape on an enemy's horse and submitted a detailed report of the enemies' manoeuvres to his commanding officer. The war over he was encouraged, by an article from the pen of postmaster-general Stephan, to look into the construction of a "Dirigible." He approached the task enthusiastically, sparing neither his strength nor his private funds. The first draft of his plans was submitted in 1894 to the German Emperor, who appointed a board of experts to report on the feasibility of the proposed construction. The judgment was adverse and the Prussian Minister of War refused henceforth to interest himself in the project. Trying as this was to Zeppelin, he did not lose heart. In 1895 he covered his invention with the first patent. This was to protect a "Dirigible" of considerable length constructed in lattice fashion. Repeated attempts were made to stir up public sympathy, but the response was more than slow. Unfortunately for our aviator the failures of a Dr. Wolfert and a Mr. Schwartz were still fresh in the memories of all.

However, in 1898, the Society of German Engineers was founded at Stuttgart and pledged \$2,000,000 for research in aerial navigation. Along with this came an allotment of land by the King of Württemberg for the construction of a laboratory and the permit to anchor within the bay a floating balloon-shed. In this float Zeppelin's first "Dirigible" was assembled. It measured 140 yards in length and 13 yards in diameter. The frame was constructed of aluminum netted over with oiled cloth. The interior was partitioned off into compartments, each compartment to serve as a separate

balloon. In this we have the characteristic difference between Zeppelin's ship and all other types of the lighter-than-air dirigibles. Whereas the envelopes of these balloons are permeable, and the gas subject to changes of temperature, they are of necessity constantly altering their shape. To meet this Zeppelin fitted each of the balloons in a stout encasing thus ensuring a fixed form. Moreover, in this way the collapse of one or several of the gas bags was anticipated without any general harm accruing to the entire mechanism. The riggings consisted of two aluminum baskets, connected by a gangway, each basket fitted with a 11.5 H.P. Daimler motor. On either side above the baskets were two four-blade air propellers, which were later reduced to three. A running weight of some 220 lbs. on a beam 28½ yards long effected the balance of the machine. The steering mechanism consisted of two vertical planes fore and as many aft, the former being above and below the point of the bag, those aft to the sides.

July 2, 1900, witnessed the maiden trial flight. It proved anything but a success, the running weight becoming unmanageable because of a broken winch. Repeated ascensions were made up to October and each attempt with its mishaps suggested new improvements. The mean velocity obtained up to this date was from 8 to 10 yards a second. Naturally enough the funds thinned out and only a second appeal for reinforcements elicited a response. In 1905 a second model was constructed, the length and diameter being as before. The motive power was furnished by two 85 H.P. motors, the lifting element was 16 hydrogen balloons. On its first trial trip, January 17, 1906, it proved the plaything of a severe storm, was driven from the lake landwards and rested at Kislegg in the Algäu. A night of severe winds completely dismantled it.

By October 9, 1906, Zeppelin had so far recovered from this reverse that he was able to soar skywards in "Zeppelin III." The day following his speedometer registered 68½ miles covered in 2 hours and 17 minutes. This ship was substantially the same as its predecessor with the exception of a few changes in the rudder, changes destined to insure greater safety.

Thanks to the generosity of the German government Zeppelin now found himself the proud possessor of a new pontoon shed which was to shelter his fourth creation. Though amongst the last it was by no means the least. Its length was 149 yards, its diameter 14½ yards. Two and a quarter miles an hour faster than its predecessor was its speed record. An endurance flight to Mainz and return was to prove its efficiency. On its way back a disabled motor forced the aviator to descend at Echterdingen and there a sudden and severe gale tore the machine from its anchorage, pinned it against a tree where it hung until struck by lightning. With everything but an assurance of final success it would have seemed impossible to coax the count into another attempt. His loyal German friends made the venture. A purse

of \$150,000 proved too tempting. On April 1, 1909, Zeppelin was piloting his way to München. His recent flight from Friedrichshafen to Göppingen, a distance of 850 miles, has sufficiently attested the scientific soundness of his last creation, and we feel it safe to augur that in a very short time we may see a transatlantic trip successfully negotiated.

B. WILHELM, S.J.

The Novels of René Bazin

(Concluded.)

In his latest books M. Bazin strikes a higher and ever-ascending note. Priest, peasant, noble are brought side by side in "The Coming Harvest," and though the author tells a story and does not write a thesis, we have a splendid study of the religious and social question in France. The peasant is the tool of schemers. Count Michel de Meximieu tries to undo century-old wrongs and is mistrusted. Sinking under a fatal disease, misunderstood by his father, abandoned by his doll-mother—type of the worldly woman incapable of sacrifice—he gallantly faces death, like the soldiers of his race, for his people's sake. To the Abbé Roubiaux he says: "Since I have not been able to give my example and my heart, I give my life that Fonteneilles may live. I accept my death; it is all that remains to me." And the priest, moved by his heroism, exclaims: "If there were only a man in each chateau, a man in each parish!"

There is many a lesson in this book. Distasteful as he finds it, after begging to be excused, the Abbé Roubiaux obeys his Bishop and sets out to visit every family in his district to see and know them, and beg the few francs or sous absolutely necessary for his support. It is a splendid Odyssey through the village streets and the fields where the reapers are bent over their scythes. That act of obedience bridges the gap between priest and people.

Gilbert Cloquet, the wood-cutter, an indifferent Catholic, wants at least to be buried, like his dead, in holy ground, and he gives the good curé a small alms. "Thanks, Gilbert, God will reward you!" "I have need of Him," he answers. It is not Gilbert Cloquet who speaks. It is the soul of France, hungering for her God. And from that moment, the lumberman, not without temptations, not without falls, strives upwards to the Truth, until the problem of Life is solved for him in a Belgian House of Retreats for Workingmen.

The words of the priest who is giving "the points," or heads of Meditation to his eighty workingmen re-echo Gilbert's thoughts and bring him to God. "Do you know what I believe? I believe that you are the fore-runners, the first-called of the throngs who will arise from the mines, the factories, the fields, the hovels, and the garrets demanding again the Heaven for which they are thirsty. You demand it of God, you! The others, they will demand it of men with pistols, shots and fires, in revolts and howlings, ruins, blasphemies. . . .

You imagine that it is bread you need. A little. But the famine is deeper. You need God."

It is a long time since we heard such accents in the French novel; they are welcome. The Catholic note, subdued at first, and restrained even in "Redemption," is now vibrant and hopeful. But the objection has been raised: In "The Nun," that epic of the persecuted Church, "terrible in its truth, terrible in its power, terrible in its indictment," that book which no one who reads it will ever forget, that book which eats into the heart"—did not M. Bazin force the note, especially in the last pages? Well, no other pen but that of the author of "les Oberle" would have told the sad story with the same truth and the same reserve. Probably every other living French novelist would have failed. Here and there, perhaps, we find a scene, a detail, which few English Catholic writers would have painted, and which need not be drawn in all their foulness, but no one will question the noble purpose, the high moral tone of the author. The last scenes are harrowing; but for dramatic effect, for artistic proportion, for the purpose of the author and the book, they are as needful as they are adequate. The artist wished to open the eyes of the world to iniquities and shames perpetrated in the name of Liberty. For once his indignant pen writes in lurid letters across his page: "Degradation, Sin and Blood." And the reader knows that Pascale is forgiven when she falls under the murderer's knife. As one reads "The Nun," from its idyllic beginning to its tragic close, a picture rises to the mind; a streamlet murmuringly gliding through a sunlit glade, then clouds lowering overhead, waters tumbling wildly in a rocky gorge, a bark dragged to the edge of the precipice, a drowning victim's cry, shivering to the stars in the darkness of the night. It is Pascale's penitent prayer, "*Miserere mei Deus!*"

"The Nun" is a sad story, quite different from the author's usual style. The case is an exceptional one. No one will deny the power of the novelist. The tragedy grips the heart. As we put the book down by Pascale's grave, thinking of a hypocritical, heartless, government, lost to every sentiment of honor, manhood and common decency, which could treat thousands of harmless beings as it treated Sisters Justine and Edwige, we lift our hands to heaven and exclaim: "How long, oh Lord, how long!" The novelist is laying bare with unerring diagnosis the heart of the France of to-day. With keen psychological analysis he is giving a deep insight into the character of his countrymen, and though he sees much to deplore, there is the latent nobility of the old French race; the embers of the sacred fire are smouldering still. He has not given up all hope that they may yet burst into their olden splendor.

René Bazin is a representative of the very highest French art. Paul Bourget, Pierre Loti, Thureau-Dangin, Jules Lemaitre, write admirable French, and there is nothing so fine as a fine page of French prose; only a page from Plato can match it. Our story-teller

is the peer of these stylists. Grant that the structure might admit of more power and climax, that the graces of style are occasionally feminine, though not effeminate, and the phrase too primly combed and curled and powdered, and still we must concede him almost every gift of literary greatness. He is an admirable landscape artist, Virgilian in accuracy of observation and firmness of outline. The aisled darkness of the cathedral forests of La Nièvre, the swish of the reaper's scythe by the Loire, the hop-picking in "les Oberle," the slow-plodding oxen of Julien Noellet, "their muzzles swinging from left to right to the rhythm of their gait, while their breaths rose like smoke in the frosty morning air," these and countless other scenes are drawn briefly with a few bold master-strokes. The land is lovingly described. In "les Noellet," "Donatienne," "la Terre qui meurt," "The Coming Harvest," the very soil seems an actor in the story. And the artist does not reserve his powers for the strong points only; whatever comes under his pen is painted conscientiously; he is sound in every part like those master-workmen who built York Minster or lifted the spires of Strasburg into the clouds. The same care is bestowed on the humblest stone for the crypt as on the statue for the portal.

His exquisite style has won the admiration of Frenchmen out of harmony with his views. It is original, yet on the whole, supremely simple; clear in structure, liquid in harmony, exquisite in its suggestiveness; the adequate expression of a well-balanced intellect, a creative imagination, delicacy of taste and nobility of heart. If to the silver and gold of that style a little more iron were added it would be perfect. Though the translations of Dr. A. S. Rappoport and Miss Edna K. Hoyt are smoothly done, the English reader loses much of this elusive charm. Erasmus, we are told, learned Portuguese, though no longer young, to be able to read the works of Gil Vicente in the original. It would be worth while learning French to be able to admire in their own native dress the novels of René Bazin.

Has this great artist written his "Opus Majus," his one supreme masterpiece? He is climbing steadily, no doubt, up the slopes of the Mount of Vision, and at every step flinging down to the valley below an inspiring bugle-call, but he has not yet reached the loftiest pinnacle. Its attainment needs further toil and deeper pondering of the great problems of life, his ears closed to the meaner sounds of earth, his eyes fixed on the radiance above. If for a moment he sacrifices to the low standards of the literature of the day, if his genius kindles its torch at other fires than those of Faith and Religion, Justice, Purity and Truth, the great masterpiece will not be written. May he who witnessed so many sorrows and shames in the land he loves and yet points to the first timid tender blades of "The Coming Harvest" behold the fields billowy with the golden grain! May he who witnessed the Fall, sing the triumphant hymn of the Resurrection!

JOHN C. REVILLE, S.J.

Bishop Grafton's Divided House

(Continued.)

On the question of Ornaments we have been able to extract the following: The Convocations from the two Provinces have been authorized by the Crown to settle a dispute long waging between High and Low Church on the matter of Ornaments, "that is to say, the vesture of the ministers of the church at the times of their ministrations." The Committee of the Lower House of the Convocation of Canterbury has handed in its report. What does it settle? It settles to leave things unsettled. "The solution for which it asks consideration is expressly designed to give the victory to neither party. So careful have the Committee been to avoid even the appearance of anything of the sort, that they have not done what the Letters of Business authorized them to do. They have not considered the form and contents of a new Ornaments Rubric. They have left the existing rubric as it is, and have contented themselves with suggesting a resolution framed on what may be called the 'whichever you please principle.'" And so High and Low Church have not lost the pleasure of prospective disputes on this point of confusion.

In the first article which takes up the question of the reunion of the Church of England with the reformed sects, we find a passage quite pertinent in support of our claim that theoretical unanimity in that church is practically authorized confusion. In the passage which we quote, Canon Henson is speaking of the report of the Conference.

"Here may be pointed out the unfortunate result of the *unanimity* (the italics here are the Canon's) of the Conference Report. The Committee was numerous and influential. Four archbishops and fifty-three bishops were nearly one-fourth of the Conference. The number included the Bishops of Birmingham, Durham, Exeter, Lincoln, Newcastle, Salisbury, Southwark, Stepney (now Archbishop of York), and Winchester. It is as certain as any fact which is not mathematically demonstrable can be that these bishops do not agree in their conception of the Christian ministry in general or of the episcopate in particular, yet they *all* appear as committed to this Report, which affirms, though with much superfluous suavity of phrase, the stiff episcopalianism which the Tractarians bound upon the Church of England. There is, indeed, a note placed in front of the Reports which warns us that 'the Committees were not in every case unanimous in adopting the Reports,' but no record of division was preserved and we are left to conjecture how men voted, or to learn the interpretations they place on their Report by their subsequent declarations."

As we gather from the above, the vote was unanimous on the surface and at the meeting, the members reserving to themselves the right to preach their several private opinions at the close of the Conference. The truth of

the matter is, that on the question of a union with other churches, there is a strong desire of many in the Church of England to-day to admit a valid ministry without an Episcopacy, and thus the very reason for the distinctive Episcopalian church has gone by the board. Bishop Grafton acknowledges the truth of this conclusion, and he would have to stand for "No reunion with any church that has not a divinely constituted Episcopacy, for they have no priesthood." This we gather from the following statements (Letter to Oneidas, p. 8): "The Congregationalists, Baptists, Presbyterians . . . went out or seceded from the church, and *as they had no Bishops* to ordain ministers, and no one who could confirm, and no priest who could absolve penitents or consecrate and offer the Holy Sacrifice of the Altar, they gave up the old Church's teaching," and: "As it is necessary for the *sects* in order to be true *to the Gospel* to recover *the priesthood*, etc." In between these two extreme views we have a suspicion that the Bishop of Exeter is trying to work a third by admitting the necessity of an Episcopacy, but not a *divinely* constituted one, when he professes to stand by "the *historic* Episcopate" (*Nineteenth Century*, May, 1907, p. 770).

Such being the confusion seething within the bosom of the Church of England, we wonder not at all at the noisy disputes that have filled papers and magazines lately on divorce, the giving of Communion to remarried divorced parties; on vestments, mitres and the open pulpit. On this last point it may be worth noticing that while Bishop Grafton ("Pro-Romanism," p. 41) insists that the amendment to the 19th canon does not allow in the American Church "for an open pulpit with *sectarians*," at home the mother church may have that privilege lawfully granted her. For we read in *The Tablet*, May 1, 1909, that Sir George Kekewich has introduced a bill into the House of Commons to the following effect: "That it shall be lawful for any clergyman in *Holy Orders* of the Church of England . . . to preach or minister in a chapel of any other Christian denomination . . . and for any minister of any other Christian denomination to preach or minister in any cathedral, or collegiate or parish church, or chapel of the Church of England." The American Episcopal Conference has decreed an open pulpit.

In the same paper Father Angus has a chatty description of the utter hopelessness of the English Church. After his death it was found lying on his writing desk and most probably was the last thing he wrote. Its concluding words are worthy of consideration for they touch the heart of the solution of an Anglican's difficulties. We shall quote him rather fully as he emphasizes everything we have said: "Whatever continuity the Church of England as a body may claim, there is no guarantee for continuity in faith and practice in any particular church. . . . Those familiar with the Anglo-Catholic revival know this as well as I do. . . . Our friends are annoyed when we say that the Church of England is a

parliamentary establishment. But for the life of me I cannot see how it is anything else. The Rules of the Prayer-Book, or Canons, or any other authorities existing on paper and in print are, and may be, ruthlessly knocked aside by parliament. Parliament legalized divorce *a vinculo* in 1857. Parliament legalized marriage with a deceased wife's sister in 1908. The bishops acquiesced and still acquiesce. Remarriage of divorced people (innocent or guilty) goes on; and rightly if the tie be broken by misconduct. *We* say it can be broken by death only. So do our Anglo-Catholic advanced men—on paper and in print. But those “over them in the Lord” do not agree with them in theory or practice. They accept the parliamentary ruling and give communion to remarried, divorcing or divorced people accordingly. And the same course of action is followed in the Dead Wife's Sister case. Why? Because it is the law of the land—made so by parliament. If, as some Anglicans say, it is not the law of God, why do they contentedly and complacently remain in communion with people, bishops and clergy or other who are persistently violating the divine law? I pause, and I am likely to pause for a reply. . . . Again, and here is the ridiculous part of it, if the same people who are not to receive the blessing of the church in marriage, are, after marriage, to be admitted to the Lord's table, . . . if they are unfit to receive the Sacrament (or Ordinance if they don't like to consider marriage as a Sacrament) of marriage in church, how are they fit to come to the church on the following Sunday and receive Communion. . . . It is all a very pretty muddle and is but a natural consequence of exchanging the jurisdiction of Peter for the jurisdiction of Parliament. . . . She (the Anglican church) declares on paper and in print that such unions are sinful. And, in practice, as sanctioned by Parliament, she permits such unions. . . . In spite of all this we shall be told that the Church of England absolutely forbids such marriages. Not a doubt of it, I reply, and I add, at the same time she allows them to take place, and the parties concerned to be in full communion with herself. The rupture with Rome was caused by the singular matrimonial arrangements of Henry VIII. But it did not stop with a mere rupture—which might have been healed again. The primacy of the Pope was first got rid of. Then in easy descent time-honored service-books were burned and destroyed. . . . Then with Elizabeth came the new service-book and the Thirty-nine Articles, not only without any consultation with the rest of Christendom, East or West, but in open defiance of both. So when the Pope went, other things were thrown overboard as well. Transubstantiation, Seven Sacraments, prayers to saints, veneration of relics, pictures, images, all part of Eastern orthodox doctrine and practice, as much as of churches in communion with Rome, were swept away as so much trash. There was not only a breach with Rome, but a breach with the past, and a breach with the ‘Unchanging East.’ The result has been

the isolation of Anglicanism. Other churches with which she was in communion before the Reformation stand aloof from her; and she is separated from the reformed churches of the continent. No doubt she possesses, far more than these do, or than the Church of Scotland, shreds and tatters of Catholicism, and these are dear to her children from association. . . . I sometimes think that their (the Reformers') spiritual children and descendants—those at least who pine for Catholicism—are ashamed of their spiritual pedigree. Parker and others were highly respectable people. But little can be said for Barlow and Cranmer. They ruthlessly tossed aside everything which good men in the Church of England now desire to restore. Only I think the good men are beginning at the wrong end. I cannot blame them, for I did it myself. *But all the things they are endeavoring to re-introduce would now be to me as nothing apart from the Apostolic Doctrine and Fellowship, apart from the guidance given and the security guaranteed by the chair of the Chief Shepherd.* With these as his last written words, Father Angus closed his life. They are words to ponder. W. J. BROSNAN, S.J.

Religious Schools in India

Government regulations in Bengal concerning schools are agitating the various missionary bodies at work there. The *Bombay Guardian*, a Methodist paper, writes in its issue, May 8:

“Ministers of English churches in Bengal and other persons interested in the class of boys and girls who attend European schools in India, have been thrown into profound commotion by new regulations made by the Bengal Government for the registration of those schools. . . . What seems clear so far is that in consequence of the new requirement, the three Nonconformist schools in Calcutta and Darjeeling must have a good deal more money spent on them, or be closed or disrated. On the other hand it is implied that the Roman Catholics have plenty of schools of the required standard; so that if the Protestants do not bestir themselves, the whole of their school-going children will pass over to Roman Catholic instruction. One English Nonconformist minister in Calcutta writes: “What have the British Protestant societies and churches been doing for their own children? Pastors and missionaries blame our people for sending their children to Roman Catholic schools; but surely the real blame lies upon us for the extraordinary indifference in the face of perhaps the steadiest, cleverest, and most carefully planned enterprise of the Church of Rome. She spares no expense, no labor, no sacrifice. She gives *lives* to her schools, where we are content to give—good wishes! Steadily, year by year, she increases their number and quality and the community is becoming leavened with her doctrines. But with us rupees are more difficult to get than life-blood is with Rome! So Rome wins all along the line and deserves to do so!”

CORRESPONDENCE

The Budget and the War Scare

LONDON, JUNE 16, 1909.

Some fifty editors of British Colonial and Indian newspapers are now in England as the guests of the nation.

That such a gathering of pressmen should be organized, that the government should give it official status, and the leading men of all parties should unite in doing it honor, is a remarkable tribute to the power of the press.

The Foreign Secretary told the editors that, though at the moment there was no international question in an acute stage, the political atmosphere was "decidedly sultry." There seemed to be a deliberate effort to work upon the nerves of the Colonials.

It is the Home taxpayer who supports our gigantic fleet, on the protection of which the Colonies rely.

After hearing for a whole week Jeremiads on the perils and difficulties of the naval situation, and the dangers of German rivalry on the sea, the Colonials were shown not the fleet but a large portion of it. The sight of these miles of warships produced in some, at least, of their minds the impression that the alarm was being overdone.

As the speeches addressed by Ministers to the Press Conferences show, the government has, to a great extent, yielded to bellicose clamor. This is because the Liberal Cabinet, with all its array of nominal strength in the House of Commons, feels anything but secure. It is a mixed group of Imperialist militarists and of Radical economists, who hold that the only large expenditure should be on schemes for social betterment. It has tried to satisfy both groups of its loosely united supporters, with the result that we have at the same time on the one hand costly schemes of old age pensions, State insurance against unemployment, and lavish expansion of the education budget, and on the other hand such an outlay on army and navy as no nation in the world has ever incurred in time of peace.

Such a combination of extravagant expenditure has produced the deficit and Mr. Lloyd-George's project for enormous new taxes. The Budget means extremely heavy burdens on land and on capital, the two sources of a nation's wealth. Opposition to it has begun to be manifested in the Liberal ranks themselves. Every important firm of bankers and business men in the city has protested against it.

But side by side with the agitation against the new taxes, and the cry for the House of Lords to strain its constitutional rights and reject the Finance Bill, the agitation for more Dreadnoughts and a huge army and navy goes on, backed with undignified alarms about Germany. Navies and armies cannot expand without money being found to pay for them, and the opponents of the government have succeeded in persuading a considerable body of the voters that the required money could be found by a tariff on foreign goods. But it is easy to juggle with figures, and the Tariff Reformers are past masters in the art. They do not hesitate to put forward the contradictory prophecies that a tariff would prevent foreign goods coming in to compete with British factories, and that a tariff would provide such a revenue from a large import of foreign goods that there would be no need of increased taxation. The strangest argument of all is that the foreigner would pay the duties—as if the importer would not raise the price to recover the same.

Of course the other side of the controversy has its champions in the Government press, but the most largely circulated papers in England are two half-penny journals of the Opposition. The coming of the half-penny paper has produced something like a revolution in the conditions of English political life. To economize on its paper bill it is a small sheet, with news condensed into short catchy paragraphs, unless when the editor is working up a boom on some particular subject, to which he devotes whole columns. This economy of space results in the report of proceedings in Parliament being cut down to a minimum. Twenty years ago, before the coming of these scrappy papers, every morning journal gave a large space to its Parliamentary report, with the result that whatever might be its program, its readers were given the facts and arguments on both sides of the questions of the day as set forth by the leading men of all parties in the House of Commons. Now there is a brief, condensed report, that gives prominence only to the views the paper wishes to prevail. The consequence is that there never was a time when the British public was so ignorant on the leading questions of the day, and so thoroughly partisan, thanks to the one-sided scrappy information doled out to it in spoonful paragraphs. Newspapers sell largely by playing up to popular Jingoism and self-conceit, and giving good cricket and sporting information.

There is in this a national peril. We saw it in the weeks before the Boer War. There is the same danger looming in the future now, with the artificial German scare.

If we had a strong government in office it would be different. But we have a government that is divided against itself. It has alarmed the monied classes by its subservience to its small Socialist wing. It has lost the Catholic vote, which the hope of Home Rule would otherwise have bound to it, for it has thoroughly alarmed the Catholics on the school question by playing into the hands of rabidly anti-Catholic Dissenters and Secularists. Abandoning the old Liberal watchword of "peace and retrenchment" it has allowed its militarist wing to dictate its army and navy policy. Now, if we are to have militarism the Opposition can be relied upon to carry such a policy through quite as effectively if they were put in power. And by increasing taxation the government have left it open to their opponents to argue that a Free Trade policy has ended in war burdens in time of peace, and that Tariff Reform would be an alleviation of the present crushing taxation.

There is no doubt the government would be badly beaten at a general election, and this may well encourage the House of Lords to force an appeal to the country by rejecting the Finance Bill. Good judges expect a general election at the end of the summer. The Catholics will vote nearly solid for the Opposition candidates. The school question will settle that. Ireland will not be the loser, for if, as is generally anticipated, the next general election brings Mr. Balfour's party into power, it will not be with an overwhelming majority, and Mr. Redmond, with his eighty solid votes, will be the arbiter of the situation in the House of Commons. But in other respects the outlook will not be encouraging. There will be a huge revolution in British financial methods, with what result no one can say. Probably it will be temporary inflation of speculative business followed by a crisis. Then the race of armaments will continue, with the piling up of explosive material so that a spark may produce a catastrophe.

that the Jingo party may think it better to pick a quarrel at once with Germany, than to go on for years paying the heavy price of unceasing preparation for war.

A. H. A.

China's Social and Economic Progress

MAY 6, 1909.

A censor has recommended to the Throne the abolition of the eunuch service in the palaces. The Government is now considering the question and proposes to reduce their number gradually. Another censor has asked the Throne to interdict the traffic in slave girls and make it a high offence. In pursuance of an Imperial order, the Viceroy of Canton has decreed to set free all slaves and their children in that province. He also prohibits the practice in future of buying slaves among the people. The institution of eunuchs, concubinage and slavery, especially of females, are some of the glaring evils of China and her so much vaunted Confucian civilization. So long as these evils exist, she cannot be considered by foreign countries as having attained a high standard of public morals.

The Manchus are awakening to a sense of dignity. Manchu officials are no longer to call themselves "slaves" in addressing the Throne. They will in future follow the practice of Chinese officials and use the more dignified expression of "your ministers."

The Throne has appointed a special commission to reorganize the navy. The plans are already drawn up, and foreigners will be employed as advisers, care, however, being taken to safeguard the sovereign rights of the country. According to the present scheme, a squadron of cruisers will be built first. A sum of 15,000,000 taels, or \$8,000,000 in gold, will be expended annually for this purpose. The salt duties of the Empire, part of the opium duties and the new stamp duties will be appropriated to defray all necessary expenses. Naval schools will be established at Tientsin and Shanghai.

The opening of railway communication between Shanghai and Nanking has stimulated the building of residences and educational establishments in the latter place. The old city, which was almost ruined by the Taiping rebellion in 1864, is now growing rapidly. Roads are being built and many other modern improvements introduced. The city will have a public park at the close of the present year.

Shanghai has at present a population of 15,000 foreigners and half a million natives within the International Settlement. Extension is a much needed want, the more so as Chinese administration in the neighborhood is of a very lax type. Burglars of the worst class, professional gamblers, opium-smokers and beggars abound there and are a constant menace to the safety and well-being of the Foreign Settlements. Sanitary regulations are almost unknown and plague may develop at any moment. Nevertheless the local Chinese officials and gentry and the Foreign Office in Peking strenuously reject the above demand on the plea that it is opposed to the sovereign rights of China.

At Kweichow Fu, Szechuan, the officials tackled such abuses as street garbage, stray pigs in the roads, mat-coverings on shopfronts hindering traffic and locomotion, foul and malodorous gutters, the exhibition of meat and vegetable stalls in the public thoroughfares, and ordered the newly established police to stop them. Hereupon, a riot broke out suddenly, the new market building was boy-

cotted, and the butchers themselves incited the people to mob the official quarters. Finally the magistrate, fearing for his life, had to withdraw all prohibition and allow things to run in the old grooves.

A district magistrate on leaving one of the towns in Kansu province required forty-two mules to carry his baggage. It included 1,500 pounds of opium. His Government, meanwhile, started a campaign to suppress the opium evil, and expects all officials to set an example to the people.

On the eighth day of the second month, which fell this year on the twenty-seventh of February, the philosopher Confucius was worshiped throughout the Empire. All the schools suspended studies for the day. The sacrifices offered comprised generally one cow, eight sheep and eight pigs. After the animals are slaughtered and offered, the meat is divided and sent to those who have engaged in the worship. Its eating completes the sacrifice. The officials make also nine prostrations to the ground before the tablet wherein the spirit of the Sage is supposed to reside. All this shows that the Chinese Government, officials and literati offer to Confucius nothing less than divine honors and hold him as a kind of God. It also shows the irrational and debased state of souls that admit and practise such a religion and worship.

The Regent has lately stated to the Grand Councillors that it is not known who were "the Gods of Winds, Clouds, Thunder and Rain," nor in what dynasty they were born. The Prince furthermore inquired how they were deified. The venerable councillors were unable to satisfy the Regent's curiosity and are sorely perplexed about the foundations of China's religions with its deified heaven, deified nature, deified ancestors, philosophers and heroes and the countless superstitions that prevail among the people.

When the notion of the true God is lost, all is God, and man himself becomes part of the divinity and may consequently claim divine honors. This accounts to a certain extent for the aberration of all paganism deifying the creature and neglecting the Creator.

The British Minister in Peking has asked the Chinese Government for permission to allow English missionaries to preach Christianity in Tibet. To this the Waiwu Pu has replied that as the frontier provinces are in a crude state of civilization no missionaries should proceed there to propagate the Christian religion and cause thereby trouble and disorder.

The Chinese Minister in Italy has lately sent in a memorial suggesting that the present strictness in regard to social intercourse between both sexes be slightly relaxed. The Prince Regent is not in favor of the suggestion. The Chinese woman is totally excluded from society, held in servitude and considered quite inferior to man. She may not sit at the same table as her husband or appear in public by his side. On the other hand, the Chinaman is very materialistic, and so it is considered the safest policy to keep the woman cooped up. When the modern Chinese damsel tries to ape the freedom of foreign manners, she is generally awkward, unpleasant and offensive.

Mr. Chas. Denby, U. S. Consul in Shanghai, has been recalled by telegram from Washington. His resignation will take effect from June 1st inst. Mr. Denby has been a very popular and efficient consul and has contributed much to raise American prestige in the Far East. His departure is much regretted by all.

M. KENNELLY, S.J.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

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The National Holiday

Outdoor recreation and festivals, noise and speeches, will as usual glorify the chief national holiday. The two days' respite from business and toil will give all a chance to rest, and some an hour to think. The newspapers of the day itself, and the pulpits as well as the orators of the postponed civic celebration will multiply words about Freedom, and record the glories of our existence as a nation, surcharging reader and hearer with an inspiring, though somewhat confused and not too critical, story. The subjects and events themselves are so vast that the briefest narration must confuse the mind, and, as for criticism, what has it to do with eloquence? Meanwhile the glorious tradition is perpetuated of a remnant of patriots and statesmen, who conceived a nation where freedom might flourish, and tyranny be unknown. Some day, no doubt, criticism will overtake eloquence. Panegyric will cease, or run in minor chord, when documented narratives shall have impressed on the minds of the people that the spirit of the men who signed the Declaration and who framed the Constitution was not entirely free from selfish motive, that too many of the time-honored patriots were sordid, and even shy of the battlefield. Gradually, too, the minds of the people are growing more disposed to form such views for themselves without the critic's aid. If there is one conviction more prevalent than others among the masses in this country, it is that which men and women pass among themselves with the axiomatic assurance: "They all do it." From the present the transition to the past is very easy. If we are growing to believe that our leading men in civic and social life are self-seeking, there is no keeping the halo about the heads of those who have preceded them in the annals of our history. With the heroes must go the ideals; reduce the former in stature, the latter must cease to inspire us. What will it mean for this nation to believe that it has been living on a heritage with clouded title?

Faith in Human Kind

The heritage of this nation is most precious, and its title is not clouded. If, perhaps, some who conceived it and struggled for it were not unselfish, never in the world's history were so many of the founders of any nation so patriotic, statesmanlike and self-sacrificing. Even had they failed to carry out their noble design, they would have left to mankind an ideal well worth all their devotion. They succeeded, not indeed in giving to the country the full measure of liberty and the keen sense of justice which they sought to give, but in releasing it from oppression and in establishing a standard of respect for rights, both human and divine. Their ideals were so high and so pure that in other nations they were regarded, and often sneered at, as Utopian; but their motives were never questioned. Patiently and laboriously they worked out their designs, resigning in due time their places to men in whom they had faith to continue their plans. After freeing a people from oppression from without, they had to strengthen it against new invasions, and they had to face the harder task of preventing oppression from within. They never underrated the difficulties of their trust, they never expected that a few years would suffice to infuse a right spirit of liberty and of justice into the hearts of millions who had become inured to servility and injustice; they knew the history of human tyranny and the tendency of man to oppress and grind his fellow-man, and though they foresaw the ever recurring possibility of such oppression in the nation they were upbuilding, they did not lose faith in the ultimate triumph of their ideal. Time has justified and rewarded that faith. Beyond even their loftiest conception the nation has been a foe to slavery in every sphere. The founders of the nation thought only of freedom and equal rights for their own race; they did not apply their principles to the race whom they themselves held bound in slavery. Their children's children have worked out the problem of freedom for this fettered people. The fathers never realized that America would become the refuge for the down-trodden of the earth. Perhaps many of them would have had misgivings of the people's power to imbue the millions of strangers with a right spirit of liberty. The sons have never hesitated. Like the fathers they have faith in human nature to use with proper restraint the God-given liberty of our soil.

The Defamatory Press

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AMERICA

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, JULY 3, 1909.

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The National Holiday

Outdoor recreation and festivals, noise and speeches, will as usual glorify the chief national holiday. The two days' respite from business and toil will give all a chance to rest, and some an hour to think. The newspapers of the day itself, and the pulpits as well as the orators of the postponed civic celebration will multiply words about Freedom, and record the glories of our existence as a nation, surcharging reader and hearer with an inspiring, though somewhat confused and not too critical, story. The subjects and events themselves are so vast that the briefest narration must confuse the mind, and, as for criticism, what has it to do with eloquence? Meanwhile the glorious tradition is perpetuated of a remnant of patriots and statesmen, who conceived a nation where freedom might flourish, and tyranny be unknown. Some day, no doubt, criticism will overtake eloquence. Panegyric will cease, or run in minor chord, when documented narratives shall have impressed on the minds of the people that the spirit of the men who signed the Declaration and who framed the Constitution was not entirely free from selfish motive, that too many of the time-honored patriots were sordid, and even shy of the battlefield. Gradually, too, the minds of the people are growing more disposed to form such views for themselves without the critic's aid. If there is one conviction more prevalent than others among the masses in this country, it is that which men and women pass among themselves with the axiomatic assurance: "They all do it." From the present the transition to the past is very easy. If we are growing to believe that our leading men in civic and social life are self-seeking, there is no keeping the halo about the heads of those who have preceded them in the annals of our history. With the heroes must go the ideals; reduce the former in stature, the latter must cease to inspire us. What will it mean for this nation to believe that it has been living on a heritage with clouded title?

Faith in Human Kind

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in the Catholic Church a license to commit the least sin of any kind, to tell a "white lie," for instance, ever is or ever was or ever can be obtained for a money payment, or for any other consideration. Again, the common notion about the *Te Deum* that the Pope ordered after the St. Bartholomew massacre, and the theories about Galileo's persecution, and the Inquisition are all founded on grossly, if not wilfully distorted facts.

I found that the Catholic Church can explain perfectly whatever needs explaining, and can support its claim to the allegiance it demands by irrefragable arguments and by arguments that are adapted to the capacity of the humblest and at the same time solid against the most formidable assaults of the most astute reasoners.

I found that the meaning of the language of the New Testament is made clear and intelligible by the Catholic Doctrines and Traditions, and some of the most direct and pointed commands of our Lord, which are obscured and explained away by Protestants, become luminous with meaning and salutary significance in the light of Catholic truth.

I found that the Catholic Church is the only existing institution that dates from the time of our Lord; that to her we owe modern civilization; the abolition of slavery; the elevation of woman; the suppression of political tyranny; and that she alone of all existing societies erects a wall of brass between right and wrong and says to human passion and pride, thus far shalt thou go and no farther—and means it. Modern churches wink at the crying sins of the age. Luther himself connived at polygamy rather than lose a political adherent. Divorce and child-murder are rampant in Protestant society. The Catholic Church alone has never budged an inch, and has cheerfully lost kingdoms rather than betray her trust, by allowing the least deviation from faith or morals.

I found that while various modern churches hold a good many Catholic truths among them, each church giving particular prominence to some particular truth, and neglecting others equally important, the Catholic Church embraces and teaches in their purity and integrity the whole constellation of revealed truths in an intelligible and satisfactory way and by Divine Authority. Would that I could dwell upon this point of *Authority*. Please meditate upon it.

In short, in whatever direction I turned my inquiries, I found that the Holy Catholic and Roman Church could afford a perfectly lucid and satisfactory vindication of her claims, and it became clear to my mind that for me to turn again away from it would be to consent to lose my soul.

I was received into the Catholic Church, and my heart has found its true and natural home, and the longer I live the more I thank God for His mercy and goodness in opening my unworthy eyes and showing me the true faith, and giving me grace to trust in Him and embrace that Faith.

What I have written to you is bold and blunt and sketchy, but I have not time to fill up its ragged outline. If you are sufficiently interested to ask further explanation of any point I shall be glad to do my best to satisfy you. I assure you that what I found out can be easily learned and verified by any candid inquirer who is sincerely looking for the truth, and has enough intelligence to appreciate the force of an argument, and humility enough to own that he has been mistaken, and firmness enough to discard even cherished and pet opinions if they are shown to be erroneous.

I am almost afraid you will be sorry you asked me any questions after you have read the foregoing, but you see your questions could not be answered in a dozen words, or could hardly be answered at all without risk of offending. But I hope you think me incapable of wilfully offending a person in your situation, and feel sure that you will take no offence. I hope that you will be interested, that you will forget your

pains for a while, and that you will choose to pursue the subject further. Yours, sincerely,

G. M. H.

No reply ever came.

LITERATURE

The Predominant Partner. His Rights and His Duties. By J. SHAW MULHOLLAND. Dublin: Sealy, Bryers & Walker.

With the exception of O'Connell's arraignment, or the wonderful oration of Sir Charles Russell in defence of Parnell never has there been painted so powerfully and lucidly the cause of Ireland. The book presents a century of history hammered down within two hundred pages, setting forth an array of facts presenting an irresistible argument. It is written in a fair, sensible, simple style, and from the viewpoint of one who favors a union between England and Ireland on the line of justice and right wherein "the predominant partner" should do its duty. It is most properly dedicated, with a beautiful tribute, to T. W. Russell, M.P., one of Ireland's best friends. The book should be read by every thinking Englishman and Irishman; and for that matter should be a welcome contribution to the library of all American writers and economists.

The author concludes that England must cease to extort from Ireland what is not taxation but tribute: must cease to drain Ireland by unjust financial payments: must cease to allow the railways of Ireland to strangle the trade of the country in favor of England. England may not be able all at once to give the people of Ireland confidence, either in her Parliament or in the future of Ireland, but what she should do is to create confidence in the *bona fides* of the government itself. "That government," says the author, "is the trustee of the people of Ireland, and should be, in fact, the representative of law and justice. Let it therefore act in the spirit of the law: if it wants equity let it do equity."

A most trenchant showing is made against England for exclusion of Irishmen because of their religion: and an appeal is made that if England knows what is best for her own interests she will give Ireland a free government, equal rights and kindly consideration all the way.

P. J. O'KEEFFE.

Some Incentives to Right Living. By the RT. REV. A. J. MCGAVICK, D.D. Milwaukee: The M. H. Wiltzius Co.

A good book, we mean a book that will benefit the reader and make him better for its perusal, of necessity portrays to some extent the author's character; because his personality will enter into the sentiments and reflections expressed in his writing. We are satisfied that this is true in the case of the little volume "Some Incentives to Right Living," by the Rt. Rev. Alexander McGavick, D.D. Only a man who believes and practises what he puts on paper can honestly offer to the public the fruits of his personal thoughts and meditations.

The right reverend author states in the preface his motive for publishing this collection of "addresses and sermons delivered on various occasions." That motive is "the hope that they may be helpful in even the smallest measure to those who are struggling to rise up through the aid of religion to the Christian ideal of conduct. To some such souls they may give a little light, a little courage, a little strength. We all need the help of one another, and it is our duty to render such help when we can, however trifling it may be. That is the thought I have in mind in the publication of this book. I should feel happy to know that I had been some help to some one in life's struggle."

That the author has succeeded in his presentation of moral

truths will be evident to any one who reads this booklet in the same spirit of kindliness in which it was written. The little address on "Striving to do Better" and the other on "The Courage to do Right," alone are worth a dozen of our modern novels that pretend to convey a moral lesson as a finale of several hundred pages of superficial reflections.

H. J. D.

John Boyle O'Reilly. By JAMES JEFFREY ROCHE; edited by MRS. J. B. O'REILLY. Philadelphia: John J. McVey.

John Boyle O'Reilly occupied a unique position in American life and letters. A fugitive from an English penal settlement, to which he had been consigned for complicity in the attempted Fenian rising of 1867, he found an asylum in Puritan Boston, where the romance of his career, his engaging personality, and above all, his undoubted gift of song made him a public personage. The measure of the distinction which he enjoyed, both as a citizen and a man of letters in the land of his adoption, was taken when in 1888, this political prisoner of yore, to whom a British ministry had three years before refused permission to visit Canada, was invited to read a poem at the dedication of the National Monument to the Pilgrim Fathers at Plymouth, Mass. Thus it was that the foreign-born patriot and singer ended his literary career by becoming poet laureate of Puritan New England.

The story of O'Reilly's life as told by his friend and literary associate, James Jeffrey Roche, is full of interest and charm. His character was a singularly attractive compound of tenderness and daring. With the courage that laughs physical danger to scorn, there went a generosity and kindliness of temper that endeared him to thousands. Most conspicuous, perhaps, of all his traits was a fierce, temperamental hatred of tyranny and oppression, overflowing in clear and passionate verse, as he sang the praises of such friends of liberty as Wendell Phillips and Crispus Attucks, the patriot-slave. But no estimate of O'Reilly's character, even the meagerest, must leave unrecorded the depth and genuineness of his religious faith. When in August, 1890, a melancholy accident brought his brilliant career to a sudden end, it was the privilege of his intimate friend, Father Fulton, S.J., who preached the funeral sermon, to testify to the dead poet's sincere and practical loyalty to the Church.

Of the genuine poetic quality of much, at least, of John Boyle O'Reilly's literary product, there can be no reasonable doubt. Perhaps we fail to find in him the artist's gift of finished and delicate expression; but we do find in him an abundance of passion, and passion is even a more vital thing in poetry than artistic form. It is the lyrical note, genuine and unforced, that predominates in his work. O'Reilly was of emotion all compact; and it is the freshness and energy and even vehemence of his emotion that lend color and character to his verse. Not a few of his pregnant lines have found their way into current language, one of the marks, according to Cardinal Newman, of the classic writer. When during the recent presidential campaign, Mr. Bryan was reproached by some one with being a dreamer he found an answer ready at hand in O'Reilly's well-known couplet:

"The dreamer lives forever
"And the toiler dies in a day."

G. J. G.

Little Angels. By REV. MATTHEW RUSSELL, S.J. London: Burns & Oates; New York: Benziger Bros.

The latest is perhaps the most finished and completely satisfying of Father Russell's many delightful books in prose and verse. "A Book of Comfort to Mourning Mothers" is the second title; it will bring comfort also to fathers, sisters, broth-

ers, and wholesome food to mind and heart. The poets of every land and tongue seem to have sung their sweetest to "the little angels" whom the greater angels had borne home; and from them all Father Russell has culled a fair Anthology with loving hand and practised eye. Jean Reboul expresses his consolation and his theme:

" . . . Waving his pinions white
The Angel thus singing sped
Towards the Home of eternal Light—
Poor mother, thy child is dead."

The American mother's tribute is laid reverently beside those of other lands. Mrs. Blake, of Boston, "whose little white maiden turned away, and went to dwell in the smile of God," was consoled by Hope:

"For I know when my soul in silence waits,
The wonderful Kingdom of God to see,
Down like a star from the beautiful gates
My little white angel will come to me."

Lord Russell, of Killowen, in remembrance of whose children the book is written, had anticipated his brother's advice: "Do not seek to restrain your sorrow, but let it be the sorrow of Augustine over the tomb of Monica, the sorrow of the believing disciple of a God who gave His blood for Israel; not the despairing sadness of them 'who have no hope.'"

The last chapter pays tribute to the mother who has gone. Gray reminds us that "we may have many friends, but only one mother," and Charles Lamb, lamenting "the asperities of temper which gave her gentle spirit pain," hopes to pay her, "kind offices of love in Heaven's eternal year."

The book is replete with gems strung together by the author's gentle wisdom. No wonder the *Ecclesiastical Review* calls him "the spiritual, genial, poetic, laborious and always amiably tolerant Father Matthew Russell." M. K.

The Book of the Lily and Other Verses. By a SISTER OF THE HOLY CROSS. Notre Dame, Indiana: The Notre Dame Press.

Hundreds of the pupils of St. Mary's, Notre Dame, who learned the charm of our English speech under the guidance of the gifted nun who penned these verses will welcome this judicious selection of her poems now reprinted from the *Ave Maria*. During many years her songs in Mother Mary's honor and her miscellaneous verses have been an attractive feature of Father Hudson's delightful weekly, and here we have the best of them gathered together in a handsome booklet to please a wider circle of readers. The charm of the poems will be found in their unaffected simplicity. There is in them evidence enough of the "vision of beauty" and "the poetic insight" to make one confident of her success were the author to spread her pinions for higher and wider flight; but she is content to chant in quieter strain the praises of her Mother and to dress in the garb of poesy the thoughts that came to her in the holy hour of prayer. For particular reasons the writer is moved to make mention of one little song in the collection, "The Return" a charming adaptation of Aggeus i, 6.

Mr. Hilaire Belloc has produced a new satire. In "A Change in the Cabinet," a story of political and financial intrigue, he deals in his best comic manner and mock gravity, with English political life, its jobbery, its family influence, and its infusion of Hebrew financiers. Mr. Belloc writes from knowledge, and the knowledge enables him to laugh wittily. The picture is, however, at times bewildering.

Literary Notes

La Foi Catholique, by A. LESÈTRE, curé de Saint-Étienne du Mont. Paris: Gabriel Beauchesne. Rue de Rennes, 117. Price, 75 cents.

This is an excellent work by the editor of the *Revue pratique d'Apologétique*, and should be in the hands of every young layman. It is a clear, simple exposition of the grounds of our Faith, the limitations of human reason, the necessity of revelation and of a church to guard it.

It passes in review the history of man's fall, the promise of a Redeemer, the coming of Christ into the world fulfilling the prophecies, the establishment of the Church, and the institution of the Sacraments. The work is remarkable for its clearness of style and the accuracy of its treatment.

P. A. A.

Jésus Christ. Sa Vie, son temps: Leçons d'Écriture Sainte: By H. LEROY, S.J. Paris: Rue de Rennes, 117. Price, 60 cents.

The question is asked and answered in the negative by M. Loisy and others "whether the human knowledge of Christ knew the events of our time also"? Father Leroy, however, gives an affirmative answer in the admirable title of the work before us. He points out with St. Augustine that if Christ did not satisfy the demand of the Apostles as to when the world would come to an end it was because "He did not know for them what they ought not to learn." From the point of view of both science and piety, this work is equally satisfactory.

P. A. A.

The Rev. P. H. Nollen contributes an illustrated article on the several classes of age among the Kaia-Kaia natives in Dutch New Guinea to *Anthropos* for May-August, 1909. There are seven such degrees for the man's and six for the woman's life from babyhood to senility. These degrees have to be gone through and if for some reason a person has been absent from the tribe for years he cannot enter in the class which would correspond to the real age, but will have to go into that class which is next to the one he was in when leaving. The life of the married woman, though she is the object of a kind of chivalrous attention before marriage, is that of a slave, and the marks of brutal treatment are often visible in her face.—Father Fassmann, a missionary, writes on the religious ideas of the Bantu negroes in East Africa. It was difficult for the missionaries to find a word for God. The Bantus adore the sun but attribute to it qualities which are truly divine, especially a kind of providence. For this reason the missionaries thought that among all the other

words for superior beings which the language offers none was so appropriate as this. A very long and interesting illustrated article by Rev. A. G. Morice, O.M.I., describes the summer and winter dwellings of the great Déné race in the Rocky Mountains of Canada. Next is a new instalment of a grammar of the Kposo language in North Togo, Africa, by Rev. F. Wolf, S.V.D., and the first part of a grammar of the Yaunde language in Kamerun, Africa, by Rev. M. Haarpaintner.—The editor calls special attention to a long essay by Dr. F. Gaertner on the various kinds of civilization which are observed in Melanesia, the most important of which is an account of the prominent part played in it by bows and arrows, called the Bow-Culture. Among other instructive articles is an essay on the music of an African tribe, with eight pages of musical notes of songs for war, travel, wedding, marching, dancing and working, and a review by Andrew Lang of Arnold van Gennep's "Les Rites des Passages."

In the June *Fortnightly Review* Mr. T. W. Rolleston memorializes Dean Swift and Bishop Berkeley as "Two Makers of Modern Ireland." His statement of Swift's and Berkeley's activities is valuable, but his conclusions therefrom are invariably faulty. Mr. Rolleston belongs to the school which holds that Ireland's salvation consists in her economic and industrial growth, and that political amelioration is of small account. Bishop Berkeley, idealist though he was, was a great preacher of economy and hard work, in which he was cordially seconded by the Catholic clergy to whom he sent his pamphlets. His only heir and successor is Mr. Rolleston's hero, Sir Horace Plunkett, whose preachments to the Catholic clergy were not well received; wherefore the writer compares the latter unfavorably with their predecessors. But it may be that Berkeley's statements were better founded than Plunkett's, or that Irish Catholics to-day are freer to resent patronizing than those of slavery times. Bishop Berkeley was an excellent man; he would give equal rights to Irish Catholics and preserve Gaelic as a means of making them Protestants, but his schemes were as impractical as was his university for the American Indians. Swift had no love for "the natural Irish;" he was against their emancipation—religious political or commercial—he cared only for the English Protestants in Ireland, but he made so stout and successful a fight for their rights that the Catholics necessarily shared in the benefits. Mrs. Green has proved that there were makers of Ireland before Swift and Berkeley and that their defence of Irish industries did not pre-

vent its undoing. The logical conclusion to Mr. Rolleston's essay is the same as Mrs. Green's: whenever an Irish industry became a rival to an English one, the former was crushed. Hence the legislative withdrawal of the crushing power is the only remedy.

In connection with the controversy that the recent Anglican pageant has stirred up in England, the London Catholic Truth Society has issued a penny tract with the title of "Dr. Lingard on Continuity; A Reprint Dedicated to the Organisers of the English Church Pageant." It is an extract from an article which appeared in the *Dublin Review* in May, 1840, with the heading "Did the Anglican Church Reform Herself"? Notes by the editor enhance the value of Dr. Lingard's plain and most cogent arguments.

FLAG OF THE FREE

(A Hymn for Independence Day.)

Flag of our valiant fathers, hail!

In Freedom's light unfurled!
Thy splendid folds to heaven's gale
O'er gallant host and conquering sail
Exalt, till scepter'd Right prevail
Throughout a golden world!

O meteor of the battlefield!

Bright star of hope! for thee
Our fathers' arms were strong to wield
The thunderbolts of God, when pealed
His wrath and from thy lightnings reeled
The ranks of tyranny!

Flag of the free, thro' stormy years

Bright and invincible!
Blanched with the dews of woman's tears,
Red with the rain of warrior spears,
Man's dream of love fulfil! his fears
Of despot hate dispel!

Flag of the noble and the brave

Baptized in patriot blood!
Hope's oriflamme to bond and slave,
Thy children from oppression save!
And, fann'd by winds of freedom, wave
Unstained o'er field and flood!

Refulgent flag of victory!

'Neath thy protecting fold
We pray to God on reverent knee
That thou shalt aye in justice be
Of happy hearths and altars free
Our aegis bright unroll'd!

Oh, keep our hearts in honor white!

Make sweet our lives with love!
And be each star a beacon bright
To lead our souls, our steps to light
In ways of peace and truth and right
To Freedom's God above!

P. J. COLEMAN.

EDUCATION

The French Government has not yet indicated whether it will allow the Irish College, Paris, to continue to keep open. The annual ordinations took place there on June 10 and 11, and the summer vacation began with the understanding that the classes would resume on September 17. Formal protest has been filed against any government interference with the college on the ground that it is the property of British subjects and it remains to be seen if the entente cordiale will protect it.

On June 13 the golden jubilee of Holy Cross College, Clonliffe, the Dublin diocesan seminary, was celebrated. The ground on which the college is built is historic. Not far from the institution was fought the famous battle of Clontarf, in which King Brian defeated the Danes, and here it was that whilst thanking God for the victory he met his death. Founded by Cardinal Cullen, Holy Cross College has reason to feel proud of the numbers of ecclesiastics who have been promoted from the presidency or the collegiate staff to the episcopate. They include such distinguished men as his Eminence Cardinal Moran, Dr. Verdon, Bishop of Dunedin, New Zealand; Dr. Power, late Bishop of St. John's Newfoundland; and Dr. Conroy, formerly Bishop of Ardagh. Scarcely less striking have been the successes of the students in University examinations. As many as eighty-one of them who went up for the Royal University Examinations had taken the B.A. degree by the end of last year.

The Duke of Norfolk gave the £60,000 he received for the Holbein picture, over which there has been so much controversy, to the support of Catholic schools.

At the annual commencement of the University of Ottawa, on June 16, the Rector, Father William Murphy, O.M.I., made allusion to the progress of the institute, in the sixty years of its existence, and to the number of its alumni, who had attained distinction in Church or State. He made special mention of those who, within the last twelve months, had obtained notable honors: Sir Edward Morris, made Premier of Newfoundland; Hon. Charles Murphy, Secretary of State for the Dominion; Hon. Charles Marcil, Speaker of the Dominion House of Commons; Mr. D'Arcy Scott, Assistant Chief Railway Commissioner for Canada; Mgr. Dontenwill, chosen by the Pope as Archbishop of Victoria, and immediately afterwards by the Oblates as their Superior General; Hon. F. A. Anglin, promoted to the judicature in the Supreme Court of Canada; and Messrs. Kehoe and Latchford, raised to

the bench. To those who are fond of depreciating Catholic education, as likely to retard a young man in his progress through the world, the above roll of honor may offer food for reflection.

Governor Thomas R. Marshall, of Indiana, was present, on June 15, at the commencement at the Convent of St. Mary-of-the-Woods, Vigo County, Ind., and made an address to the graduates in which he said among other things:

"It is well known that I am not a communicant of Mother Church, but my heart is gladdened that I have led so Catholic a life that Mother Church is not afraid to permit me to stand on one of her platforms. . . .

"I welcome the knowledge and education which is freely dispensed in Indiana—welcome all the means by which knowledge is spread. On this special occasion and in this sacred spot where for sixty-eight years such young women have gone out to be the mothers of Christian homes, we find the meaning of true education.

"No man can have a true education who does not appreciate his duty to God, the State, and home. My heart is gladdened when I get into an institution of learning to find some one to teach the old faith to an old world of sin. . . .

"Why is it done? For the love of the Church and for the love of humanity. Because they understood that unless they send out into the body of the commonwealth of Indiana young women who believe in God and home, Indiana would become a byword and a hiss among men. These things have been done so that the old faith and the old Gospels might be heard in many homes and that the (pardon me, young ladies), old, old-fashioned young women might still survive."

The Catholic Summer School at Cliff Haven, N. Y., opened its annual session this week. The exercises for the coming week will be in connection with the Champlain tercentenary celebration and will begin on Sunday, July 4, when a pontifical high Mass will be celebrated on the shore of the lake by Bishop Thomas F. Hickey, of Rochester. Cardinal Gibbons will preach the sermon, and Bishop Hickey will be assisted by Bishop Burke, of Albany; Bishop Ludden, of Syracuse; Bishop Colton, of Buffalo, and Mgr. Denis J. McMahon, of New York, who is president of the summer school. President Taft will be the guest of honor at a reception to be given by the faculty of the summer school on the morning of July 7, when Governor Hughes, of New York, will introduce him to the audience. Thursday, July 8, the play of "Hiawatha" will be given by 175 Algonquin Indians from Quebec. The stage for this play will be a floating is-

land. There will be a pageant of historical floats along shore. A reception is being arranged in honor of Vice-President Sherman which will be attended by several hundred prominent Catholic laymen of New York State.

The New Orleans *Morning Star* of June 26, is a model "Commencement" number. Under the full-page caption, "Our Colleges and Academies," it devotes a column to the closing exercises of each of the leading Catholic educational institutions in its territory, giving, under the name printed in prominent type, a succinct summary of the proceedings. There are fourteen titles altogether, including four colleges and three convents in or near New Orleans; and the general work of all and their final exercises are intelligently described. It will be to many an agreeable surprise to find such healthy Catholic activity in the southern States; it is also a good presage of future development. St. Stanislaus College, Bay St. Louis, is flourishing in Mississippi, having just celebrated its fifty-fifth anniversary. Spring Hill College Ala., the great Jesuit Boarding College of the South, held its seventy-ninth commencement in the open air. Its auditorium and a large portion of its buildings were burnt down during the year, but it managed to provide for its 260 resident students while the new and finer buildings were going up and hold its commencement as usual. Its student body embracing the Southern States, Cuba, Central and Southern America and not a few from the North and the Philippines, is probably the most cosmopolitan in the United States. The general conspectus of the *Morning Star* is instructive and creditable.

At their meeting at Cape May, on June 25, the New Jersey Medical Society appointed a committee to investigate the additional burdens new courses of study force school children to bear. The committee will report at the next annual meeting. The investigation was occasioned by a paper, "A Plea for the Children," read by Dr. Alexander Marcy. In this Doctor Marcy called attention to the fact that "every so-called advance in the public schools was in the direction of adding new subjects to the curriculum and increasing the burden of the children in the effort to load into the public school system every new fad which any man eminent enough among teachers to secure a hearing may bring forth. If it were not for the fact that the youth of the land possess a saving elasticity of temperament they would all be mollycoddles or nervous wrecks."

"Has any one noticed any effort being

made to relieve the children? Has anyone become conspicuous in boldly announcing that, valuable as the numerous studies may be, the health and vigor of the children are still more valuable to the children themselves, and to the nation, unless it be the members of occasional medical societies? I think not."

In the annual competition for the John A. Mooney Medal for the best essay on the "Importance of Frugality to a Happy Life," and the "Importance of Virtue to a Happy Life," by the boys and the girls of the New York parochial schools, the medal for the boys was won by Thomas Geraty of All Saints' school. Honorable mention Joseph M. Riordan, of Holy Cross school. Next in merit is William Lyons, of St. Agnes' school. The medal for girls was won by Agnes Murphy, of St. Veronica's school, next in merit, Ursula F. A. Podrein, of St. Stephen's school. Honorable mention, Catherine Donovan, also of St. Veronica's school.

As all the graduates this year of the public school at Netcong, N. J., were Catholics, the Board of Education requested the pastor of St. Michael's Church there, Rev. J. F. Keenahan, to make such arrangements as he wished for the customary baccalaureate sermon. In accordance with this, at his invitation the Rev. Edward J. Magrath, S.J., president of St. Peter's College, Jersey City, delivered the baccalaureate address to the class, on Sunday evening, June 20, in St. Michael's Church. It was the first time in Netcong that a priest addressed public school graduates. "What Constitutes Real Success in Life?" was the theme of Father Magrath's sermon.

One of the priests exiled recently from France, the Abbé Duron, has been made Inspector of Public Instruction by the President of the Republic of Colombia. "Thus," says *La Verdad*, of San Juan, P. R., "the government of an American Republic rewards a man who was expelled by the French Republic."

Ground was broken June 19 for the first building of the group which will be the new home of Boston College at University Heights, Newton.

From Rome, it is stated that the Abbate Perosi, the famous composer of ecclesiastical music, has decided to give a series of concerts in the principal cities here next fall. The Pope, it is also said, in talking to him of this proposed trip, and repeating what Archbishop Farley had said of the composer's certain success in New York, added:

"This is a trip that I really envy you.

If there is a country which I desire to see it is America, as the intercourse which I have had with its episcopacy, clergy and people has made me understand that it is the country of the future, especially for the Church. But I never shall, so you must store up memories for me."

SOCIOLOGY

When the annual convention of the National Association of Master Plumbers met in Detroit, Mich., on June 22, the Rev. Michael I. Stritch, S.J., of Detroit College, in response to an invitation to make the opening invocation, availed himself of the opportunity to give them some admonitions on their business responsibilities.

After stating that he understood they had gathered to consider trade relations with jobbers and factories, Father Stritch said that the public understands that the plumbing business has a combination by which factories sell only to associated jobbers and they in turn only to associated plumbers, "all at the highest prices and with the ultimate view of getting everything possible out of the consumer."

"It is such combinations that turn men's minds to socialism," continued Father Stritch, "and make them ask why not sweep away all barriers and make everything one great combination for everybody's benefit. Conduct the business of your organization to your benefit, but in subordination to justice toward all men concerned."

An attempt is to be made at Lynn, Mass., to organize a fraternal body that will conduce to the harmonizing of labor disputes and end strikes and lockouts.

The plan calls for a society in which both the employers and the employees are to be members and the supreme tribunal of which will settle all questions of disagreement that may arise between the workmen and the owners of the plants. For months the Lynn shoe manufacturers and the labor leaders have given much thought to this plan. Many meetings have been held and several tentative agreements have been drawn and thrown aside as impracticable. While not all the unions have taken part in the conferences, the negotiations have progressed so far that it is predicted that the 30,000 Lynn operatives will fall into line before very long.

Briefly, the plan provides for the formation of a grand lodge to be made up of subordinate bodies composed of manufacturers and the different crafts of the shoe workers. The lodges are to take the place of the labor unions and are to bring all their questions and difficulties to the grand lodge for settlement. As soon as the establishment of these

lodges has made it practicable an accident and life insurance fund is to be formed which shall be contributed to by both the manufacturers and the operatives. Equal representation in the grand lodge shall be given to the operatives and manufacturers and all matters relating to wages and all other conditions of work are to be settled by the grand lodge.

No class is so much annoyed, officially and unofficially, by the organs of the Prussian government as the Catholic clergy in the Polish provinces of the monarchy. And yet these priests are practically the only ones that carry on the struggle against Socialism in those districts. They instruct the people not only by sermons but by lectures on apologetic, economic and social subjects. They are indefatigable in issuing books and periodicals, especially translating good German works for them. The results are visible. The spirit of thrift is seen everywhere, the temperance movement makes rapid progress, and in no province of the whole Prussian Kingdom is the number of Socialists so insignificant as in those chiefly settled by Poles.

PLATFORM AND PULPIT

At the Imperial Press Conference, in London, on June 10, Lord Morley devoted his presidential address to considering the function of journalism, and the qualities of a journalist. A platform speech, he declared, depended on three things—first, who said it; second, how he said it; and third, what he said,—and really, it was added, what he said was the least important. That was not true of the journalist, because what a platform speaker said vanished more or less rapidly, and what the journalist wrote remained.

Journalism, he was told the other day by a home member of the Conference, was literature in a hurry. He did not agree. They had to go deeper than this. Journalism was, and might be, in a hurry, but literature was not. Literature more or less assumed the attitude of the judge. The journalist, dealing with what were live issues, was more or less of an advocate. Literature dealt with ideals; the journalist was a man of action, and therefore was concerned with the real. When all was said, the literary element in its truest and widest sense was what made all the difference in the world between the editor and the writer and the newsboy who shouted scare headlines at the street corners. He was asked the other day—he was, rather, challenged—to define what he understood to be a good journalist. His friendly challenger tried his own hand at the qualities

of a good journalist, and these, in his view, appeared to be candor, courtesy, independence, and respect. Well, those were qualities which went to make up not only a good journalist, but any decent sort of man. Therefore he found that definition to be quite inadequate. He was reminded of a remark by Cromwell in an interview he had with a certain band of Presbyterian ministers. "I beseech you," he said, "in the name of Christ, if you are not possibly mistaken." He suggested that that motto in letters of gold, should appear in all editorial rooms—not newsrooms—in all editorial-rooms of newspapers. Journalism was not infallible, and was not quite so omnipotent as it often thought.

ECONOMICS

In 1841 Father De Smet, S.J., with several other Jesuit priests and lay brothers in response to repeated requests from the Indians, went from St. Louis, Mo., to what is now the Bitter Root valley in Montana, near the site of the present town of Stevensville, and founded the Coeur d'Alène mission. The historic Coeur d'Alène reservation begun about ten years before by some French-Canadian fur-traders in the service of the Hudson Bay Company, is now to disappear. Coeur d'Alène Indian reservation in Idaho, where 200,000 of its 400,000 acres of agricultural, grazing and timbered lands will be distributed among homesteaders by the government lottery plan at Coeur d'Alène, thirty-two miles from Spokane, beginning the morning of Aug. 9, is one of the three reserves in the inland empire to be opened this year. The other two are the Spokane, in eastern Washington, 6,000 acres of agricultural lands, and the Flathead, in western Montana, with 450,000 acres of agricultural and grazing lands. Those eligible to settle on this land must register at either Kalispell or Missoula, Mont., for the Flathead; at Coeur d'Alène for the Coeur d'Alène, and at Spokane for the Spokane reservation. Registration will begin on July 15 and continue until Aug. 5. All applications for registration must be mailed in a plain envelope, 3½ by 6 inches, to James W. Witten, superintendent of opening, Coeur d'Alène, Ida.

The passing of the reserve from the hands of the historic tribe to white settlers marks an epoch in the annals of the northwest; its settlement next April means homes for from 7,000 to 10,000 persons, probably many of them from crowded cities in the east, and the development of the lands will add several millions of dollars annually to the wealth production. The Indians on the reservation are industrious and well behaved. Many of them attain very old age. The

reservation is situated wholly in Kootenai county, Idaho, and contains approximately 625 square miles, or 400,000 acres of land, of which two-thirds is cultivatable and capable of high development. The rest is heavily timbered with white and yellow pine, cedar, fir and tamarack, and is subject to entry under the homestead laws at its appraised value. The cost of these lands has not yet been determined. While the principal crops produced are wheat, oats and hay, the soil has proved itself to be admirably adapted to the cultivation of potatoes, sugar beets and other root crops, also tree and vine fruits.

The Indian population of the reservation is 500 Coeur d'Alènes, of whom 255 are males. There are also ninety-seven Spokane Indians. A census taken early this year shows the sexes are nearly evenly divided. These people, each of whom owns 160 acres of land, have 2,500 head of horses, 1,200 cows, 600 hogs and 175 sheep. The reserve is traversed by the Chicago, Milwaukee & Puget Sound railroad and the Tekoa-Burke branch of the Oregon Railroad & Navigation company.

PERSONAL

The latest notable English convert is the Rev. S. E. Spooner Lillingston, who has been received into the Church in Rome. From 1889 to 1891 he was curate at the Anglican church, Paignton, and he has since been curate at St. Cuthbert's, Kennington, and at St. Augustine's, Kilburn.

A memorial erected by public subscription to the late Mgr. William J. Slocum, was dedicated in St. Joseph's cemetery, Waterbury, Conn., on June 20. In New Haven, Norwalk and Waterbury, where the years of Mgr. Slocum's ministry were spent, he was held in the highest esteem as a public spirited citizen and zealous priest.

Charles J. O'Malley, of Chicago, well known as a poet and editor, was given the honorary degree of Doctor of Literature by St. Ignatius College, on June 22.

The venerable Mgr. Felix Boff, who has been three times administrator of the Diocese of Cleveland, has retired once more to Villa Angela, the Ursuline convent at Nottingham, Ohio, of which he is chaplain. He was born in Alsace and was ordained in 1853.

On June 7 the Rt. Rev. Mgr. John Prior, D.D., Auditor of the Roman Rota, celebrated the silver jubilee of his ordination to the priesthood. Mgr. Prior studied at the Gregorian University, Rome, and has spent the greater part of his ecclesiastical

life in that city as vice-rector of the English and Bede Colleges. He is a native of Darlington, England.

The Right Rev. Mgr. James McEnroe, rector of the Church of the Most Holy Rosary, Brooklyn, celebrated, on June 27, the fifty-first anniversary of his ordination. Monsignor McEnroe was born in Ireland in 1833.

Bishop J. J. Van Baars, of Curaçoa, arrived in New York on June 27 seriously ill with heart trouble. A tug took him to the Holland-America liner Rotterdam. Bishop Van Baars will be attended in Holland by specialists. He has been for twenty-eight years in Curaçoa.

Mrs. Theodore Roosevelt and her children, Ethel, Quentin and Archibald, sailed from this city for Italy last Saturday. Mrs. Charles Carow, the mother of Mrs. Roosevelt, was a convert to the Catholic faith. Mr. Carow died in 1885, and, after his death, the widow and her two daughters went abroad. Theodore Roosevelt, who used to be their neighbor in New York, was married to the younger daughter, Edith, in London, at the home of her cousin, Mrs. Ealam. None of Mrs. Carow's family followed her into the Church. She lived in Rome for several years before her death and was very popular there in ecclesiastical circles. She was buried in one of the old cemeteries near her villa, at present occupied by her daughter, Miss Emily Carow. Mrs. Roosevelt and her three children will spend the summer there.

ECCELESIASTICAL NEWS

—On the west coast of Africa lies the Island of Fernando Po, one of the Spanish Crown possessions. The deadliness of its climate and difficulty of approach are well known. Its inhabitants are mainly freed slaves. In 1856 an attempt was made by a brave priest, D. Miguel Martinez, and five Sisters of Charity to evangelize the island. The mission was taken over by the Sons of St. Ignatius in 1858, but the work was interrupted by the revolution of September, 1869. Fifteen years went by and save by some English Protestant missionaries the island was neglected. Then the Holy See, through the Prefect of Propaganda, took the matter up, and the Minister of Ultramar, aware that civilization must go hand in hand with religion, arranged that the Jesuit Fathers should undertake the work, and that a Prefect Apostolic be appointed with jurisdiction over all the Guinea coast in the possession of Spain and that twelve missionaries be sent to Fernando Po. In October, 1883,

the missionaries set out from Barcelona, and on November 13 they entered Fernando Po, where they were welcomed by the Spanish colony and its Governor, D. Antonio Camo. Soon afterwards the government asked for missions at Cape San Juan, and in 1884 a convent for the education of girls was opened at Sta. Isabel by nuns from Barcelona.

—It is stated from Rome that the envoy of the Republic of Uruguay has been received at the Vatican and that the relations between the Government of that republic and the Holy See, which were interrupted for a time, have been completely resumed.

—The German Catholics of Canada will hold their Catholic Day, the second of such gatherings, at Winnipeg, on July 14.

—The President of the Central Verein has addressed, on behalf of the national convention of that body, a circular letter to the hierarchy of the United States, asking that concurrent and uniform legislation be enacted in regard to all kinds of forbidden societies.

—The annual report of the Marquette League for 1908-1909 shows that its membership is now about 1,000. During the year \$1,270 was sent to aid the Indian missions besides a quantity of clothing, vestments, linens and altar furnishings. Besides this, in its special works, the League has provided five chapels at various stations and has started a fund for the building of a sixth. A number of catechists are also being supported.

"Ten dollars per month," says the report, "supports a catechist and as this is one of the principal works of the League we are very desirous of seeing it grow. Father Westropp, a zealous missionary of St. Francis Mission, South Dakota, has started, during the year, a school for catechists at this mission. He trains these Indians and sends them to the distant posts which can be visited by the missionary perhaps not more than five or six times a year. It is a most difficult work and the Marquette League hopes during the coming year to spread a knowledge of this great undertaking among the Catholics of the East, and to organize bands of twelve persons who will contribute ten dollars each for this charity.

"The correspondence begun two years ago with every priest having Indians in his care and every mission school, has been kept up during the past year. We have from time to time printed some of these letters and we will continue to send to the Catholics of the East these messages from the men and women who have sacrificed their lives for our brethren of a less favored race."

—The Rev. Francis G. Mattes, who celebrated his first Mass at Sacred Heart

Church, Baltimore, Ohio, the home of his parents, is the youngest of three brothers who were ordained at the Josephinum College, Columbus. The other brothers are Rev. B. J. Mattes, of Crooksville, O., and Rev. John A. Mattes, of Sherodsville, O.

—Rev. Joseph Finney, C.M., who was recently ordained, celebrated his first Mass in his home church, St. Joseph's, New Orleans, on June 13. He is the fourth son of the family to enter the priesthood, all being members of the Vincentian Order. The eldest of the four, Father Thomas O'Neil Finney, is Superior of the Western Province of the Vincentian Congregation; Rev. Patrick Finney, president of Holy Trinity College, Dallas, Tex., and Rev. Peter Finney, Professor of Theology in St. Thomas Seminary, Denver. Rev. Father O'Neil, the uncle of these four young men, was for over a decade stationed at St. Joseph's church, New Orleans.

—Some English May celebrations recall that England was once called "Mary's Dower." On Sunday, May 23, Liverpool saw pass through her streets a pageant in which 7,500 young men marched beneath the banners of the Madonna and the saints. The Rt. Reverend Dr. Whiteside, Bishop of Liverpool, reviewed the procession from St. George's Hall, while the marching thousands chanted the "Hail, Queen of Heaven," and "Faith of Our Fathers."

—Rev. Mother Constance, Superior General of the Sisters of the Sacred Heart of Mary, who with her assistant, Mother Callista, is at present visiting the five houses of the order in the United States, is a sister of Admiral Farret, of the French Navy.

—In view of the commotion occasioned in London last year over the proposed procession of the Blessed Sacrament, it is curious to note that there was a Corpus Christi celebration through one London thoroughfare, at Walworth, on Sunday, June 13. It was organized by the pastor, the Rev. Frederick Rhead.

"Nothing," says Father Rhead, "occurred to mar the impressiveness of the solemn act of faith, and at no point was there the slightest sign of hostility; in fact the reverence of the majority of the spectators was most edifying." The Blessed Sacrament was carried by Father Lutz beneath a canopy borne by members of the Guild of the Blessed Sacrament in their red habits. At their side was a guard of honor, composed of members of the League of the Cross, the Walworth Company of the Catholic Boys' Brigade, with rifles, and men of the congregation followed. Little girls

dressed in white strewed the path with flowers, and as the Blessed Sacrament passed by, the Catholic spectators reverently knelt.

—Cardinal Andrieu's letter to the judge in charge of the Bordeaux Court is as follows:

"You called on me to appear before you, and out of deference to Justice I did so. But seeing that the offence I am charged with bears directly on the exercise of my ministry I beg to inform you that I do not recognize that the laws of man have any right to control or censure the teaching I give in my diocese, which is the teaching of the Church.

"Moreover, the teaching of the Church on disobedience to unjust laws is upheld by the 'Declaration of the Rights of Man,' drawn up by your distinguished forbears, and by all honest philosophy. Hence a deputy, who was also a philosopher, and by no means a clerical, but who loathed all tyranny, proclaimed on a famous occasion in the Chamber: 'If you pass this law I swear to disobey it.'

"I beg once more to repeat that I do not recognize your right in justice to try me under the Separation Law. For Catholics that law does not exist, seeing that their supreme head and incorruptible guardian of all public and private morality has condemned it as injurious to the property, the authority, and the liberty of the Church. That it is injurious is proved by its confiscatory nature, by the schism it courts, and by the penalties it enacts; and I can only submit to it under constraint.

"In giving voice to this declaration as a bishop I do not defy your power, but I do not fear it, knowing, as I do, that all triumph by might lasts but a day, whereas right is always vindicated by Him against whose judgments there is no appeal.

"Hence I pray you, Monsieur Le Judge, to take cognizance that if I am summoned on account of anything I have taught, I shall have the honor to remain away from a tribunal which I consider has no competency over matters of religion, or over persons carrying out their religious ministry, all the more when it would enforce a law manifestly contrary to the rights of the Church and to Christian conscience."

—Few countries have as efficient a Catholic press as Chile, the long, narrow, rocky coastland of South America. Santiago, the Capital, with three hundred thousand inhabitants can boast of four Catholic dailies, somewhat differing in political principles, but all four staunchly Catholic. They have a wide circulation and are offered for sale on all the news-

stands, railroads and streetcars. The second city of the country, Valparaiso, is just rising from the ruins and devastation of the earthquake of 1906, but commerce and traffic have already assumed their old aspect. There are two Catholic dailies, and a third one which calls itself liberal but always keeps on good terms with Catholics. Almost all the Catholic papers owe their existence and even much of their material means to the Archbishop Ignatius Gonzalez y Aguirre of Santiago. They are all on a paying basis; one of them, the *Union* of Valparaiso closed its fiscal year with a surplus of 44,000 dollars.

—The German Bishops have resolved to omit this year their usual conference in Fulda, at the tomb of St. Boniface, the apostle of Germany; as all will assist at the Eucharistic Congress in Cologne, they intend to hold their meeting there after the conclusion of the Congress.

—A uniform catechism has been introduced in all schools of the Archdiocese of Bamberg, Bavaria. Years of labor and consultation preceded this step. It is a thoroughly revised and considerably condensed edition of the famous catechism of Deharbe, worked out by Father James Linden, S.J.

OBITUARY

The Right Rev. Joseph Bernard Cotter, Bishop of Winona, Minn., died at the episcopal residence in Winona, on June 27, after an illness of several months. He was born Nov. 19, 1844, at Liverpool, England, and was ordained priest at St. Paul, Minn., May 23, 1871. After an active and zealous career as a pastor in that diocese, he was named the first Bishop of Winona, when that diocese was created in 1889, and consecrated at St. Paul, Dec. 27 of that year. He was an ardent advocate of total abstinence and served for several years as the president of the National Union of these societies. His death makes two vacancies among the suffragans of the Province of St. Paul. Bishop Stariha, of Lead, having resigned in April because of ill health.

The Rev. Dr. William Maher, for several years chancellor, and one of the prominent rectors of the Diocese of Hartford, Conn., died at his residence, at South Norwalk, on June 21. He was born at Saybrook, Oct. 14, 1861, and made his studies at St. Charles' Ellicott City, and at the American College, Rome, where he was ordained June 4, 1887. He has been rector at St. Joseph's, Norwalk, since April, 1899. The reunion of the Alumni of the American College held at Rome the other day was first proposed by him, and as chairman of

the committee appointed to arrange for the pilgrimage, the details of the preliminaries largely fell to him and he continued to attend to them from what proved to be his death-bed.

Mgr. Daniewski, chaplain of the Visitation convent at Walmer, England, died on June 14. He was born, on Dec 12, 1836, at Lubin, Russian Poland, and belonged to a distinguished family. For a time after his ordination he was attached to the Lubin mission, and during the Revolution of 1863 was arrested and imprisoned for officiating in a religious ceremony. During the religious persecution of 1864 Mgr. Daniewski rendered signal service to the monastery of the Visitation at Lubin. This institution was, however, suppressed in that year, and the whole property confiscated by the Government and transferred in 1866 to Himmelsthür, near Hildesheim in Hanover, and as Mgr. Daniewski was again being attacked by the Russian Government the Sisters asked him to join them, which he did. The "Kulturkampf," however, for the second time forced the community to leave their monastery and go into exile. On the advice of Cardinal Ledochowski, they went to England in 1875, and since then Mgr. Daniewski has acted as their chaplain.

General John S. Kountz, distinguished for bravery during the Civil War and past commander-in-chief of the Grand Army of the Republic, died recently at his home in Toledo, Ohio. General Kountz, who was 63 years old was born in Maumee, Ohio, and enlisted at the age of 16 years in the Thirty-seventh Ohio Infantry. With the late Gen. W. S. Rosecrans, he was largely instrumental in getting Catholic recognition for the Grand Army Society.

On June 17, at Danby Hall, Yorkshire, England, the death occurred of Mr. Simon Congers Scrope, head of one of the oldest Catholic families in England, dating from Norman times and including among its members the famous Archbishop Richard le Scrope, of York (1405). The Scropes were Earls of Wiltshire in the time of Richard II. The late Mr. S. C. Scrope was born in 1857 and educated at Stonyhurst. In politics he was a Liberal, and in religion a loyal Catholic.

New York paid the last mournful, American tribute, on July 2, to the memory of that good woman and great actress, Helena Modjeska. One the previous evening her remains arrived here from Chicago and were taken to the Polish Church of St. Stanislaus on Seventh street, where they remained in state all night. On Friday morning, after a solemn requiem Mass, attended by many

distinguished citizens and old friends, they were taken aboard the steamer Augusta Victoria sailing for Hamburg, on July 3, whence they will be carried to their final resting place in her native country.

In Poland active steps have been taken to honor worthily this great artist and patriot. Theatres of Warsaw, Russian Poland, and of Cracow and Leopoldus, Austrian Poland, have decided to place statues of Modjeska in their foyers. Besides this, a "Modrzejewska fund" is to be created in Warsaw to assist studying actresses. Arrangements for the national funeral of Madame Modjeska, which will take place on July 17 in Cracow, are being made by a committee of men eminent in the theatrical and the literary world of Cracow. Thus is Poland preparing to pay her tribute to the daughter who through her art and her work had well served Poland and the Poles, elevating the Polish name the world over.

This remarkable funeral journey began in the Cathedral at Los Angeles, California, where Bishop Conaty presided at the requiem that paid tribute as he said in his sermon to a "character better than rubies and pearls." Bishop Grace of Sacramento was also present with numerous priests, 200 Knights of Columbus (who had also served as the guard of honor at the coffin, which had lain in state in their hall for several days), a number of other American societies and delegations, and the Polish societies of Los Angeles.

In Chicago memorial services were arranged by the General James Shields Council of the Knights of Columbus and by several Polish organizations; while on Memorial Day thousands of Poles and people of other nationalities not only of Chicago but also from Milwaukee, Detroit, Cleveland and Buffalo paid the honors to the remains in the mortuary of the Bohemian-Polish cemetery of St. Albert.

Mrs. Francis Chadwick who died, at Drumcondra, Ireland, on May 26, at the age of ninety-two, was connected with the Foley, Wise, Barron and other old Irish and English Catholic families. With her husband she was instrumental in locating at Drogheda, in the face of considerable opposition, the Sisters of Charity, the noble-hearted couple giving up to them their own city residence. Their benefactions to the church and to the various religious orders, were many. Mrs. Chadwick, who survived her husband many years was a woman of unusual intelligence and force of character, and actively interested in everything connected with the welfare of Drogheda, where her husband, as a leading mill owner, was amongst its most prominent

citizens. She died as she had lived, a brave, loyal, unostentatious Catholic. She leaves four children, Francis Chadwick, Deputy Clerk of the Crown in Chancery, of Ottawa, Canada; John Chadwick, Switzerland, and Mrs. Plunkett, of Portmarnock House, Co. Dublin, which residence, to complete the chain of interesting reminiscences, was built as long ago as the time of Henry II, and contained, until recently, a priest's hole, or hiding place of the penal times. A. T. S.

LETTERS TO THE EDITOR

To the Editor of AMERICA:

The present writer is not an American, he wishes only to make some suggestions elicited by your item of news of the 8th inst as to an American church in Rome.

Such a church connected with a body of chaplains would be most useful, and almost a necessity. The French have an analogous foundation in S. Luigi dei Francesi, the Germans have even two, viz.: Santa Maria dell' Anima and Santa Maria in Camp Santo. Let us consider first the college of chaplains and then the church question. (1) There are many young priests of American dioceses who come to Rome to complete their studies. They are now scattered in different religious houses. It would be very useful to have these together not in a college for the training of priests, but still in some sort of a community. This is just the purpose for which Santa Maria dell' Anima is intended. It has a number of founded chaplaincies and the different dioceses of Germany and Austria have in turn the right to send a representative. Taking 2,000 lire (\$400) as the yearly cost of the maintenance of a chaplain, a fair number of chaplaincies could be established by collecting \$250,000. The chaplains have to provide the Masses at the different hours, to preach in turn in the church and render many useful services to the pilgrims of their country who come to Rome.

(2) The necessity of providing a church for such a body of clergy is evident. There are different English-speaking churches in Rome, just as there are some French. Still there is no distinct church for this or that English-speaking nation. Of these America is by far the largest, and because of its big and increasing number of Catholics could easily undertake the task of providing such a church for itself. During the season (from November to May) there are some thousands of Americans residing in Rome, of whom perhaps the majority is Catholic. The number of Catholic travellers is also growing year by year. The Romans give the epithet of "American" to two churches: the Episcopalian Church of St. Paul, and the Methodist of Via Firenze.

This conveys the false impression that these two bodies form the predominant religion in the United States, which certainly is not true. To correct that false impression American Catholics ought to have their own church in Rome, a church that would show to the world that there are 25,000,000 of Catholics under the U. S. flag, and at the same time a church where they could always find an English sermon, an English-speaking confessor, in short, everything they are accustomed to find in their churches at home and would not always find in Rome; a good and strong organ for instance. Some years ago it was thought the Church of S. Andrea della Valle would be given over to the American Catholics. That would not do. It is in old Rome, far away from the quarters where the foreigners are residing. And besides a new nation needs a new church, built in the style used in the respective country, and to the American Catholics the barocco style does not appeal. I need not say that this church should be large. The church of the French is one of the most conspicuous in Rome. If a church is to be built for the Americans, it must be large enough to hold all the American residents at the same time if necessary. The country that is building such splendid cathedrals in the last years must make a decent show in the Capital of Christendom. The cost should not remain under \$1,000,000, but could even be doubled. The outlay is big, but once made, the result lasts for a long time. The college of chaplains and the church would complete each other and represent American Catholicism in a worthy way.

I have already too much trespassed on your space, and apologize for it.

AN OUTSIDER.

Rome, via S. Nicola da Tolentino, May 23.

To the Editor of AMERICA:

In your issue of June 12 there is a notice of a celebration in Detroit "of the setting up of the first printing press in the Middle West,"—1809. Now if New Orleans is in the Middle West, we antedate by fifteen years the Detroit press,—1794. Also, Lexington, Ky., issued a book, a copy of which I have before me, in 1803,— "Reflection on the Cession of Louisiana," printed by D. Bradford. The first book printed in the Louisiana Province and from the first press set up west of Baltimore and east of Mexico City,— and which I claim is the incunabulum of printing in the great valley lying between the Alleghenies and the Rockies, is in my possession. The title: "Medicament et precis de la methode de M. Masdeval, Docteur Medicin du Roi d'Espagne, Charles IV, etc." Chez Louis Duclot, Imprimeur. A la Nouvelle Orléans, 1796.

There is also the Code O'Reilly, with the date of 1769. This last book we are not sure was printed on a press set up in New Orleans; it might have been printed in Havana. although the imprint,—colophon, reads: "A la Nouvelle Orléans, le 25 November, mil sept cent soixante-neuf, Francois-Xavier Rodriguez Ecrivain de l'Expedition."

There are in my possession two pamphlets with dates of 1778-1779. The first newspaper for the Mississippi Valley and west of Montreal and Baltimore was printed here in 1794, and it was from this press that the first bound book of the vast Middle West was issued. This book I possess and I claim it to be unique. (Masdeval).

The newspaper mentioned above was entitled *Le Moniteur*. It was published weekly for more than fifteen years.

Very respectfully,

T. P. THOMPSON.

New Orleans, June 15, 1909.

WHAT IS SAID OF AMERICA

AMERICA, the new Jesuit weekly publication, is proving an exceptionally live and up-to-date paper of thirty-two pages showing a grasp of events is no wise lessened—as usually is the case—by profound learning.—*The Catholic Opinion, Lewiston, Me.*

AMERICA is the dream and prayer of many a priestly toiler fully realized.—*Rev. James Coyle, Taunton, Mass.*

I heartily congratulate you on your new enterprise, and wish the venture untold success.—*Rev. John A. Lally, San Jose, Cal.*

I take this opportunity of expressing my delight, which increases regularly every week, with your splendid paper AMERICA.—*Alan G. Burrow, Norfolk, Va.*

Permit a newspaper man to add a word to the great chorus of deserved appreciation you are receiving from your other readers. Wishing, and prophesying for you all success.—*Newton MacMillan, New York.*

AMERICA ought to satisfy every taste. It is dignified, correct and fearless, up-to-date and spicy.—*F. J. O'Meara, S.J., St. Charles, Mo.*

I still miss the MESSENGER, as one feels lonely for a loved departed friend. However, I hail with delight its brilliant daughter, whose name must have been an inspiration. AMERICA is doubtless destined to do untold good. I think if St. Paul were living now, he would be on the staff of that publication with you.—*Sister M. Patricia, Mercy Hospital, Buffalo, N. Y.*

AMERICA

A CATHOLIC REVIEW OF THE WEEK

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CHRONICLE

Home Review of the Week.—On behalf of the people of the United States and the National Government, President Taft accepted the beautiful granite shaft erected in Washington by the Grand Army of the Republic as a memorial to its founder, Major Benjamin F. Stephenson. In his brief address the President eulogized the Grand Army as an organization "which since its inception has striven always and with magnificent results for the three grand principles of its creation—'Fraternity, Charity and Loyalty.'"—The Indian head, in use for more than a generation on the cent, is to be discontinued for the reason that it is easily counterfeited. After August 1 a Lincoln head after a photograph owned by Prof. Chas. Eliot Norton, will appear on the new cent to be issued by the Government from the Philadelphia Mint.—On account of the rapidly increasing value of farm lands throughout the country, and more particularly in the Central West, idle rights of way are being utilized and railroad officials are beginning to lease unoccupied sections to farmers for nominal sums.—The Tercentenary celebration, an event by which the States of Vermont and New York commemorate the three hundredth anniversary of Samuel de Champlain's discovery of the picturesque lake which bears his name, opened with impressive religious observances on July 4. Besides President Taft, many notables were on hand during the memorable activities of the week to honor the great Frenchman. Among them were Vice-President Sherman, Cardinal Gibbons, Archbishop Ireland, Governors Hughes, of New

York, and Prouty, of Vermont, Speaker Cannon, Senator Root and Sir Wilfrid Laurier.—The United States Special Committee investigating East St. Louis packing plants find meat inspection perfect. The charges of graft are found to be false and are declared to have been made by an angry employé discharged from the service. The slander may hurt the industry in foreign markets.—"Excessive social distractions" than tend to place "intellectual activities" in a position of minor importance are pointed out by President Judson of the University of Chicago in his latest annual report as the most serious menace of American colleges to-day. He protests that "a new attitude of students toward intellectual life must be attained if colleges are to render their best service to the country."—The Senate in committee of the whole kept the promise of President Taft by passing the corporation tax amendment; the Cummins-Bailey income tax measure, offered as a compromise, was decisively defeated on a test vote. The maximum and minimum feature of the House bill was retained by the Senate after Mr. Aldrich had declared it to be the most important section of the bill and that he would rather have every other portion wiped out than see this one fail.—The joint resolution proposing an amendment to the Federal Constitution legalizing the imposition of a tax on incomes was passed by unanimous vote in the Senate. This joint resolution will require a two-thirds vote in the House as well, and the article submitted must be then ratified by the Legislatures of thirty-five states. Leaders in the House are confident that the proposition will pass.—The general effort made this year to secure a

sane celebration of Independence Day, seems to have had widespread happy effects. All the larger cities of the land report an unusually quiet Fourth of July. The Fourth was celebrated with more than wonted enthusiasm by our diplomatic representatives in the various capitals of Europe.—The American Woolen Company has formally notified the manufacturers of clothing and underclothing to prepare to advance the prices of all goods from thirty to fifty per cent. "The outlook for business," says the Trust in its circular containing the notification, "has never appeared more promising than at present."—The Fourth of July issue of the *Kokunim*, the semi-official organ of the Government party of Japan, contains, say press despatches, a leading editorial eulogizing President Taft and in a critically commendatory manner reviewing American affairs since his induction into office.

The Catholic Party in Belgium.—It is rumored that a *via media* has been found on which to unite the Young Right and the Old Right over the military question in the Belgian Parliament. The compromise between the Volunteer System and Conscription aims at compulsory service for one son in each family, which would raise the effective strength of the army to 18,000 men. Actually it stands at 13,000. Furthermore it is said that a project is being entertained for organizing a militia service with a short annual period of military instruction or training. It remains to be seen whether the Minister of War will accept this compromise. In any case it is evident that there is less danger of a split in the Catholic party.

Celebrations in Geneva.—Three important jubilees have just been celebrated in Geneva: the fourth anniversary of the birth of Calvin; the 350th anniversary of the foundation of the College, and the jubilee of the university. On July 6, the foundation stone of the International Monument to the Reformation was laid.

On the occasion of the fourth centenary of Calvin's birth, July 10, a great historical pageant was held, portraying various figures and events in and around the Reformation period. More than 1,000 actors took part in the display, which included historic personages such as Coligny, Marguerite of Navarre, Clement Marot, Rabelais, Montaigne and Ronsard, who are supposed to have had the Reformation spirit.

Notes From England.—It is learned that the offer recently made to the Marquis of Lansdowne by Herr Bode, the director of the Berlin Museum of \$400,000 for Rembrandt's "The Mill" was made in behalf of Henry C. Frick. The Marquis refuses to part with the painting, which is considered the finest specimen of Rembrandt's art, for less than \$500,000, and the Pittsburg millionaire may raise his offer to the sum demanded.—According to announcements emanating from the Canadian Minister of Marine, after next year the tariff preference conceded to goods exported from Great Britain shall apply only when such goods are imported through the

ports of Canada.—The dramatic censorship is held to be answerable for the sickness from which Hall Caine is suffering. When the Lord Chamberlain's office banned "The White Prophet," based on Mr. Caine's novel the author withdrew to the Engadine, where he is now resting prostrated from mental strain.—Political London is reported to be in a state of grave unrest lest events make clear that the daring murder of Lieutenant-Colonel Sir William Curzon Wyllie by an Indian fanatic prove to have been but the inauguration of a campaign along terrorist lines by the knot of disaffected Indian political agitators known to have secret headquarters in the city.

Orange Outrage in Liverpool.—The Loyal Orange Institution of Liverpool has been reviving old traditions of hate and violence by a wanton attack on a Catholic procession in that city. Armed with swords in many cases they tried to mob their Catholic fellow citizens, and when prevented turned their fury on the police. Houses were wrecked and looted, and many policemen injured. In consequence of the riots the public schools in the neighborhood were forced to remain closed for a week. The Bishop of Liverpool has requested his priests and people to avoid all retaliation and to postpone all processions till the present fanatical fury has abated. It is said that the local rowdies were reinforced by gangs of Orangemen from the Belfast shipyards, who were imported specially for the occasion.

France Invites Germany to Conference.—France has invited Germany to attend a conference to discuss the regulation of airship traffic, aiming at international arrangements on the lines of existing maritime rules. The conference is the outcome of the difficulties that have arisen from German balloons landing in France, where their uncontrolled presence is not welcome. Returning German aeronauts complain bitterly of the heavy customs dues that French officials impose on them.

Prussian Statesman on "American Peril."—Judge Schwarz, a prominent member of the Reichstag and also of the Prussian Diet, takes America's eleventh hour insistence upon a share in the Chinese railway loan scheme as text for a warning to Europe about what he terms the American peril. Writing in *Der Tag*, under the heading, "Europe for Europeans," he urges England and Germany to abandon mutual suspicion, trade competition and naval rivalries in order to unite for action against the common enemy across the Atlantic. "This uniting must," he says, "eventually take the form of an economic alliance of all Europe including England; otherwise America will come off conqueror in the world battle and will simply exhaust Europe."

Fishing Question on the Banks Again Acute.—The trawler fishing question appears to be once more coming to the fore. Hand-line fishermen on the Banks are in-

censed over depredations by steam vessels, and according to telegrams from North Sydney, N. S., reports are coming in from all seaport towns of losses sustained in gear and lines by American, French, Newfoundland and Canadian fishermen owing to the cruel indifference and carelessness of the owners and captains of the steam vessels. Reports from Cape Breton declare that unless prompt measures are taken to safeguard the interests of hand-line fishermen on the Banks it will only be a comparatively short period when sailing craft will be a thing of the past. This would mean considerable loss to local merchants as well as to merchants at Canso, Hawkesbury and Cape Breton, where the majority of the American and Nova Scotian fleet spend considerable money in the purchase of supplies and bait. Early in the week the big French steam-trawler, the Nordcaper, was put to flight on the Banks by a broadside from the decks of the Senator Gardiner, whose captain fired to prevent the complete destruction of his lines and gear. The situation is serious and unless depredations are eliminated in the future, bloodshed cannot be avoided.

China Big Enough for All Countries.—Speaking of the entrance of American financial interests into China the Director of the Dresden Bank expresses his opinion in quite an assuring strain: "China's needs," he affirms, "have only been scratched. The entry of the new American financial combination into China need cause no uneasiness. China is big enough for us all. In railways alone the Chinese Empire can take all the money Europe and America can spare in the next ten years."

Labor Co-Partnership Rejected.—The Durham Miners' Association has decided to reject Sir C. Furness' proposed co-partnership in Wingate Colliery, chronicled in AMERICA, June 5. The colliery was to have had a Council to arbitrate all difficulties between employers and miners. The Association has decided that it would be impossible for the men to be members of the Labor Union and to be connected with this scheme. Consequently it has not only advised the men not to accept the scheme, but it has definitely stated they would not be allowed to accept it.

The Cretan Difficulty.—The European powers have been seeking a means of guaranteeing the Cretan *status quo*, and avoiding the annexation of the island by Greece. They are determined to prevent any development dangerous to international peace, and consequently Cretan dreams of annexation are not likely to be realized. It is now proposed that the Turkish flag in Suda Bay (the only emblem of Turkey's Suzerain rights on the island) will be guarded by a warship furnished by each of the protecting powers in turn.

The Separation Law at Work.—By decree of the French courts the archives and MSS. belonging to the

archbishoprics, bishoprics, seminaries, chapters, etc., of Verdun, Clermont-Ferrand, Orléans, Meaux, and in fact all the other French dioceses are confiscate to the State. The papers and documents belonging to individual churches share the same fate. Among the documents thus confiscated are the unedited Memoirs of Abbé Boisgasnier, and the Cartularium of Notre Dame l'Etampes. Within the last six months, six bishops have been prosecuted under the Separation Law. The Bishop of Cahors was fined \$5 for forbidding his flock to send their children to anti-religious schools. The Archbishop of Auch and six of his priests were fined \$10 each for a like "offence." They have refused to pay and will probably go to prison. The Bishop of Bayonne was fined \$100 for declaring excommunicate all those who purchased confiscated Church property. The Cardinal Archbishop of Bordeaux is awaiting trial for his declaration that unjust laws ought not to be obeyed.

Bureaucracy in France.—The civil service budget in France for salaries to the various persons employed by the State amounts to \$140,000,000 per annum, payable to 444,000 functionaries representing one in ninety of the whole population. Besides the functionaries France employs 36,000 wood and water bailiffs, 3,000 justices of the peace, 500 attorneys general, 21 legions of gendarmes or police, two regiments of republican guards, and from the prison of St. Martin de Ré transports thousands of criminals to French Guinea and New Caledonia every year; yet life and property were never less secure. The lawlessness of the country has been lately arraigned by M. D. Lesueur in his book, "Le Droit à la force," which is a plea for every man's going armed in self defense.

The Protectorate of the East.—The French protectorate over the Christians of the East seems to have reached its dying stage. Hitherto the Apostolic Delegate at Constantinople has been obliged to treat with the Ottoman Government through the intermediary of the French Ambassador to Turkey, even in such simple matters as seeking an audience with the Sultan. The position was an admixture of subjection and protection. Now it would appear the Young Turks want to put an end to it. M. Constans, French Ambassador to Turkey for fifteen years, has been recalled; and the Young Turk party in conformity with a suggestion made ten years ago by the Emperor of Germany are eager to enter into direct diplomatic relations with the Vatican. The breach of the Concordat brought no change in the Vatican's attitude towards the French protectorate; but now that Constantinople wants a change the interests of the Church in the East will have to be considered.

With no Delegate in Paris to uphold the interests of the Delegate in Constantinople the protectorate became a very one-sided affair. The new Sultan has sent an

envoy to notify the Holy Father of his accession to the throne, and that event may disclose a change of attitude on the part of the Vatican. France will no doubt once more suggest that Germany is at the bottom of the change, but the fact is the blame lies solely at the doors of the anti-religious French Government.

The Fate of Montmartre.—The idea of building a basilica dedicated to the Sacred Heart originated in a sermon preached by Father de Boylesve, S.J., October 17, 1870. A copy of the sermon was printed and scattered broadcast throughout France. In January, 1872, M. Brunet, a member of the National Assembly, brought in a bill beginning with these words: "France, wishing to rise from misery and regenerate itself, vows herself absolutely to the Almighty God and His universal Christ." According to the terms of this bill the State was to build the church. In March, 1873, the Archbishop of Paris, wrote to the Minister of Worship, asking that the building be vested in him and his successors forever, and that an act to that effect be passed by Parliament.

In July of that same year Parliament decreed "The construction of a church on the hill of Montmartre, in accordance with the request made by the Archbishop of Paris in his letter of March 5, is a matter of public utility." The church was built by subscriptions collected by the National Vow Society.

In 1906, in accordance with the Separation Law, the building was sequestered as being portion of the Archbishopal *Mensa* of Paris. The late Cardinal Archbishop protested in the name of the National Vow Society. The Council of State has been called on to decide whether the church belonged to the Archbishopric or to the National Vow Society. In presenting the case for the Government on July 27, Attorney Chardeult insisted that the church belonged to the Archbishopric; that the National Vow Society had no civil personality before the law; and that therefore the sequestration was legal. Judgment was reserved.

The Massacre of Christians.—The Governor of Aleppo, Rechid Bey, interviewed by a representative of *Le Temps*, has declared he had no instructions from Abdul Hamid to organize a massacre of Christians. "Was not the Governor of Kerkouk arrested as an emissary of Abdul Hamid?" he was asked.

"According to the instructions I received from Constantinople, he was implicated in the rebellion of April 13. I arrested him on suspicion and questioned him at the time, but having no evidence of guilt I let him go free. No doubt the courtmartial at Antioch will be able to trace his dealings with the assassins."

Corea and Japan.—The Japanese *Nichi Nichi*, June 8, publishes a telegram from Seoul, stating that the ex-Em-

peror of Corea is plotting to resume imperial power. Prince Ito, the Japanese Resident General, has resigned. In the Corean Government all the ministers are natives, and the vice-ministers are Japanese. In Japan there is intense feeling that it is an insult to Japan prestige that an inferior position should be assigned to men who are really ruling the country.

Italy and Austria.—The Austrian Ambassador to the Quirinal, Count de Lützow, on June 26, formally announced to M. Tittoni, Italian Minister for Foreign Affairs, that Austria-Hungary would take part officially in the Exposition to be held in Rome in 1911. In the Austrian Parliament, Baron Bienerth, the President, declared that Austria sought peace with all nations, and would labor for the closer union of Germans and Czechs.

The Earthquake in Provence.—The Pope has sent sums of \$4,000 to each to the Archbishop of Aix and the Bishop of Frejus to assist the sufferers by the recent earthquake in the South of France. In the letters accompanying the gift the Holy Father expresses his great sorrow that this new affliction should befall one of the fairest regions of "beloved France."

Negro Normal School in Kentucky.—Mr. Andrew Carnegie, Mrs. Russell Sage and others promised \$350,000 towards a normal training school for negroes in connection with Berea College, Ky., on condition that \$50,000 be raised by the institution. That sum has now been subscribed; a site of 600 acres has been purchased in Shelby County, and work on the new building to be known as the Lincoln Institute will begin at once.

The white people of Shelby County have protested against putting the school in that region, and similar complaints were made in other parts of Kentucky where efforts were made by representatives of Berea College to secure a site. Eventually, some Louisville real estate agents secured the present site without revealing the purpose for which it was to be used.

A New England Nun.—In recording the events at Fort Ticonderoga on July 6, when President Taft and the representatives of the bordering states and of Canada commemorated the results of Ethan Allen's demand for the surrender of the Fort: "In the name of the Great Jehovah and the Continental Congress," one subsequent incident must not be forgotten. Ethan Allen's daughter Fanny, some years later, became a convert and a Nun at Montreal—one of the very first of New England birth. Her conversion was the means of bringing into the true Faith the famous Barber family, and through them the accomplishment of all the wonderful series of spiritual triumphs that marked the first quarter of the last century in New England and New York.

QUESTIONS OF THE DAY

The Shattering of an Ideal

The fourth centenary of the birth of John Calvin occurs on July 10, and as we go to press delegates from various parts are sounding his praises in Geneva, in much the same strain, we presume, as the eulogies of the recent Presbyterian Assemblies in the United States of America. It is a curious, yet characteristic instance of their logic that they laud the man while repudiating his essential note. Calvin is now but "the shade of a great name"; many are willing to stand in his shadow but few to follow his path. The same body who have erected a monument to the murdered Servetus are erecting one now to Calvin, his murderer. Having abandoned his teachings they eulogize the teacher. He may have been cruel in deed and abominable in doctrine, but he struck a blow at Catholicity; and though he did so with the same hand and mind that smote Servetus, the fact that he hit the common enemy is sufficient ground of laudation for those whose sole religious asset is protest against Rome. They so persistently proclaim that "Calvin stood for the Sovereignty of God and human liberty," that many have come to believe it. But in support of their claim they adduce no facts from his life and works; and it is well to examine the facts.

Born at Noyon, Picardy, in 1509, John Calvin, or Cauvin, was brought up in heretical surroundings. His mother, a devout Catholic, died while he was yet young; his father, a lawyer, was a partizan of de Hengest, Bishop of Noyon, who was suspected of fostering heresy. A Protestant member of the de Hengest family sent John with his own children to the University of Paris in 1523. As his teachers and associates were mostly Protestants, and his own family had been long affected with heresy—his father and brother died under excommunication—Calvin's "sudden conversion" in 1529 is a figment. He had openly declared for the Reformation in 1527, and was preaching it at Bourges in 1528. In 1535, when Francis I was handling "reformers" with severity, Calvin wrote him a letter that foreshadowed his future doctrine and mode of action. It was no plea for toleration; quite the contrary. It was a protest, not against persecution, but against the King's application of it. Popery was false, Calvin's version the only true religion; therefore, Francis should adopt the latter and persecute and utterly destroy the former. Instead of softening with age this principle grew and hardened in Calvin's mind till he applied it relentlessly to Protestant dissenters. It slew many besides Servetus.

From the letter grew the "Institutes." Calvin moved to Geneva, of which the bishopric had been like that of Noyon, the fief of a noble family, and where also the resulting scandals prepared the field for Protestantism. His influence soon became absolute. There was little in

his character that was lovable; but, weak of constitution, cold-blooded physically and figuratively, indifferent to wealth, he was free from the moral weaknesses of his brother "Reformers." When he needed a nurse, he commissioned a deputy to select for him a capable wife. Learned, logical, laborious, master of good Latin and pure French, he was qualified to put Protestantism on as intellectual a basis as its diversities allowed; and this he effected in his "Institutes," the book that made Protestantism for the moment, and unmade it for all time. Intolerant as he was logical, he necessarily condemned all opponents to hell and exterminated on earth those of them he could reach. He must be conceded the courage of his convictions. Calvin never shrank from consequences.

On his return to Geneva in 1541 from temporary exile, the civil magistrate was nominally supreme, but Calvin's word was law, and until his death he was despot of this modern Sparta. His "Institutes" were decreed "a holy doctrine which no man might speak against," and those who did were promptly fined, imprisoned, tortured, beheaded or burned. A regular system of espionage was established to conserve the "holy doctrine." At the recent Southern Assembly in Savannah, ministers who were loud-mouthed on "the corruptions of Rome" and unlimited in their praise of Calvin, excused the execution of Servetus as a solitary instance which he was unable to prevent. The reverse is the fact. When Servetus wrote against the "Institutes," Calvin said: "If he comes hither, I will never let him quit the place alive." So set was he on punishing his enemy, that he had him delated before the Dominican Inquisitor at Lyons, and sent Servetus' heretical works to this Catholic official. What a picture it would make—Calvin hauling a heretic before the horrible Inquisition and demanding an "auto-da-fé"! When Servetus did reach Geneva Calvin had him arrested, preferred the charges himself, overawed the judges, who were inclined to mercy, and was present at his burning.

But this was no solitary instance. Within five years, in that little city of 15,000 people, while Calvin's power was supreme, there were fifty-eight sentences of death for heresy, seventy-six of exile, fines and committals to prison without number. Servetus' execution was not an exception but a type. The following year Calvin translated into French Beza's defence of and insistence on the "persecution of heretics"; and all who controverted the "holy doctrine" were heretics.

What then, is this "holy doctrine" which has been accepted as the essence of Protestantism and which many who reject it identify with Christianity? It is contained in, or flows from Calvin's master-thought, Predestination Absolute. God is supreme and therefore there is no free will outside of Him; hence creatures have no freedom, except from physical compulsion. God does not by brute force compel man to act, but he determines irresistibly all we do, whether good or evil. If man were

a free cause God would cease to be the First Cause; hence He has decreed an absolute order, physical, moral, religious, never to be modified by act of ours. "Man by the righteous impulsion of God does that which is unlawful," and "man falls, the Providence of God so ordaining" (Inst. IV, 18, 2; III, 23, 8). Later, to meet Scriptural objections, he distinguished two wills in the Divine Nature, one public and apparent, commanding good and forbidding evil, the other secret and real, predetermining that Adam and all the reprobate should fall into sin and perish. Thus did Calvin make God not only a cruel despot but a double-dealing hypocrite. This is the man whom Presbyterian assemblies have been lauding as the grand defender of the Sovereignty of God; this the system from which human liberty has sprung!

When the injustice of such cruel mystery was objected to him, he replied: "Some men are devoted from the womb to certain death that God's name may be glorified in their destruction. . . . I confess it is an awful decree" (*horribile decretum*); but it was an "unsearchable mystery" and it was impiety to question it. Adam's sin, though Adam could not help it, brought him and his descendants to "total depravity." "Justifying faith" saves the elect: being predestined they cannot miss it and, once they have it, they cannot lose it. All others are "reprobate"; they may be baptized, leading objectively saintly lives and doing the best they know, but their godliness is apparent, not real; not having received "the faith that justifies," they are predestined to destruction, and they cannot help it. The Catholic doctrine, that man's will is free, that God gives to all sufficient grace for salvation, that intention and free consent determine the quality of an act and that involuntary desires are not sinful, are all false and damnable! "We, on the contrary," he replies to St. Augustine, "deem it to be sin whenever a man feels any desires forbidden by divine law; and we assert the depravity which produces them to be sin." Yet such desires in the elect, who are no longer "depraved," are lawful, and what is wrong for the sinner is right for the saint. But the righteousness is not his own, it is imputed to him; it comes at the moment of "conversion" and good works have nothing to do with it. Moreover, since the "converted" is henceforth justified no further grace is needed, and the sacraments (except Baptism and the Eucharist which are merely symbols and not productive of grace), the Mass and other Catholic channels of grace, are superfluous, superstitious and idolatrous.

On such foundations did Calvin establish "the Sovereignty of God and human liberty"—for the elect. Such sovereignty could scarcely prove acceptable to the "reprobates," who were the vast majority; we shall see that even on "the elect" its hold was weak, and that Calvin as a pillar of liberty is a myth.

MICHAEL KENNY, S.J.

(To be concluded.)

A British Proconsul

On the recent occasion of the departure of Sir William McGregor, M.D., Governor of Newfoundland, for Queensland, where he has been appointed Governor, the address presented to him by the Premier of Newfoundland, Sir Edward Morris, the Mayor of St. John's, Hon. M. P. Gibbs, and some two thousand other prominent Newfoundlanders, and His Excellency's reply were both unusual in that they dealt in facts more than in compliments. And no wonder, for Sir William's achievements are unusual even for a British proconsul. In the University of Aberdeen he won the degrees of M.D. and LL.D., and subsequently received an honorary D.Sc. from Cambridge, and an honorary LL.D. from Edinburgh. His scientific attainments have made him a Fellow of the Royal Geographical Societies of England, Scotland and Berlin, and of the Royal Anthropological Society of Italy. Beginning the practice of the medical profession in Glasgow and Aberdeen, he became in 1873 Assistant Government Medical Officer in the Seychelles Islands, in 1874 surgeon at the Civil Hospital, Port Louis, Mauritius, and in 1875 Chief Medical Officer in the Fiji Islands. After that he was chosen for his administrative ability Acting High Commissioner and Consul General for the Western Pacific, and then Administrator of British New Guinea, where, on September 4, 1888, he declared Queen Victoria's sovereignty over this new procession, of which he was appointed Lieutenant-Governor in 1895. He was Governor of Lagos from 1899 to 1904, when he became Governor of Newfoundland.

The farewell address commemorates His Excellency's zeal and activity in visiting the different parts of the Island Colony. His valuable work in connection with defining the boundaries of Labrador, a work performed at no small sacrifice of his own personal comfort, and the report published by him on that region reflect the highest credit on him, both as a worker and a scientist, and will remain a monument of great value to the Colony and to his successors. His report on the trade and commerce of Newfoundland shows him to be a thorough student of the subject, both from an historical and an economic standpoint. His unflagging industry and remarkable versatility have made this report a record for all time. The abnormal death rate of Newfoundland in late years, owing to the ravages of consumption, enlisted His Excellency's sympathy and practical aid in promoting combative measures against the Great White Plague. His knowledge as a physician and a scientist and his presence and addresses at the meetings have materially helped the members of the anti-Tuberculosis Society in their efforts to mitigate the havoc wrought by this disease. All the educational institutions of Newfoundland have borne witness to his interest in their work and to his many acts of kindness.

The Governor in his reply touched in a very practical manner on all the points of the address. He began by saying that, being a Scotchman, he was more inclined to suppress than to exaggerate his feelings. "It may be," he added, "that as you state in this address, I am about to proceed to a more genial clime than Newfoundland, but I must say this much for the climate of this country, that I owe it more than I owe to any other I have ever lived in, except perhaps, to that in which I was born. I came here worn out by more than thirty years of unusually arduous service in the tropics, fifteen years of which were spent in the most unhealthy portions of the Empire; and here I have never had a single attack or return of fever, and am in far better health than when I arrived here five years ago. A debt of gratitude is therefore due from me to Newfoundland; and I feel convinced that your efforts in favor of public health will eventually make this dominion fit to rank with those in the South Seas, as far as regards a healthy and vigorous population.

"In this address you remind me of Labrador. I regret that my report of my last visit to that coast will not be published before I leave the Colony. Labrador has not received from you, nor from me, all the attention we owe it. The Labrador question is by far the most important one in the immediate future of this Colony; and it is with deep and sincere regret that I retire from this Government without having been able to give more time and study to it. My two reports on Labrador will be bound together for your perusal, and I earnestly invite your attention to your great possession there; and I confide to you the rights of the aboriginal Esquimaux, which it is your duty to preserve for them.

"I relinquish also with reluctance cooperation in the campaign you are taking up against that arch-enemy, Tuberculosis. Earnest men are taking it in hand; and with patience and perseverance they are certain to succeed. It is a great comfort to see that the people of this country begin to realize so fully the fact that its future depends very largely on education."

Sir William McGregor's next remarks on this question deserve special attention, since they point to a crying evil which our supposedly up-to-date pedagogues are slower than the Newfoundlanders to recognize and combat. His Excellency went on to say:

"I have tested a number of schools, and have found the children bright, keen, and intelligent. They would, however, learn more if they were allowed to learn less; that is, if they covered less ground, and cultivated it more thoroughly. Tasks thoroughly well done at school have much to do with forming character, especially with the part of man's mind that directs and requires good and honest work in whatever one has to do. Here, as elsewhere, the children should have more consideration; the examinations less. But you are making progress in that direction."

L. D.

Bishop Grafton's Orders Again

We print in another column a letter of the Rt. Rev. Charles C. Grafton, the Episcopalian Bishop of Fond du Lac, in reply to the article in AMERICA of June 5th, "Bishop Grafton's Vain Plea For His Orders." Therein it was shown conclusively that the presence of marvelous spiritual vitality among Anglicans could not be advanced as a proof of the existence of Sacraments or of a priesthood in the Anglican Church. We were well aware that Episcopalians had often appealed to this argument as confirmatory of other arguments, while some there were who urged it as having even an independent value. We felt justified in putting the Bishop of Fond du Lac in the latter class, because in his pamphlet, "A Correspondence," he advances the argument as "a demonstration of the efficacy of our Sacraments," and declares "It (i. e., the spiritual vitality of the Anglican Church) proves our case," where there is no mention or suggestion whatever of corroborative or confirmatory evidence, but of independent and absolutely conclusive proof. That this is the obvious meaning of the proof as presented, is made clear by the letter of endorsement it receives from a fellow-churchman of the Bishop, who cites the argument with approval, adding: "This is precisely the ultimate ground for the validity of any orders—the fact that they beget spiritual life." This interpretation of the value the Bishop would claim for the argument is reinforced by his pamphlet, "A Rejoinder," wherein he asserts "there are two lines of evidence by which they (Anglican orders) are supported, the historical and *that of their results*." Here there can be no doubt whatever that both these arguments are treated as of independent value and independently conclusive as two lines of evidence which point to the same result. But his present position, that this argument was only corroborative, does not answer the rebuttal or deprive it of its force.

The Bishop is now keen to see that the real proof for the validity of Anglican orders must be sought elsewhere; in his letter he refers to his book, "Christian and Catholic," briefly summing up the argument from its pages. We are thankful that we have, and in the Bishop's own words at that, not only *a* primary, but *the* primary argument used by the defenders of Anglican Orders.

All the bishops of the Anglican or Established Church trace their orders to Archbishop Laud. Now Archbishop Laud, Anglicans claim, was a real Bishop and duly consecrated; for the Bishops who consecrated him used the proper form and had the proper intention, and therefore the Anglican Church has received from him the legacy of a true priesthood. This argument is the Bishop's last resort. Let us see if it avail him more than the former.

The question of the validity of Archbishop Laud's

consecration as Bishop may be waived. For even granting that he was consecrated bishop in the full meaning of the term as expressed in the ancient liturgies, unless he and the bishops who succeeded him used the form and had the intention necessary for the validity of the Sacrament of Orders, the priesthood was not conferred. We may, therefore, pass over for the nonce the historical questions involved in Laud's consecration and confine ourselves to the liturgical argument, that is, the argument based on the rite used in the Church of England. If this rite is insufficient, if it did not preserve all the essentials of the Sacrament which Christ instituted, then there is no Apostolic Succession of the Catholic ministry among Anglicans.

We may here remark that the Sacraments have severally been instituted by Christ with some special or definite object in view. This special or definite object is always expressed clearly in the sacramental rite which varies with the Sacrament and embraces two elements, the matter which is indefinite, and the form which not only removes the indefiniteness of the matter but differentiates one Sacrament from all the others. The matter and form by which a Sacrament is conferred are of such absolute necessity that any radical or substantial change invalidates the Sacrament. If in the administration of the Sacrament of Baptism, for example, the one pouring the water (the matter) were to use the words (the form), "I impart to thee the Holy Ghost," instead of "I baptize thee, in the Name of the Father, etc.," there would be no baptism. And so for any like change of the essential form used in conferring the other Sacraments. The reason of this is because God alone can make a sign or a rite effective of grace and therefore no one is at liberty to change substantially, whether by addition or omission or substitution, the form which Christ Himself, the Author of the Sacraments, left with His Church. Applying this, now, to the matter in hand, it is to be noted that in all the liturgies in use in the Church from time immemorial, the Order, or else the power to be conferred, is expressly mentioned in the formulary of ordination itself. So it is in the Roman Rite which had obtained in England for nearly a thousand years. But in the year 1550 was introduced a new rite, the Edwardine Ordinal, from which every word or idea implying a sacrifice and oblation was carefully excluded. Thus, in the ordination of priests according to the old Pontifical were the words: "To celebrate Mass and consecrate the body and blood of Christ that they may know that in this sacrament they receive the grace of consecrating . . . and may acknowledge that they have received the power of offering pleasing sacrifices, since to them pertains the office of consecrating the Sacrament of Our Lord's body and blood upon the altar of God. . . . In this appears the excellency of the priestly office, by which the passion of Christ is daily celebrated upon the altar." All these expressions are cut out from the Edwardine rite, and nothing equivalent has been inserted.

To get at the meaning of all these changes it is well to bear in mind that the Ordinal was composed by Cranmer and the other reformers for the appointment of ministers suitable to carry out the services designed in the book of Common Prayer. "In this latter book," says Gasquet, "the sacrifice of the Mass was rejected for a new ceremonial based upon the Lutheran liturgies of Germany. . . . In the English Communion Service, every care was taken by Cranmer and the other compilers to make it absolutely clear that the sacrificial character of the old service had been changed into a memory of prayer and praise, and all mention of oblation and sacrifice was carefully removed."

I wonder if Bishop Grafton is aware that this hostility among English churchmen to any word that might be interpreted as having a sacrificial meaning was so pronounced at that time and afterwards that the words "to accept an alms and oblation" in the prayer of supplication preparatory to Holy Communion found in the Book of Common Prayer to-day—though they could not be reasonably understood as referring to aught save the offerings and "devotions" of the people—did not gain admittance into the Prayer Book until 1661. True it is that in 1662 a defining clause was added to the ordination forms: "Receive the Holy Ghost for the office and work of a priest in the House of God, now committed unto thee by the imposition of our hands. . . . Take the Holy Ghost for the office and work of a Bishop," etc.; but whatever may have been the purpose of these additions, it is evident that as a whole century had elapsed since the introduction of the Edwardine Ordinal these could have no bearing on the question of Anglican Orders. There were no regularly ordained bishops left in England to ordain priests or bishops validly. And of what value would be Laud's consecration of Anglican ministers, even were he truly consecrated, when he was obliged in ordaining to follow this invalid formulary?

In the light of these facts, made clear from a comparison of the Edwardine Ordinal with the liturgies in use in the Church, and confirmed by the object the reformers had in view in revising the Communion Service of the Book of Common Prayer it is incontrovertible that the essential form of the rite of Ordination underwent an essential change. On this ground alone Anglican Orders would be invalid. How, then, unless he has examined the question superficially can Bishop Grafton boldly say: "As to form, any one who will read our Ordinal will see that the *Sacerdotium*" (the sacrificing power of the priest) "runs through it all"? To what Ordinal does he refer? In the Ordinal of 1662, the words priest and bishop were restored, but that will not help him, for apart from the Erastian meaning given to these terms, it goes without saying that if ordinations were conducted for over one hundred years according to a defective formulary, no later improvement could avail in restoring a lapsed priesthood, for the

consecrators themselves would eventually become neither true priests nor true bishops.

If the form of the Edwardine Ordinal is substantially defective, the absence of proper *intention*, nay, the actual presence of a positive intention not to ordain, not to consecrate, will also supply an argument equally destructive of Anglican claims. That an intention is of absolute necessity in the minister of a sacrament is admitted by all, otherwise a priest, for example, who in the presence of bread and wine should read the sacramental words in St. Matthew's Gospel, with no sacrificial intention, would really consecrate the Body and the Blood of the Lord. What was the intention of the Edwardine and Elizabethan reformers—as far as facts or acts will disclose it—and especially of the men who drew up the "Order of Communion" and the "Form and manner of Ordering Priests?"

No one familiar at all with the history of the times can have any doubt about the intention of these men. They revised the Book of Common Prayer and they revised the Ordinal. The object in both was the same. The Mass was changed into a Communion Service, and the altar, no longer necessary, became a Communion table. They went on mending until they got what they intended. Procter, the Protestant Vicar of Witton, says: "In the book of 1549, the Communion Service had been so constructed as to be consistent with the belief of a real, and perhaps of a substantial and corporal presence. But the alterations in 1552 were such as to authorize and foster the belief, that the consecrated elements had no new virtues imparted to them, and that Christ was present in the Eucharist in no other manner than as He is ever present to the prayers of the faithful." All that we have said is admirably summed up by the Protestant historian Green in his History of England.

"A crowning defiance was given to the doctrine of the Mass by an order to demolish the stone altars and replace them by wooden tables, which were stationed for the most part in the middle of the church. In 1552, a revised Prayer Book was issued, and every change made in it leaned directly toward the extreme Protestantism which was at this time finding a home at Geneva. On the cardinal point of difference, the question of the Sacrament, the new formularies broke away not only from the doctrine of Rome, but from that of Luther, and embodied the anti-sacramentarian tenets of Zwingli and Calvin. Forty-two articles were introduced; and though since reduced by omissions to thirty-nine, these have remained to this day the formal standard of doctrine in the English Church. Like the Prayer Book they were mainly the work of Cranmer . . . and they marked the adhesion of England to the Protestant movement on the Continent. Even the Episcopal mode of government, which still connected the English Church with the old Catholic Communion, was reduced to a form; in Cranmer's mind the spiritual powers of the bishops were drawn simply from the King's commission as their

temporal jurisdiction was exercised in the King's name. They were reduced, therefore, to the position of royal officers, and called to hold their offices simply at the royal pleasure."

In the sixteenth century, most of the Protestant reformers on the Continent, held the doctrine of a priesthood endowed with mystical powers to be superstitious, and rejected Holy Orders from among the number of the sacraments. This view was certainly shared by Cranmer, Ridley and others who had charge of the ecclesiastical alterations in the reign of Edward VI. Here is a sample of Cranmer's teaching: "In the New Testament he who is appointed bishop or priest does not, according to Holy Scripture, need any consecration, but election or institution is sufficient." Ridley condemned the Catholic teaching concerning the Sacrifice of the Mass as blasphemous; and to prove the sincerity of his belief and to destroy the idea of the Sacrifice of the Mass he became the most active of the reformers in pulling down altars and setting up tables in their stead. Hooper, appointed bishop in 1551, who hesitated to accept Episcopal consecration because he considered the mere wearing of vestments idolatrous, speaks with consistency of the Mass as a "horrible idol." According to Ferrar, Bishop of St. David's, the Catholic teaching on the Mass is "the doctrine of Anti-Christ." The same views were likewise held by Holbeach of Lincoln, and Goodrich. Richard Cox, afterward Bishop of Ely, said that "the only oblation of Christ in the Mass consisted in prayer, praise and thanksgiving," and, in regard to the priesthood, that "in Holy Scripture there is no consecration of bishops and priests, but only an institution to the *office of priest* by imposition of hands."

Pilkington, Bishop of Durham, thanks God that he has "destroyed the Sacrifice of the Mass," and he speaks of Catholic ordination as "filthy greasing" and sacred orders according to the Catholic rite as "stinking orders."

These are the men, Cranmer, Ridley, Pilkington, Goodrich, Cox, Holbeach, who were given the commission in Edward VI's time to revise and reconstruct according to the new ideas the Book of Common Prayer and the venerable ordination rite that had been used in England time out of mind and was still in use when Henry VIII began his assaults on the ancient religion. We get at their intention by the object they had in drawing up the Ordinal, and whatever that object was, it was not that of ordaining a true priest for a true priesthood.

With these facts staring him in the face, if indeed he has ever looked at them, how, with any respect for the verities, can the Bishop of Fond du Lac maintain that because "it is explicitly declared in the preface to our Ordinal that the ancient orders were to be continued, they were to be the same kind of orders that there were in pre-Reformation times"? The facts brought forward emphatically disprove this assertion.

The Anglican Church continued to use the names of bishops and priests, but they could possess no power beyond those of other men, but only "authority in the congregation" to preach, to teach, and to preside over services and ceremonies. "They kept the names," says Gasquet, "because it really was a point of law, since many existing legal forms required it; and even for emoluments and benefices it was necessary to conform to the law of the land." The priesthood was thus reduced to the state described in the heretical propositions condemned by the Council of Trent, namely: "That in the New Testament there is not a visible and eternal priesthood, nor any spiritual power, either to consecrate or offer the Body and Blood of Our Lord, or to absolve from sins in the sight of God, but only an office and ministry of preaching." Even though the Anglican rite contains the words, "whose sins thou dost forgive, they are forgiven, etc.," and "be thou a faithful dispenser of the Word of God and of His Holy Sacraments," the imparting of power to forgive sins is not the power by which one is ordained a priest, but a power supplementary to it; nor is a dispenser of the sacraments a priest, because a *dispenser* is not a consecrator of the Body and Blood of Christ. Moreover, the only sacraments admitted by the English reformers were, as the Twenty-fifth Article declares, "Baptism and the Supper of the Lord."

By this and similar arguments has the Anglican claim to valid orders been shattered over and over again by Gasquet, Brandi, Sydney Smith, Breen, by the Catholic hierarchy of England in their joint letter on the subject, and above all by Leo XIII in his Encyclical.

By what process then does the Bishop "know with a divine certainty" that his orders "are true and cannot be denied without grave sin"? The slur on the sanctity "of Manning, Newman and other converts to Rome," is unworthy of notice. The Bishop says: "I am very thankful your Pope did not acknowledge our Orders." "Had he declared the validity of our Orders, the greatest barrier, perhaps, which keeps us from uniting with Rome, would have been taken away." It is a sorry sight to behold a Christian bishop rejoicing in an act which seems to him destructive of Christian unity. We are told that "quite a number of Roman Catholic theologians and divines have upon this evidence admitted the validity of Anglican ordination." Since they are so numerous it would have been easy to give the names of a few with proper references to facilitate inspection. Certainly no one as far as we know has done so with the full evidence of the facts before him, and if he has, so much the worse for him. "The theologian" that settles disputes forever for the true Christian is the Church, and the Church has settled this dispute. *Roma locuta est, causa finita est.*

In conclusion, it is of supreme moment in this matter to remember that Orders or no Orders, the Episcopalian body by whatsoever name it may be known, Anglican

Church, High Church, Low Church, Broad Church, Established Church, Protestant Episcopal Church in America, is schismatical and heretical. Even were Anglican Orders valid, that will not save the Bishop of Fond du Lac from the taint of heresy and schism. Why then should he spend his time proving to others he is a real priest and a real bishop, when if this be the case his condemnation will be on that account all the greater?

St. Augustine's scathing denunciation of Bishop Petilianus, "the most eminent theologian among the Donatist divines," was referred to in our former article. The text, not in Luke 6. 44, but in Matthew 7. 16, "By their fruits ye shall know them," vainly appealed to by his Lordship to sustain the "corroborative" argument, bears with cogency in the false position he has assumed as a bishop of Christ's Church.

"If you should ask of me by what fruits we know you to be ravaging wolves, I bring against you the charge of Schism, which you will deny, but which I will straightway go on to prove; for as a matter of fact, you do not communicate with all the nations of the earth, nor with those churches which were founded by the labor of the Apostles." E. SPILLANE, S.J.

The Massacres at Adana

Private advices from Catholic missionaries at Adana throw additional light on this sombre page of contemporary history. There have been two series of massacres at Adana: the first from April 14 to 16, a pitched battle between Turks and Armenians; the latter, having armed themselves ever since the Turkish Constitution was passed last year, put up a brave fight. After a respite, during which first aid to the wounded was being organized, the shooting was resumed on Sunday evening, April 25, and fire destroyed the Armenian quarter. According to one of the French officers who had witnessed the horrors of the Boxer revolution in China, the atrocities perpetrated at Adana were worse than anything he had seen among the Boxers.

The Jesuits occupied in the heart of the Armenian quarter a residence and a college, with five priests, one lay brother, four Marist brothers as teachers, and four hundred pupils. The twenty-five Sisters of St. Joseph had five hundred pupils, an orphanage and a dispensary. Their boarding school, being on the outside limit of the Armenian quarter, was longer preserved from the flames.

After the second series of massacres a French naval officer, second in command of the *Victor Hugo*, established his headquarters during two days and nights in the convent, in order to save what he could, and in point of fact, though the house was burned, no life was lost. It was French men-of-war's men who transported the hospital stores prepared by the medical faculty of Beirut, where the chancellor and some of the professors are Jesuits. Pending the arrival of a clinical director

from that Faculty, the Victor Hugo sent one of its surgeons to the hospital now reorganized by the Sisters and a carpenter for the woodwork. The French Government is reported to have sent forty thousand francs. God only knows how long this kind encouragement of Catholic missions will last, but it is assuredly very welcome and very gratifying to the French missionaries.

During the carnage and the conflagration the missionaries had recourse to the Sacred Heart, whom the five thousand refugees at St. Paul's College and the other two thousand at the convent of the Sisters of St. Joseph invoked fervently, although most of them had never heard of the Sacred Heart before, since out of some thirty-five thousand Christians in Adana only fifteen hundred are Catholics. One of the Sisters writes that, while the smoke was stifling and sparks were falling upon them, and rifle balls were whizzing, Protestants as well as Catholics recited the Rosary or, placing their arms in the form of a cross, repeated unceasingly: "Jesus, Mary, Joseph, save us! Sacred Heart of Jesus, have mercy on us! Sacred Heart of Jesus, I trust in thee!" Although Father Sabatier was struck by a bullet as he went up on the terrace to ascertain the progress of the conflagration, he affirmed that the Sacred Heart would save them. However, the Mother Superior had prepared for the worst, and when the marauders were heard approaching, she gathered her community about her, close to the front door, in order that, should the murderers seek to kill the refugees, they would have to begin by killing the nuns.

Meanwhile at St. Paul's College Father Tabet gave the general absolution and then ordered that the printed slip containing the words, "Sacred Heart of Jesus, I trust in Thee," be pasted all over the house. One hour after this was done quiet was restored.

On the second day of the massacres forty or fifty wounded took refuge with the Jesuit Fathers. A Marist brother found an old man whose head was covered with knife-wounds, and whose legs were broken by clubbing the knees, then a twelve-year-old girl with her breast pierced right through, elsewhere two children, one with his skull cloven with an axe, another whose left arm, broken in three places and hacked by a cutlass, had to be amputated. After the amputation the little lad smiled upon his mother and caressed her with the other hand.

The Sisters nurse one hundred and twenty patients each day at the dispensary. They have to sew up scalp wounds, to cut off fingers, arms and legs. They are called to the School of Technology, transformed into a hospital, and immediately organize an ambulance in the Armenian quarter, not far from the Jesuit College. Two Sisters, accompanied by two members of the St. Vincent de Paul conference, beg for help from door to door, a very thankless task where everybody is threatened with starvation, and yet even the Mussulmans untie their handkerchief hoards and bestow a small alms.

On April 25, when hostilities were resumed, many

Armenians took refuge with the Sisters. Some of them were shot down at the very door of the convent. The Sisters were preparing for death. During the night the flames reached the new market quarter; two hundred houses were burning at one time. A Marist brother ran to an Armenian church greatly threatened by the advancing fire and invited those who had taken refuge there to come to the Jesuit residence. On their way thither several of them were shot by Turks. The ambulance being threatened by the fire, the wounded had to be carried or helped across the street to the priests' residence amid a shower of bullets. The Marist brothers carried the wounded; while the Sisters were helping them the refugees clung in terror to their skirts, aprons and veils.

On April 26, the college itself had to be abandoned, the wounded being taken to the convent and the other refugees to the Konak or Government House. This was their salvation. That night the college was burned down, and the same fate befell the convent boarding school on May 1. Both the Fathers and the Sisters narrowly escaped being burnt to death.

Now that the worst is over, the Catholic missionaries, with the assistance of Father Cattin, chancellor of the Medical Faculty of Beirut, and of the Victor Hugo's commander, have leased a place at Adana and have organized a hospital in a part of the Sisters' convent left standing. They strive to allay the terrible distress of the ten thousand Armenians huddled together, under the scorching sun, in two camps Northwest of the town. Fever and other epidemics carry off each day some thirty victims, whose rations for a time were only half a pound of bread for each person.

In spite of the help sent from France, the missionaries are saddened by the sight of poor schismatics being won over to Protestantism by the gold which is pouring in from England, America and Germany. The distress of the victims will continue even after the famine and disease have disappeared, for the destruction of all local resources is complete. The Catholic Armenian Bishop of Adana, Mgr. Terzian, has lost everything. His large farm buildings, the only sustenance of his community, are burnt down; 160 persons were killed there, the corpses being thrown into wells. Consequently, the Jesuit Fathers will be appealed to on all sides. Contributions for the Armenian victims should be addressed to M. l'abbé Mazoyer, Procurator of the Syrian and Armenian Missions, 17 Rue de la République, Lyon, France.

L. D.

Australia aims at forming a citizen army of 250,000 National guards. The Deakin Cabinet in undertaking this task considers it needs expert advice, and it is rumored that Lord Kitchener has been asked to lend his aid. Lord Kitchener has relinquished his Indian command, and after a slight rest he may be induced to consider the proposition. Owing to the precarious condition of the Deakin Cabinet, the plan may have to be postponed.

CORRESPONDENCE

The Pageant and "Continuity"

LONDON, JUNE 19, 1909.

The Fulham Church Pageant closes to-day. As a picturesque show it has been a great success, notwithstanding that in the first few days the wind and rain made the conditions trying for an open air performance. It has called forth much criticism and controversy. Its most useful result has been to set people thinking about past and present in a way that its promoters never anticipated.

For three years "Pageantry" has been a feature of English life. It is worth noting as a healthy artistic development. The theatres are more and more given up to wretched productions known as "Musical Comedies," which may be "musical," but have no right to be called "comedies." The more serious plays are suggestive problem dramas. The whole atmosphere of the stage, with a few exceptions, has become unhealthy and inartistic. But in the "Pageants" a new kind of drama is coming into existence—a national drama that is an artistic reproduction of the past, a drama that presents beautiful pictures to the eye, and revives the memory of great national traditions. A remarkable feature of all these performances is the absence of the professional actor. The performers are nearly all volunteers, and the stage decorations and costumes are to a great extent produced by voluntary workers, artists who work for art's sake. The preparation of a pageant gives to thousands an absorbing occupation for the leisure hours of many months, and makes the study of history something different from the mere casual reading of a text book.

Usually a pageant is planned to set forth the story of some locality. Thus this year at Colchester, in the park that surrounds the old castle, the citizens are enacting scenes from the story of the city, some of which took place on the very ground that forms the scene of the open air drama. Boadicea calls the Britons to arms against their conquerors—St. Helena gives her hand to the Roman governor—the Saxons land from their long dragon ships—the city welcomes one of the Plantagenets—the cavaliers, Lucas and De Lisle, defend the castle against Cromwell, and condemned as rebels they go gaily to their death. A local committee has provided a guarantee fund for expenses; the direct profits go to local charities, but there is an indirect gain to the town, for a successful pageant brings thousands of visitors.

The Church Pageant presented during the last fortnight at Fulham had a more ambitious purpose than these local performances. Dr. Ingram, the Anglican Bishop of London, and his friends of the High Church party, designed it as an assertion of their claim to be the heirs and living representatives of the historic Catholic Church in England. The Archbishop of Canterbury wished it success in a letter in which he wrote: "To me it seems quite clear that the pageants of the last few years have been effective to a marked degree in teaching average men and women the history of their own country. If this has been true of pageants generally, it is, I think, certain that the Church of England ought to take like means of bringing home to everybody our wonderful and Divinely-guided story."

The organization of the Pageant was placed in the experienced hands of Mr. Frank Lascelles. He it was who organized the Oxford Historical Pageant and the great

commemorative display of the story of Canada on the Plains of Abraham. He divided the performance into two parts, one for the afternoon, the other for the evening. The stage was the lawn of Fulham Palace, the home of the Bishops of London for 1300 years. The scenery was supplied by the old building and its surrounding plantations. There was ample room for massing 4,000 performers in the closing tableau. Each of the nineteen scenes was allotted to a parish or group of parishes in or near London, but no less than thirteen scenes belonged to the pre-Reformation period. The foundation of Iona by St. Columba, the preaching of St. Augustine, the Martyrdom of St. Thomas were among these scenes. It was claimed that the Church's past in England belonged in unbroken continuity to the Anglican Church of to-day. To support this thesis some strange liberties were taken with the hard facts of history.

But even so, the pageant gave evidence enough that some old Protestant traditions are dead or dying. The saints of the pre-Reformation centuries are now regarded as heroes whose memory is worthy of honor. There was even, on more than one occasion, an outburst of popular feeling against the emissaries of the Reformer, Henry VIII, as they drove the nuns from a convent; and they were heartily hissed by thousands of the audience. And the average man cannot even understand the High Church "continuity" theory. A Protestant shopkeeper asked me if I had been to the Pageant. I said, "I have not gone, but I have been looking at the pictures in the papers." They had evidently set him thinking, for he asked: "Is it true that England was once Roman Catholic?" "Of course it was—why do you ask?" "Well," he replied, "I thought it must have been, for it's all Roman Catholic bishops and priests."

Such thinking has sometimes serious results. At the Bury St. Edmund's Pageant two years ago, a lady in the audience watched her husband, a clergyman of a country parish, masquerading as a Benedictine Monk of the local abbey. It set her thinking about the contrast between the comfortable lives of Anglican rectors and those of the monks of pre-Reformation England. Were the monks right? and why had they been driven out? The train of thought thus started ended in her becoming a Catholic a year later.

The view put forward in the pageant has naturally not gone unchallenged. The Catholic Truth Society has done good work in republishing the *Dublin Review* Article written by Lingard, the historian, sixty years ago, when first the Tractarians timidly put forth the first outline of the "continuity" scheme. At an opposite pole of thought the ultra-Protestants held a counter demonstration last Saturday. Mr. Kensit marched 2,000 of his followers past Fulham Palace; Orange societies in full regalia being specially prominent. The police shepherded the procession and prevented any chance of a disturbance. Some of the pageant performers came out to see it with incongruous results—as when two Saxon thanes in red tunics and blue mantles rode up on cycles, and dismounted to look on, one of them smoking a briar pipe. As usual with Mr. Kensit's performances, the Ritualists were attacked by alleging they were "Romanisers," and by denouncing "Rome." Prominent in the procession were carts displaying models of "the tortures of the Inquisition" with its mottoes, "Rome's Methods"—"Rome does not change." There was a stake and faggots, displayed in ignorance of the historic fact that the fires of Smithfield burned in the days of Henry VIII and "Good Queen Bess" as bright as in those of Mary Tudor; there was a rack, which a Catholic onlooker

remarked was no doubt very like what was used to torture priests and Jesuits in the Tower; and finally there was the iron "Mädchen" of Nuremberg, set up by its city council *eight years* after Nuremberg had declared for Luther, and therefore a thoroughly Protestant device. But history fares badly in the hands of old fashioned Protestantism as well as of new fashioned Ritualists. An attempt to hold an open air meeting to denounce Rome and Ritualism was a fiasco. The speakers could not be heard in a storm of interruptions.

There are signs, however, that the "continuity" theory is going out of fashion. The pageant of Fulham may well mark its culmination. It is perhaps a coincidence that during "pageant week" Messrs. Longmans issued "A History of the Church of England," by the Rev. M. W. Patterson, Fellow and Tutor of Trinity College, Oxford, the Anglican Bishop of Exeter's, examiner of candidates for ordination. He writes from the point of view of an educated Protestant, who is, for instance, sufficiently superior to old prejudices to consider St. Anselm "the greatest and saintliest figure that ever occupied the seat of St. Augustine." Holding that the Reformation was in the main a good work, he begs no Catholic sympathies; but looking at these facts of history he writes of the "continuity" theory as an exploded figment that has had its day. Here is one of his references to the subject: "There was a theory popular some little time ago, and backed by the authority of great names, which maintained that the Church of England during the Middle Ages was, relatively speaking, a national, anti-Papal church. But this theory, in the light of fuller investigation, *must be altogether discarded*. The medieval Church of England was *Papalissima*. By the old theory it was maintained that the Church of England in its convocations felt itself free to pick and choose among the Canons of the Western Church, to choose one and reject another; that in the English Ecclesiastical Courts the law administered was simply those Canons, which had been accepted by the English Church; the Canons accepted were said to be comprised in the *Provinciale*, drawn up in 1430 by Lynwood, the chief legal officer of the Archbishop of Canterbury. But this view would seem to be quite mistaken. . . . The attempts by Acts of Premunire and Provisors to limit the Papal power were acts, not of the English Church, but of the English State, taken in defiance of the accredited organs of the Church—that is to say, the Convocations of Canterbury and York, and the Parliamentary Bench of Bishops. The medieval Church of England was assuredly not national in the sense of anti-Papal."

This is the view of nine out of every ten Englishmen, and of every non-English writer on the subject in the world. Yet the comparatively little group of High Churchmen cling to their delusion, and one of their leading papers amused itself this week with a sneer about "those half-educated people who believe the Church of England began with Henry VIII."

A. H. A.

The Religious Crisis in France

PARIS, JUNE 23.

The religious condition of the Church in France is a subject that, at the present moment, is much to the fore, in papers and magazines, both at home and abroad.

As a natural result of the abolition of the "Concordat," the French clergy is living in a state of transition that has its drawbacks, but, judging from the stand-

point of common sense, as well as from the higher platform of supernatural views and beliefs, we may safely say that the new state of things will be, in the end, fruitful in happy results.

The act of the French Government in its break with Rome was unjustifiable, but, unconsciously and unwittingly, it thereby served the cause of religion. Being no longer paid by the State, the French priests cease to be functionaries and become free men; this is surely an advantage under a government that is the avowed enemy of religion. Monsieur Clémenceau's open declarations leave no doubt in this respect; he has shocked even Protestants by his attitude of antagonism, not only towards the Catholic Church, but towards God Himself.

But some years must necessarily elapse before the effect of this tremendous change are fully realized even by those whom it most clearly concerns. At the present moment, many elderly priests, whose lives have been fenced in by the "Concordat" and its prescriptions, are in the position of men whose limbs have been cramped by long confinement. No wonder that they find it difficult to adjust themselves to new conditions, where liberty is bought at the price of poverty.

The French priests of the future must be, if they wish to do good and lasting work, a race of missionaries. As a Paris Curé, popular and successful, whose outlying parish is now rich in religious and social works, once observed: "We fail because we do not start our work here as we should do if we lived among the heathens."

It may be that the clergy and religious orders, devoted and conscientious though they have shown themselves, trusted too much in the past to the outward aspect of things and assumed, naturally enough, that they were working on Catholic ground. They may have ignored or undervalued the gigantic forces that, for many years have been steadily undermining their action throughout the country and whose power is now at its climax.

One of the chief instruments of the unrelenting campaign carried on against religion is "la ligue de l'enseignement" that appeals to the government teachers, men and women. Craftily and perseveringly the government began by enlisting the sympathies of these lay teachers. Even the village schoolmaster is a power in this country. It appealed to their interests and sense of importance, and it is an undoubted fact at the present moment that, barring a few exceptions, the schoolmasters and school mistresses in the towns and villages of France are M. Clémenceau's most dangerous auxiliaries. Both from a social and in a political point of view their influence is unlimited, and it is exercised on behalf of the government, from whom they expect promotion and favor.

The adversaries of the Church, having laid their hands on the education of youth by the iniquitous suppression of the teaching orders, gained the gratitude and sympathy of the adult citizen by the encouragement bestowed on associations touching the material welfare of the masses: syndicates, savings banks, insurance companies; even athletic clubs. These associations, that in themselves are excellent, have become, in many cases, a means of propagating anti-clerical and atheistical doctrines.

The true policy of the "children of light" is to make use of the means and methods successfully employed by the "children of the world"; hence the necessity for the twentieth century French priests to adjust themselves to the demands of the day if they wish to prevent their countrymen from drifting back to paganism.

Being no longer paid functionaries, they are free to identify themselves more closely with the interests, needs, aspirations, of the people among whom they live.

That they have begun to do this was excellently shown by Comte Albert de Mun, in a remarkable speech delivered last month in presence of the Archbishop and of the leading Catholics of Paris.

The object of the assembly was to raise funds to provide for the new churches and chapels that are sorely wanted in the suburbs of Paris. If the population of France is, as recent statistics show, decreasing in an alarming manner, that of Paris is, on the contrary, increasing every year; in certain districts, where the soil is poor, La Creuze, La Corrèze, l' Aveyron, for instance, villages are deserted, cottages are falling to pieces, the able-bodied men and women have but one idea: to seek their fortune in Paris. Many disappointments await them, but worse still, these simple-minded villagers, as a rule, are promptly influenced by the evil teaching of their new surroundings. They have not the spirit of resistance, the buoyant energy that makes the born and bred Parisian an angel or a demon, as the case may be. M. de Mun eloquently described the sordid "faubourgs" that surround the city of pleasure, the dreary streets and smoking factories, where "a people ignorant of God is born, lives and dies."

To this heathen people, in whose hands, owing to the constitution of the country, lie the destinies of France, priests have been sent, and these missionaries are doing good work. Their number is insufficient when we consider the size of certain industrial suburbs, where there are sixty, eighty or a hundred thousand inhabitants, but their courage and self-sacrifice are gaining ground daily.

A typical example is that of a young priest, who was, last year, sent to evangelize a suburb called Les Malmaisons, which has nothing in common with La Malmaison, the Empress Josephine's well-known sylvan retreat. His story proves the truth of the saying we just quoted, that the twentieth century French priest must adopt the methods used by the missionaries among the heathen.

At Les Malmaisons there was no church, and the young curé said Mass in a kind of shed adjoining his house. Every time he went into the street he was insulted and hissed; the people whom he went to see shut their doors in his face, and the mayor of the locality sent him word that he forbade him to wear his priest's dress. On the first Sunday after his arrival, four or five old women and a child made up the congregation; in a few brief words he told them why he had come to live among them and charged them to repeat his message to their friends.

Since then a whole year has passed; the shed has been enlarged and is full to overflowing; associations, religious and social, have been founded, of which the lonely young priest is the soul. His parishioners have realized that he has their temporal welfare at heart as well as their spiritual good, that he understands their difficulties and temptations and makes allowances for the rebellious feelings that are the outcome of suffering. Untrammelled by the prejudices that have long hampered the action of the French clergy, the twentieth century priest must throw himself into the fray; the dignified isolation that was supposed to be his proper attitude is no longer up to date.

The Curé of Plaisance, l'Abbé Soulangé-Badin, is an example of the influence that an intelligent, active and enterprising pastor may exercise, if he adopts the right methods and keeps in touch with the people, among

whom his lot is cast. At Plaisance, when he took possession of his post, ignorance and prejudice reigned supreme, and here, like at Les Malmaisons, the curé was hooted in the streets. Now he is the king of the "faubourg," the soul of every useful and practical movement, the friend of his people, interested in all that concerns them, and able to meet on the neutral ground of social work those whose religious antagonism keeps them away from the church. These are the pastors of the future: modern men, not as regards their doctrines, but in the ways and means that they must adopt if they wish to succeed.

Let us add that the new state of things in France is likely to develop not only the slumbering initiative of the clergy, but also the good will of the laity. In the absence of religious schools, it becomes imperative that the children of the people should be thoroughly grounded in religious knowledge. It is pathetic to note how often these little ones, mere babies in age, are called upon to confess their faith. The so-called neutral schools are hotbeds of religious prejudice and petty tyranny, where the boys and girls who practice their religion have to endure mocking words and scathing remarks. The priests are not numerous enough to instruct their charges efficiently, and it is hopeless to believe that the overworked, often ignorant parents, can supply their place and impart a knowledge that they do not possess. Hence, the importance of "l' Oeuvre des Catéchismes," that brings together men, women and young girls who, on stated days several times a week, catechize the children of the suburbs and prepare them to receive the instructions that are given by the parish clergy. If the teaching of the latter is to produce good fruit, it must fall on ground prepared to receive it, and many of these "faubourgs" children are as ignorant as little savages. Quite lately, a priest showed a crucifix to a small boy: "This," he said, "is your God." "How can it be God," was the answer; "it does not move."

The voluntary "catechists" belong to all ranks of society; among them we know of young girls and women, apparently the gayest of the gay, but whose brilliant lives have a better side known to God alone.

The "oeuvre des Catechismes" held its annual meeting the other day, when it was stated that 32,988 children, belonging chiefly to the poor suburbs of Paris, and educated at the government schools, are catechized by 3,381 devoted teachers. It would be idle to pretend that the present condition of religion in France is satisfactory, but it is equally unjust to consider only the dark sides of the picture. Two facts are certain: in the country villages religion is losing ground, and there all the rising generation is indifferent, if not hostile; in the large towns, in Paris especially, there is a decided reaction in favor of the faith that the Government wishes to stamp out. This reaction is not as yet a steady movement carrying all before it; it breaks out here and there by fits and starts; but, in the opinion of those best qualified to judge, the abolition of the Concordat has hastened, rather than impeded the movement. BARBARA DE COURSON.

Belgian Military and Colonial Interests

LOUVAIN, JUNE 19, 1909.

Last January at the military school at Brussels some students caused trouble by dancing on the floor above the study-hall, and when the fun was all over, drew lots, according to an old custom, to see who should declare themselves guilty. A young fellow named Van Dyke,

refusing to put in his name, was knocked down by one of the larger students and boycotted by all. Two weeks later two of them came to Van Dyck and told him he would have to fight a duel. As he is a Catholic, and as the duel is forbidden in the army, he refused. Matters became worse, and finally came to the ears of the commandant. Inquiries followed, and the result was that the victim was invited to resign—"as his situation was intolerable"—which he did. He was reprimanded for conduct unbecoming an officer, while his aggressor was merely sent for six months as second lieutenant in a regiment in the country. The affair was given to the press towards the end of May. Intense excitement followed; the Catholic papers clamored for justice and interpellations were made in Parliament by M. Woeste, the great Catholic statesman, and Vandervelde, the Socialist leader. The explanations made by the war-minister, M. Hellebant—who, by the way, is more popular in Liberal than in Catholic circles—were lame and unsatisfactory. He upheld the commandant in all he had done, and thereby drew a storm of indignation on his head. It certainly looked at the time as if the officers of the school, and even a state official, were upholding the duel, and that a religious principle was really at stake. Further investigation, however, makes it clear that though there really had been talk of a duel, it was among the students, and not among the officers in charge, but it is no less true that an unpopular student has been unjustly dealt with by both commandant and minister; the state has not countenanced a duel nor dismissed anyone for refusing to fight one, but a superior in a difficult position took a false step and was upheld by his superiors.

The long-deferred military discussion is about to break forth at last. The debate announced for last month was postponed by the unexpected action of the Premier, who has announced that he will shortly place before the chamber a bill providing for military reform. It is to be a week or two from now. The importance of this new move is great and of course all other discussions pale before it. It is tacitly understood by all that the Catholic party stands or falls by the fate of this future bill, though the foolish talk of a dissolution of parliament is rightly pooh-poohed by the Catholic press. It is a crisis, but no greater one than that of the Congo last year, and many another before it, through which the party has come victorious.

On the eve of the discussion it may be well to give a clear statement of just how the country stands in regard to it. The present army legislation dates from 1902, and provides for a war footing of 180,000 and a peace footing of 42,000, the means of recruitment being the drawing of lots and the volunteer service. The latter has proved unsatisfactory, for whatever reason, and a cry has been raised for reform. The Liberals and Socialists form the opposition party, the "*bloc*" or "*cartel*." However, the greatest diversity of opinion reigns among them on this question, both as to the numbers of the army, and the methods of recruiting. The Liberals have declared for compulsory service, but this is regarded by many as a ruse to force the hand of the Government, for public opinion is decidedly against the measure, and the Government that passes it will surely fall. They would not pass it were they in power now. The Socialists demand, some, a compulsory service of only three months or so, some are anti-militarist altogether. As for the King, he is well known to be strongly militarist—but whether from outside pressure or from personal conviction is not known. The important thing is to know the attitude of the majority party, the Catholics, and this the Premier

Schollaert has endeavored to do in a series of meetings held last week. These revealed the existence in the party of three well-defined sections. There are those who uncompromisingly hold with M. Woeste to the law of 1902, believing that it has not been given a fair trial. Then, on the other extreme, are those like M. Levie, who are for a complete revision of the law and the introduction of compulsory service; while midway stand the rest, with M. Beernaert, who would keep the principle of 1902, but revise the working order of it. Hence the Premier has a difficult task before he can find a plan suitable to the whole party, for it is clear that it will take the whole united party to win out. It only remains now to see what his solution will be.

June 6 to 12 was Colonial Week at Antwerp. The occasion was the anniversary of the vote of annexation of the Congo, Belgium's entry among the colonizing nations. The King arrived on Sunday and received a most enthusiastic and flattering welcome. This was all the more significant as he so seldom appears at a public function, and spends so little time in Belgium at all. In answer to the speech of welcome, contrary to expectation, he gave a simple answer of thanks, touching on none of the questions of the day. Enormous applause greeted his remarks, and the enthusiasm the usually stolid Anversois showed, testifies that he still has the respect of his people. He repeated his visit the following Saturday and received the same long ovation. The feature of the celebration, beside the Congo Village exhibit, was the colonial parade, which the King reviewed. There was the new Colony personified in a young Amazon on horseback, the Congo's veteran pioneers, a long series of floats representing all of Belgium's industries, and lastly a little girl symbolizing Antwerp, who gave to the King a bunch of roses and the allegiance of the city.

England's attitude to the Congo always causes apprehension in Belgium, and it is with no favorable eye that the Belgian reads of the discussion of last week in the House of Commons. M. Morel, the anti-Congo apostle, had complained of the governments inaction in the matter, and Sir Edward Grey promised that he was pushing matters, and was ready to use force if necessary. The words relate to the—real or supposed—slave-trade. It was long known that Belgium and England have been in diplomatic controversy; this was only an outward manifestation of it. P.

ROME, JUNE 12, 1909.

The only event of interest in the ecclesiastical world at Rome during the week has been the celebration of the fiftieth anniversary of the North American College.

The open participation of the Holy See in this festive event has set gossip going as to the hope the Vatican has of winning back through the English-speaking races the preeminence the Church once owed to the Latin races.

It is not so long ago since it was the fashion to style the Military Budget a wasteful and unproductive expenditure. Times have changed, however, and the press is unanimous in approving the present increase of expenditure. Indeed such is the feeling just now that had twice 125 million francs been asked it would have been voted. Giolitti, however, was prudent, and remembered that next week the Naval Budget comes up for discussion. The speeches of the Socialist Deputies were futile, and it is certain the Naval Budget will meet with little opposition.

L' EREMITTE.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, JULY 10, 1909.

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The Catholic Educational Association

Next week Boston will open its gates to welcome the members of the Catholic Educational Association who are to convene in that city for their sixth annual meeting. A cordial invitation has been extended to all Catholic educators, and others interested in Catholic Education to attend the Association's sessions to be held on Tuesday, Wednesday and Thursday, July 13, 14, 15. It is to be hoped that the invitation will be accepted with equal cordiality, since it is every year becoming better recognized that the annual meeting of the Association is at once an evidence of the vitality and force of Catholic educational work and an influence for greater excellence of achievement on the part of those devoted to its development. Years ago, in the weak beginnings of the Conference of Catholic Colleges the forerunner of the present Association, many were loath to give much heed to the work attempted in the annual meetings. It was an opinion commonly expressed that no great results could be achieved by a body powerless to bind its members to unity of action. But it has come to be understood that the full and free discussion of the problems which all must face in common, even without binding legislative enactment to enforce the aids and helps suggested, is quick to arouse unity in thought, in sympathy, in enthusiasm, and that unity and harmony in action will come of themselves. The effects of the enthusiasm awakened by the annual gatherings of this voluntary deliberative organization are already noted in the stronger and better programs of work outlined in our Catholic schools and in the wider personal interest manifested in the upbuilding of an educational system among us by those charged with the burden of promoting religious training among our people. The published program of the meetings sets forth a schedule of exceptionally interesting topics. The College department has added new sections in science, history, philosophy, Greek, and

modern languages to its scope; the ever living question of secondary school work will be again discussed in many practical phases; and the Parish School department will debate the important subject of diocesan organization of the parish schools.

Socialism in Theory and Practice

"Property is theft," is the fundamental idea of Socialism. The worst kind of property is the ownership of capital. There is no greater enemy of the true welfare of a nation. But after all, capital begets capital, i.e., money, and the Austrian Socialists need money. For some years back they have turned capitalists. At Schwechat, a suburb of Vienna, they opened a new capitalist establishment, a large bread factory, "thus to receive the profits accruing from the natural demands of our fellow Socialists, for the benefit of the party, instead of allowing them to go to the enrichment of the millionaire factory owners." The *Reichspost* reminds the managers of the letters they wrote only a short while ago inviting the millionaires to finance the new enterprise. The result of it is that the new factory will help to ruin the many small independent bakeries which now afford a decent livelihood to a large number of honest thriving citizens, and to increase the power of almighty capital. The Socialist party has become affiliated with high finance. The condition of the workmen will not be improved. "We know very well," says the same well informed paper, "from the other Socialist concerns, that Socialism is as cruel an employer as the most greedy and unscrupulous factory owner that ever lived. The scandals of the Berlin *Vorwärts*, of the Socialist bakeries in Italy and some other Socialist Vienna establishments have shown this."

A Noiseless Kulturkampf

A prominent German paper calls attention to a fact which, when it happened, remained nearly unnoticed in the din of greater events. On December 18, 1907, the Prussian Government of Münster published the following regulation regarding mixed marriages:

All the children of mixed marriages are, as a rule, to be educated in the religion of the father, and must if possible attend the schools of that religion. Exceptions are permissible in the following cases only:

(1) If both parents declare before a notary public, that they agree to the contrary. This must be done for each child singly, and can only be done when the child reaches school age.

(2) If at the death of the father, a child has not been attending the schools of the religion of the mother for at least a year, it cannot be sent to that school until the duty of frequenting the schools expires.

This is not a law, but a Royal declaration having the force of a law, and it dates from 1803. The rigorous

enforcement of this regulation led to the imprisonment of Archbishop Clement August of Cologne in 1837, which was followed by a kind of Kulturkampf. Under a new king, Frederic William IV, the matter was amicably compromised, but the old policy of the Prussian administration, though abating for some years, soon revived. Catholic state officials are sent to Protestant districts and Protestants into Catholic towns and surroundings. The result is an appalling number of mixed marriages. Catholics have not much chance of promotion to higher positions, and a similar outlook is before those Protestants, married to Catholic wives, who consent to the Catholic education of any child.

In view of these facts it is evident what a tyranny of conscience is contained in the first case of "exception." The Protestant father is to appear for each child before the authorities and thus to recall each time the fact that he belongs to the decapitated class. How many Protestants will have courage enough to do that? The second case of "exception" is perhaps even more barbarous. If a Protestant father with his dying breath has promised his weeping wife that henceforth the children may be brought up in her Faith, that will not help her. The State takes care that the father's last wish will not be carried out. The children must spend their remaining school years in Protestant institutions contrary to the will of both parents.

Why has this regulation been brought again to the notice of the public in the whole severity of its original wording? The Kulturkampf is not dead. But it is waged in another way and on another battleground. The Catholic Volksverein is right in issuing just now a special warning to its members on "the noiseless Kulturkampf about the schools."

Prince Bülow and the Reichstag

The German Chancellor's speech in the Reichstag, mentioned in AMERICA July 3, is made the subject of a leader in *The Spectator*. The purpose of Bülow's address was to win over a majority for his taxation scheme. While he was sure of passing his bills in the main, a fierce war has been waged, and, as our readers know, decided against him, over two laws: the inheritance or death duty law, which was introduced by the Government, and the law taxing bonds and stocks, which the finance committee of the Reichstag proposed in its place.

The Spectator sides with Bülow and condemns his opponents, especially the Conservatives, who for two years were his supporters in the *bloc*. It might be expected that a paper of *The Spectator's* standing would give reasons for its attitude. It omits to do so. "A good many Englishmen will be able to sympathize with Prince Bülow," it says; "being themselves familiar with that common vice of democracy—the wholesale acceptance without any effort of thought, of rule-of-thumb principles."

Our last week's chronicle shows that at least the largest of the parties which refused to vote for the Chancellor's bill, did not do so "without any effort of thought." Is it not *The Spectator* rather that accepts Bülow's view without any effort of thought? Of the measures proposed by Bülow's opponents, who are now led by the Conservatives, *The Spectator* says: "Crackbrained and even vindictive they seem to us"—thus hurling, without the slightest attempt at proof, the charge of thoughtlessness against a party which was until quite recently considered as the strongest pillar of the throne. The whole article leaves the impression that the Reichstag simply refuses to grant to the Government the money which is absolutely needed for the administration. This is utterly untrue. No voice was ever raised in the Reichstag, or out of it, denying that the five hundred millions demanded by the Government are really required. The question at issue is how this amount is to be raised; and even in this regard there is practical unity as to the main part of the taxes. What the Reichstag opposes is, that a considerable amount be raised by taxing inheritances including those of widows and orphans. The majority of the Parliament wants this money to be paid by the rich capitalists. There is no infallible authority to which either Bülow or his opponents can appeal in this controversy. Therefore *The Spectator* may not declare that the Chancellor "is indubitably right about the death-duties. . . . Germany cannot continue along her present course indefinitely without raising money in this way." The Conservatives, Centrists and the other opponents of Bülow are entitled to say the same of the tax on stocks and bonds. And which is right? As long as *The Spectator* does not give reasons for its view, it does not assist its readers. It only upholds the untenable idea, that a Parliament or Parliamentary party, in order not to be styled "crack-brained," must obsequiously do as it is told.

Free Thought Program in France

The Church in France is displaying great activity. "God and Country," suggested by the Pope, is the cry of loyal Frenchmen. It is manifest that dominant Freemasonry is striking equally at religion and at patriotism. The Catholic forces are falling into line and getting organized. Anti-masonic societies, patriotic leagues, workmen's clubs, students' associations are forming everywhere. Women, too, are leagued in the campaign. The clergy leads and their example of heroic courage and enlightened zeal is a spectacle to men and angels. Great laymen are not wanting, and a phalanx of splendid orators, fearless and aggressive, have sprung up as it were by magic. Lately some of them in Parliament have led a skillful attack on the policy of the administration along various lines—lashed the ministry and left it covered with ridicule. Freemasonry is alarmed at the turn affairs are taking and has determined to adopt strong measures to prevent a victory for Clericalism. It

will fight not as before, covertly, but openly, but it sounds like the cry of despair in the enemies' camp.

A Free Thought Congress was held recently in the city of Puy. The selection of the place was intended to mark the determination of Freemasonry to break down the resistance of the Church, that portion of France having distinguished itself in its opposition to the laws of spoliation. The object of the Congress was to determine on the means for carrying on the fight to a complete victory. Of the four committees appointed for this purpose, the first reported that the churches should no longer remain for the exclusive use of Catholics, but be thrown open for miscellaneous gatherings to promote the moral and esthetic education of the people in the principles of Free Thought. The curé is not to have the monopoly of church bells, and therefore the standing regulations for tolling them must be abolished. Banquets, where meat is to be served, are to me inaugurated and multiplied everywhere on Good Friday. The second committee, which consisted chiefly of members from the State Universities, gave over its sessions to the educational question. It declared that a more careful revision should be made of all school books in order to completely erase from them the name of God. Premium books likewise shall not contain this holy name. Denominational education shall be banned. Education shall have to be for all, uniform and complete for all grades and gratuitous to the extent of including the maintenance of the pupils. The Falloux law, guaranteeing freedom of education, should be repealed, and a new law enacted granting freedom of education under the control of the State. Of course this is but a mockery of freedom. The teaching of the Catechism is to be abolished in all grades of the primary schools. They lament that some teachers still act as accomplices of the parish priests in teaching religion. In lycées and institutions of higher education, the children of the bourgeoisie must not be taught Catechism any more than the children in the primary schools, for why should they be treated worse than the primary school children?

The third committee investigated the means of providing for purely civil burials. It suggested that for this purpose the making of special wills should be encouraged directing that bodies of free thinkers should not by pious frauds be handed over to the clericals, but be left to the management of free thinkers. The proposal of the fourth committee is no half measure. It decreed that no one should be allowed to have a child baptized and thus impose a religion on it; all hospitals are to be laicized, and the access of priests to them made extremely difficult; a law should be enacted that all funerals should be purely civil and a religious burial be conceded only in case a person formally expresses a wish for such burial. The *Univers* commenting on this program asks, "Will it be carried out? To think of such legislation seems more like a dream than a waking reality. Other programs of the sect we have witnessed as absurd as this, but they

have been carried into effect. These sectaries will not desist until they have accomplished what they have desired. It rests with us to frustrate their impious designs. To know what they are is to give us the advantage. We must combat them all along the line."

The Fear of Death

In an article in *Harper's Monthly* for July, E. L. Keyes gives us the assurance that much as we dread death before it actually overtakes us, when it approaches we grow insensible to fear as well as to other emotions. Dr. Keyes writes with ripe experience, and with due regard to the influence religion and other factors may have in causing this fear. Once the bodily senses cease to communicate the sentiments of the soul, there is no means of ascertaining whether the spirit fears its separation from the flesh. Until it becomes insensible, as we say, the body instinctively shrinks from the apprehension of death. What means have we of knowing how the soul regards it? It would seem as if men dread more the consequences of death than the act itself. The dissolution of the body implies a gradual inability to feel any sensation of pain or weakness, but the soul knows no dissolution and consequently no such inability to fear the last moment of its union with its lifelong partner.

Protestant Opposition to Mixed Marriages

Catholics are not the only religious body with correct views on mixed marriages. Protestants, here and there, have the right idea on the question also. A certain Protestant "presbytery" sends the following letter of warning to any person reported to it as intending to enter upon a marriage with a Catholic:

"We have been informed that you intend to conclude a marriage with a Roman Catholic and to promise Catholic education of all your children. We call your attention to the enclosed law and urge you to remember your duties as an Evangelical Christian and not to give a promise which is unworthy of your religion, and as you cannot be married in the Catholic Church without it, to have your marriage blessed in the church of your religion. Your parish priest will give you further advice. Should you, contrary to our expectation and to the grave scandal of the congregation, give any such promise, we shall be bound to deny you the rights and honors of the Church and to exclude you from the reception of the Lord's Supper. May the Lord grant you wisdom and strength to form the only right resolution and to carry it out."

Nobody will gainsay that Protestants have, from their standpoint, the right to give such warnings and pronounce such threats. The letter is testimony to the discipline of the Church. If all non-Catholic denominations were so outspoken on the point of mixed marriages, there would probably be fewer of them.

LITERATURE

Indische Fahrten, 2 Bde: Erster Band Von Pecking nach Benares: Zweiter Band Von Delhi nach Rom: by JOS. DAHLMANN, S. J.. Freiburg: Herder, 1908. \$6.50.

The civilizations and religions of the East-Asiatic countries attract more and more the interest, not only of a few scholars, but of the educated classes at large; even the popular magazines have articles dealing with Buddhism and Brahmanism, Japanese art and Indian literature, Chinese bonzes and Hindu temples. Many of them, no doubt, are written from an entirely unbiased standpoint, not a few, however, seem to study the Eastern problems with the sole purpose of forging new weapons against Christianity. A valuation therefore of Asiatic civilization from a Christian standpoint, written by a scholar, who is thoroughly conversant with the literatures of ancient and modern Asia, was welcome and promised at the outset to be interesting. But the work of Father Dahlmann on the subject so surpasses expectations, that, though written in German, it deserves more than passing notice by the English Catholic Press. Its translation would be a valuable addition to our books of travel.

Father Dahlmann, for long years known in the scientific world for his researches in the literatures of Asia, traveled from 1902 to 1905 through India, China and Japan, to study the East Asiatic civilization in its own home and thus get a firm basis of facts for solving the question. Why do the East-Asiatic nations, though most eager to adopt the social, economic and political organizations of the West, stick with such a marvellous tenacity to their religious and moral traditions, traditions built up upon a civilization, which they themselves are in the very act of burying forever? Why do they refuse to accept the greatest good the West could give them, the very foundation upon which European civilization was built and without which it would be a riddle, an impossibility?

A scientific answer to this question could not be attempted without an accurate study of those nations in all possible relations of life, and of the development of their ancient culture, and of the influence of this civilization upon each nation as a whole and upon its various classes, from the dawn of history to the present day. Since it is India, where all the religions and moral systems of Asia originated, F. Dahlmann published in the first two volumes the results of his studies in India.

It is not a purely scientific work; the author does not treat India only as a storehouse of documents, of which he takes the inventory and from which he draws a series of formal conclusions. He traveled with an eye open for everything good and beautiful in the modern life of those nations as well as in their great past; in the realm of human activity as well as in the domain of nature. But it is not a mere narration of interesting facts or a series of beautiful descriptions. Asiatic civilization is thoroughly examined in the grand ruins of the past and the national sanctuaries, religious monuments and social institutions of to-day. In giving us an insight into many religious, social, philosophical and historical question, it develops the sense of beauty and fascinates while it instructs. In this happy combination of the interesting and profound lies its greatest charm. The author leads us from Hongkong to its French counterpart Sainon on the banks of the Mekong, to the grand ruins of the Brahminic temples in Angkor, and the vast historic monuments of Java. In Singapore we admire the energy and thrift of the Chinese, and in Siam and Burma, we get an insight into the Buddhistic life of our own days, the social and religious influence, ideals and customs of the bonzes. Benares, the centre and stronghold of

Brahmanism, shows to what depths of degradation heathendom can lower human nature: loathsome self-abasement, combined with the most luxurious immorality. In Buddha-gaia, where Prince Gotama Sakyasiusha received the knowledge that he was Buddha, "the perfectly enlightened one," the reader is made acquainted with the origin and history of Buddhism. In its earliest period Buddhism was only a philosophical school; Buddha was considered only as a teacher, highly gifted and god-inspired, it is true, but nothing more. By and by this school developed into a religious sect, whose earliest cult, however, consisted only in worshiping the relics of great men in large reliquaries, called stupas, together with the veneration of the sacred tree under which Gotama had received his knowledge. In Darjiling Father Dahlmann turns from the lofty grandeur of the Himalayas, to the most degenerate form of Buddhism, Lamaism. His conversation with the Maharajah of Gwalior, a highly educated Indian prince about the causes, why the Chinese surpass the more gifted Hindus in almost every walk of life, throws a new light on the character of both races. The colossal stupa in Santchi and its sculptures are shown to be among the most precious witnesses of early Buddhism. In Bombay we get an insight into the English government's educational achievements, and an answer to the question: Why does Christianity in India make such slow progress, in spite of the immense amount of labor and sacrifice spent for its conversion? It is the absolute indifference and coldness of the government toward Christianity, which it treats on the level of Paganism. Bassëiu, the old stronghold of the Portuguese, gives Father Dahlmann an occasion to mention the importance of St. Francis Xavier's work in the civilization of the East.

Extremely interesting are the cave-temples in the neighborhood of Bombay, huge monasteries, cut out of the living rock, some of them master-pieces of art. They are also important as witnesses to the changes which Buddhism underwent in the course of time. In those halls, which date from the earliest period of the new sect Buddhism is never represented, whereas the rooms dating from the first century of our era and later, contain a number of paintings which exhibit Buddha not so much a teacher as a redeemer. The marvels of Mahometan art are seen in Delhi, marvels which certainly equal their Moorish rivals in Granada. Father Dahlmann calls them "Dreams of a Thousand and One Nights" and "Poems in Stone," titles which, judging from the illustrations, they deserve. But however interesting are these chapters on Delhi, Agra and Fatihpor—and whoever enjoys art will read them with interest—they are surpassed by "Through the Punjab" and "In the Valley of the Kabul." Here the author shows how Buddhism was entirely transformed, both in its worship and its doctrine, by the influence it received from Christianity. Buddha appears from now not only as a heathen but as a god and a savior, a kind, pitying savior, who will come again to redeem mankind from all its miseries. His picture is the center of worship, represented in all the different scenes of his life. He no longer appears in Hindu dress, but in the garb of the better classes of the Graeco-Roman world in the first century of our era. To what is the change due? Wherefrom did this new doctrine originate—a doctrine which is in perfect contradiction to all the teachings of Buddhism of old? There is only one explanation, and all the historical facts point to it: Buddhism was here influenced by Christianity, which spread in these parts of India under King Gundapharna.

From the north of India Father Dahlmann leads us through Rajputana, interesting for the beauty of its scenery, the patriarchal form of its government and the high development of art, thanks to the liberality of princes and merchants. On Mount Abu we visit once more a renowned sanctuary of Brahminism and find close to the imposing structures, which the religious

sense of the people has reared, the deepest degradation of that same noble feeling: fakirs, who seem to delight in torturing themselves, and aghoris, jackals in human form, who feast on putrescent human corpses and things even more loathsome.

Gujrat exhibits once more the impressive building of the Mahometan conqueror, side by side with the products of the Hindu art. The Hindus had, no doubt, a great artistic skill, but their conceptions were too weird; they produced masterpieces of art only when working in the service and under the guidance of the Saracenic conquerors. How weird and monstrous their own products are inclined to be is best shown in Southern Ceylon.

The tour of India leaves the impression that its natives are certainly a highly gifted people. Several centuries B. C., they proved themselves excellent colonists; the products of their art show great technical skill, and the masterpieces they produced under the guidance of Mahometanism indicate what height of perfection they might have reached if they had had higher ideals. As their art is now, it is full of fine ornaments and beautiful details, but it has no life-giving, unifying principle, and therefore no perfect beauty. Their civilization reached as high a level as we can expect from heathendom, but its emptiness shows all the more how necessary true religion is for true civilization. The Hindus are a very religious people, animated by a genuine enthusiasm, and ready to make great sacrifices for their religion. The Hindu's very devotedness makes him a perfect slave of his religion; he does not inquire into the justice of its claims but follows its dictates as blindly as did his ancestors 3,000 years ago. There is no progress, no development, no life in it.

The appearance of the work is a credit to the publisher. One seldom finds even in a work of travel such splendid illustrations. They contribute much to the understanding of the text.

We trust that Father Dahlmann, who is again in the Empire of the Mikado, not now as a student of Buddhistic life and art, but an ambassador of Christ, may soon be able to publish the results of his former travels in China and Japan.

ROBERT KEEL, S. J.

Self Control and How to Secure It (L' Education de soi-même) by PAUL DUBOIS. New York: Funk & Wagnals.

A very curious movement is making itself noticeable in present day literature. During past centuries a great many books came from the press calculated to teach men how to live better and to be happier from deep Christian motives. Now a number of writers who have themselves given up Christianity are writing books that are meant to make people happier and at the same time better because it is recognized that only those who strive to be better than others in the sense of not yielding to their baser feeling secure any approach to happiness even in this world. Physicians are particularly prominent among these writers and we have "Don't Worry" books of all kinds, many of which might be summed up in the trite phrase "Be good and you will be happy." The books are especially interesting, however, because they practically appeal to the same motives in humanity that the older spiritual books did but they present no reward except whatever is to be obtained in this world; the magnificent sanction of happiness hereafter is quite withdrawn.

This latest book of Prof. Dubois is a typical example of this tendency, and it is interesting mainly because of how much it takes from Christian writers while all the time ignoring Christianity. There are chapters, for instance, on meditation in which the learned professor insists on the value of what we call examination of conscience and due consideration of our faults so that we may be able to correct them. He says that many young women devote hours to the piano and very little to themselves and yet of the two instruments

the formation of their own characters and the proper management of it is much the more important for life. He says "Let us explore again and again to the depth of ourselves and during our active life let us criticize ourselves without pity and correct our faults." There are chapters on humility, on patience, on courage, on kindness, on sincerity, even on chastity. At the conclusion of this is quoted Bernardin de Saint-Pierre's expression: "Chastity is the source of strength and of moral duty in both sexes."

The physician comes out particularly in his chapter on courage and patience. Men must learn to bear ill because it helps to form character. Besides the bearing of pain with equanimity lessens the pain itself very much. Seneca's expression is quoted as the keynote in this matter. "We exaggerate, imagine, anticipate affliction. Let us say it is nothing! It is of small moment! We render pain light by thinking it so." On the other hand the value of pain in the formation of character is insisted on. Rousseau's expression, "the man who does not know pain will neither know the tenderness of humanity nor the sweetness of commiseration; nothing will stir his heart; he will not be sociable; he will be a monster among his fellow men." All this is of course very valuable in enabling men to bear pain the end of which can be foreseen, but much of the suffering of mankind is terminal and represents, as in cancer and so many other ills, their gradual process towards death. The motives suggested by Dr. Dubois have very little influence over pain of this kind. For these the consolations of Christianity and the thought of the hereafter are needed.

Prof. Dubois suggests, moreover, that it must be a duty of every man to know himself; to know his failings, his strength, his character, as far as it is possible and then to guide his life by high ideals, for so he will live happy and healthy. The first sentence of his book is the reflection, "man is the only animal who does not know how to live." "Ignorance of ourselves makes us the authors of our own misfortune." Some of our ignorance is due to false education. We know too many things and too little about them, and above all, too little about ourselves. He quotes the well-known expression of Alexander Dumas, Jr.: "How does it happen that while children are so intelligent men are so stupid? Education must be responsible for it." Yes, Prof. Dubois says "wrong education is responsible for it." We must know ourselves better by meditation and examination of conscience. How curiously the old truths come back behind new masks whenever humanity tries to get away from them. The clergyman used to be the confessor who said this, now it is the physician himself, a materialist and a determinist, yet instructing his patients by the maxims of the old spiritual writers. How well Horace said: "*naturam expellas furcâ, tamen usque recurret.*"

Anthony Cuthbert. By RICHARD BAGOT. New York: Brentano's, 1909.

When Richard Bagot's first novel, "A Roman Mystery," appeared in 1903, he posed as a disappointed convert who would fain reform the Church and who was a frequent writer of articles in which he sharply criticized the Roman curia and the Catholic priesthood in general. As, however, the Catholic Church has survived his attacks and still pursues the even tenor of her way almost as if he were non-existent, he seems to have advanced beyond the age of self-chosen, querulous but yet somewhat hopeful censorship, to complete indifference in religious matters. To the casual Catholic reader who reads him for the first time in "Anthony Cuthbert," the author might be inferred to be an agnostic who, while unduly severe on certain priests, is well informed on some

phases of Catholic life and history. At any rate, this strange quondam convert, who never seems to have had the real gift of Faith, no longer poses as a Catholic and does not figure in the "Catholic Who's Who."

Anthony Cuthbert, who gives his name to the novel and who in many ways, such as age—Mr. Bagot and he are both nearing fifty; aristocratic connections—Mr. Bagot is the grandnephew of a duke—and tastes, is a replica of his author, is not too hard on nuns, since he says: "How sensible it is of Catholic communities to provide safety-valves for their unmarried women in the shape of convents. . . . It obviates all manner of complications. With you, they go into convents; with us, they worry their friends and relations. Yours is the better system of the two." He also hits off rather happily one of the Anglican pet expressions: "What in the world is a Romanist?" interrupted Sonia, laughing. "She means a Roman Catholic," replied Anthony—"an adherent to what people holding her opinions often describe, with a magnificent contempt for history in general, and the history of England in particular, as 'the Roman Schism!'"

The scene of a great part of this story is laid in Italy, the surface of which Mr. Bagot evidently knows very well. But what a difference between the late Marion Crawford's sympathetic revealing of fine points in Italian character and Mr. Bagot's cynical portrayal of Italian scoundrels. The only decent Italian in the whole volume of nearly 400 closely-printed pages is a lawyer who is also a gentleman, "a combination by no means always to be met with among members of the legal profession of Italy." This man's honesty would be due to inherited traditions of Catholic justice, but he no longer believes in any religion. The only clerical personages mentioned are an Anglican parson who was a hypocritical tyrant, and a priest, unnamed, who had prepared Sonia, the chief woman in the tale, for her First Communion and who leagued himself with her parents to make her accept a detestable husband. With a curious logic, which unfortunately is not exclusively feminine, when she realized the "perfidy" of that one priest, she forswore all religion as "one vast hypocrisy," and thenceforward lived and died without a prayer to her Creator. When somebody remarks that her butler Leopoldo looks like an archbishop, she replies that "he is far too honest to be an archbishop," and here the author condescends to call this "too sweeping sarcasm."

His French is not so good as his Italian. He carefully accentuates *caméraderie* when it should be *camaraderie*, drops the second i in *vieilles*, which he writes *vielles*, and substitutes an acute for the circumflex in *embêtant*. Even his English is occasionally rather slipshod, as when he makes a highly educated gentleman say: "like (instead of as) many young fellows of your age think," and when he mixes up singular and plural in the following: "Many women in his wife's position would have been either shy or bored at finding *herself* in a social atmosphere differing so completely from that in which *they* had been brought up."

The plot, an unusual one, powerfully handled, though with a quite unnecessary coarseness of detail, is a most painful tragedy. Two singularly gifted persons throw away their lives for mere worldly honor, to save the good name of a great house. It is the apotheosis of Mrs. Grundy, the acme of creature worship, to the practical exclusion of the fear of the All-seeing and infinitely just Judge. The book, though far from commendable, may, nevertheless, do some good, for it burns into brain and heart the truth of its motto: "Il y a une page effrayante dans le livre des destinées humaines: on y lit en tête ces mots:—'Les désirs accomplis.'" "There is a fearful page in the book of human destinies; the heading of it is these words: 'Desires fulfilled.'" A momentary satisfaction ruins two immortal souls.

L. D.

The Wiles of Sexton Maginnis. By MAURICE FRANCIS EGAN. New York: The Century Co., 1909. \$1.50.

Dr. Maurice Francis Egan, editor, novelist, former Professor of English at the Catholic University of Washington, and now Minister to Denmark, has lost none of the freshness of his brilliant youth. Maginnis is one of his brightest creations. The diplomatic Kerry boy, who rises from trampdom to a kind of tacit partnership with the parish priest, is brimful of humor, and, albeit in constant dread of "Herself," as he calls his mother-in-law, is a confirmed and successful match-maker. The only difficulty about the weddings he brings about is the incredible rapidity with which marriage in the Catholic Church follows upon proposal. This is almost as difficult to believe as that other assertion in the same novel that Mother Juliet, a well educated nun, used as a marker for her reading "a lace-edged picture of St. Stephen with a large arrow in his side." Some of our pious pictures are no doubt inartistic, but they never contradict the New Testament. Here are some of the sexton's sayings: "The sermon on hell was the most elegant thing I've heard since I listened to you, sir; you could hear your hair frizzle." Maginnis is an inveterate liar. When he announces to his mother-in-law that he, his wife and his children are about to leave her roof, she reluctantly yields to evidence, saying to his wife, "Sure, I thought Maginnis was lying." "Did I ever lie, ma'am," he asked with dignity, "except in the interest of truth?" Brother Felix, a German monk, tells him something that surprises him; "Is it truth you're tellin' me?" demanded Maginnis, intensely interested. Brother Felix, a gardener, unearthed a small root. "Germans do not lie: the Irishers cannot understand that." When Maginnis is finally converted from his habit of lying by the horrible example of a far more skilful liar than himself, he says solemnly to his wife: "Mary Ann, I've taken liberties with the truth myself, I admit that; but a real liar like Carmody is too much for me."

The book is profusely and cleverly illustrated, one of the best pictures being that which really illustrates Maginnis's remark to stout and cheerful Brother Felix: "I'm just wonderin' whether you'd look as much like a smilin' baby if you had a mother-in-law." Another illuminating picture is that which represents two German professors amused at the spanking of two children by a childless woman whom Maginnis has slyly introduced as their mother. "Ach, the mother-heart!" said Brachstein. "Ach, the mother-hand!" repeated Scherm-Weinhausen. "It is a pity we must leave to-day. We have been happy." Thanks to Maginnis's ruse Collamore College is about to lose Professor Wetherill, whereupon Maginnis says the college people will be "as mad as Cromwell was the day he couldn't hang a Limerick man." Maginnis, dabbling in politics, avers that "a time has come when Brian Boru himself wouldn't be ashamed to serve as President of the United States." After sizing up a young man from the County Kerry, who is visiting America and does not like the country, Maginnis remarks: "I begin to believe that the only good Irishmen are in America." Speaking of his mother-in-law and of Mrs. Gilhooly, he says: "They're both widows—there's the consolation that there's always the hope that they'll marry again, and the widow with a second husband always has so much to do that she can't manage other people's affairs."

L. D.

"The Mongols in Russia," by Jeremiah Curtin, whose recent death is a loss to literature, treats of the influence of the Mongolians upon the country they occupied for nearly two hundred years. Though the subject is not enlivening, Mr. Curtin's pages are never tedious.

An autobiography of Sir Henry M. Stanley, the African explorer, edited by his wife, will appear during the coming autumn.

CHAMPLAIN—1606-1909.

No more along the crystal tides
Of limpid lake and mere
In frail canoe the Indian glides,
Or tracks the hunted deer.
No more in battle pride the brave
Goes forth with paint and plume;
No more his paddle wakes the wave,
His voice the forest gloom.

Gone, like the wigwam's vanished smoke,
The forest's dusky hosts;
The savage voice is stilled that woke
The lake's enchanted coasts.
But still beside the lilled brink
The deer unstartled stray;
The dappled fawn still comes to drink,
The wild swan dips in play.

Here beauty's miracle divine
The Lord of Love hath wrought;
Here in His Adirondack shrine
He dwells, with glory fraught.
Lo! of the hills His Pow'r hath made
A footstool for His feet,
And of the woven forest shade
A tapestry most meet.

Was never so sublime a stage
For high, heroic scene;
Nor writ was more heroic page
Than brightly here hath been.
At fancy's beck what phantoms glide!
What ghostly voices call
From purpled steep and mountain side
And foaming waterfall!

Amid her templed solitudes,
Upon the hills elate,
Here Peace inviolable broods
In hushed and solemn state.
And Freedom from her mountain home
In majesty doth smile
O'er waves that swing white arms of foam
Round storied cape and isle.

Far driven from her ancient nest
By king and despot crowned,
In this blue paradise of rest
Her eaglet shelter found.
The torrent raved, the tempest roared;
She slept with pinion furl'd,
Until in strength mature she soared
Above the western world.

Nor fugitive on lips of time
Or mute oblivion,
His mem'ry lives in scenes sublime
The land for Christ who won.
And while to God the nation kneels
In forest shrine and fane,
Lo! Fame with golden trumpet peals
The glory of Champlain.

The gorgeous present fades and dies,
Like mist dissolve the years,

And lo! before our wond'ring eyes
The pictured past appears!
In stately barge and birch canoe,
Where helm and halberd glance,
Across the lake flames into view
The chivalry of France!

And vanward, white and free from stain,
Above his bronzed braves
The lilled banner of Champlain
In peaceful conquest waves.
The trumpet clangs and throbs the drum;
The Cross is raised to bless;
On Love's high embassy they come
To claim the wilderness.

Alas! that 'neath ensanguin'd war
Love's mission mild should cease!
That man's ambition mad should mar
His paradise of peace!
That Europe's faction, Europe's feud
Should spoil and desecrate
This sanctuaried solitude
With sword and torch of hate!

But noble names with glory fill
Young Freedom's later day,
And Allen's story haloes still
Ticonderoga grey.
And bright his fame Cliff Haven keeps,
Tho' far in Viking grave
With laurelled brow MacDonough sleeps
In the sepulchral wave.

Again the battle thunder breaks
Where grappling foes are met;
Again affrighted echo wakes
Where crimson decks are wet.
Again the shriek and yell and shout
Of hosts contending rise,
Where Freedom's pennant flutters out
In splendor to the skies.

His hope, who rears his throne on wrong,
Destructive time shall whelm;
But he who builds on justice strong
Rears an enduring realm.
Who plows and sows in faith and love
Shall triumph o'er death's urn,
And golden harvest reap above
In fields of fame eterne.

Ah, time hath sheathed the swords in rust
Of those who lost and won;
Impartially in death's dim dust
They share oblivion.
Who wooed ambition are forgot,
But, bright on hill and plain,
Of pioneer and patriot
The memories remain.

Lo! as a candle's light is spent
The planets shall decay,
Ere from the Nation's firmament
Their fame shall pass away.
And still while systems sink and cease,
While empires wax and wane,
With larger lustre shall increase
The glory of Champlain.

With larger lustre shall increase—
A beacon bright and clear,
A lighthouse lamp to ports of peace,
To love's sweet havens dear;
A lamp effulgent lifting bright
Its flame across the foam;
Dark falls the night, but by its light
The fisherman steers home.

P. J. Coleman

Literary Notes

An able article in the *Allgemeine Rundschau* indignantly rejects the attempts of modernists to claim St. Francis as one of their own. The great saint, it says, full of sympathy for every kind of human suffering, full of admiration of the wonders and beauty of nature, the lover of the common people, a man who much more powerfully by his example than by his words reproached the unbounded and sinful luxury of clergy and laity—he was indeed no Modernist. The source of his exalted ideals of poverty and every virtue was not his own subjective feeling, but the one simple Catholic doctrine which the Modernists strive to root out from the hearts of men. It was the narratives of the Holy Gospels, as understood by the childlike popular faith of his time, the same Gospels which Higher Criticism would drain dry of all sap and life, and deprive together with all other books of Holy Scripture of their heaven-born character as letters of God to man. Nothing is farther from the mind of the Modernist than submission to any authority except his own. But even Modernists cannot help granting that in St. Francis' Order the virtue of obedience was demanded and practised in a high degree of perfection. The Saint himself gave up the execution of his dearest ideals to yield to his ecclesiastical superiors. Though divinely instructed to found his Order, he humbly laid the plan before the Pope and did not go ahead with his project until he had obtained the Pope's consent. The foundation stone of his order was and is the Rock of Peter. In the same publication an article on "Social Culture" asserts that culture, if true, makes for the betterment of man, but does not degenerate into the worship of the body nor to the idolizing of what is called the relations of society. Nor is increase of property and the possession of all the commodities of life real social culture, nor even the regulation of all activity by the State. "We need not measures but men."

A bronze bust by Samuel J. Kitson of the late Archbishop Williams was unveiled on June 26, in Bates Hall, Boston Public Library. It was presented by a committee of prominent Catholic citizens who had been closely associated with the lamented prelate in his work.

EDUCATION

At the Catholic Summer School, Cliff Haven, New York, last week, Cardinal Gibbons, Mgr. McMahon and the visiting Bishops and priests were the guests of the Champlain Club for dinner on Sunday, July 4.

The reception tendered His Eminence at the Summer School on Sunday evening was indeed a genuine greeting to the Prince of the Church. Promptly at 8.10 the choir of St. Patrick's Church, Montreal, began the opening strains of "America," to which the great audience joined their voices making the auditorium ring, while His Eminence, the visiting clergymen and the officers of the Summer School, made their way to the stage. After a selection by the chancel choir and a solo with chorus by Mr. F. McCroy, Mr. R. J. Hiller gave a delightful rendition of "Maryland" for the especial pleasure of the Cardinal. At the conclusion of the musical program, Mgr. McMahon made very cordial reference to the extreme kindness of Rev. Gerald McShane of Montreal for his lending of his splendid choir for the festal occasion. Father McShane responded feelingly and at the conclusion of his remarks asked the blessing of His Eminence, which was graciously given. Before introducing the guest of the evening, Cardinal Gibbons, Mgr. McMahon sketched in brief outline the great work of the school, the ideal for which it stood and the manifest co-operation on every hand. Mgr. McMahon then introduced Cardinal Gibbons who spoke in his kindest vein of the Summer School, its ideals and its influence.

"I think I have spoken enough to-day," he said, "but on account of the presence here this evening of bishops, monsignors and clergymen from different sections of the whole country, yes I will say the whole world, I feel I should perhaps add a few words of commendation. I accepted the invitation to come to the Summer School with great reluctance because of my advancing years and my pressing obligations by reason of my coadjutor sojourning in Europe while I have to bear the burden and heat of the day. This is one of the most joyous occasions of my life, and I am happy to say that I accepted the invitation to come to the Summer School of America. I think it has always been a pleasure for me to come to New York. I said to-day that the City of Rome in the heyday of its power enjoyed a population of more than three millions, but if I mistake not, New York to-day contains a population of five millions, but they are not like the men of Rome, they are all

American freemen. New York is great in many ways, in its mountains, in its valleys, in its rivers, and in its lakes. If we had such a lake as Champlain in Europe, we would call it an 'Inland Sea.' But we are more modest here. What we are most concerned in this evening is the Catholic Summer School and the comforts it affords, and I want to thank you for this cordial reception and the opportunity of manifesting my genuine appreciation of the great work being done here.

"If I were asked the cause of the success of the Summer School I think I would say, under God, that it is due in a great measure to the time and forethought exercised by all the preceding presidents and of the present member at its head, the Right Rev. Mgr. McMahon. In the second place, it has succeeded because of the spirit of unanimity. You have here the New York house and you have here a house represented by Albany, Buffalo, Rochester and various other cities of the State of New York, and I would add that a great deal of the success of the Summer School is due to the ladies—we could not get along without them. Perhaps they cannot preach in our pulpits, but they can preach at home. And as long as they are content to remain as they are and to care for the home they will bring ultimate solution of many of the social difficulties which cannot be obtained by going out of their proper sphere and struggling with men in the arena of life. If the Summer School is to continue as it has in the past,—to advance the moral and spiritual ideals for which it stands,—then the same unity of purpose must prevail."

From various quarters comes information of strong opposition on the part of High School authorities to the spread of fraternities and like societies. In a recent assembly of the Girls' High School in Brooklyn, Dr. Felter, the principal of the school, notified the girls that from now on there will be no more fraternities recognized by him. This action was pursuant to one taken two years ago, in which the principal notified the school that he would give the societies two years in which to disband, as that would carry all their members up to graduation. Since that time each of the six or eight high school societies have been supervised by a faculty member, who attended all meetings and kept track of the doings of the girls. By Dr. Felter's last order those teachers are withdrawn from further supervision and all connection between the school and the societies is severed, and these latter are formally disbanded.

Dr. Felter's well known opposition to the Greek letter societies arises from the snob-

bishness which, he claims, they foster in the school, and it is his view that there should be a spirit of democracy not that of aristocracy cultivated in public schools. While there was but one-thirtieth of the pupils in the societies, still that number was sufficient to make trouble; and the members of the societies, finally, were generally found to have low ratings in scholarship. The step meets with the approval of parents, many of whom have written the Doctor commending the step he has taken.

With the object of providing opportunities for educated youths of the United Kingdom, Canada and the United States to obtain insight into the life, customs and progress of other nations, a movement was recently inaugurated for the establishment of traveling scholarships and the interchange of promising students between the three countries named. The scheme is designed for those who, it may be reasonably supposed, will become leaders of thought and action in civil and municipal life.

An influential representative committee will be formed with Lord Strathcona as president for the United Kingdom, and among the various vice-presidents will be Premier Asquith, Lord Curzon as Chancellor of Oxford University, Vice-Chancellor Mason of Cambridge University, Mr. Balfour as Chancellor of the Edinburgh University, the chancellors or vice-chancellors of the Royal Irish, Welsh, Glasgow, Manchester, Liverpool, Sheffield and other universities, the Catholic Archbishop of Westminster, the Bishop of London and the president of the London Chamber of Commerce. The general committee will include representatives of all branches of university work.

The plan is extremely comprehensive within the limit that in addition to academic qualifications candidates must be what is popularly known as "all round men," selection being along the lines of the Rhodes scholarships. The plan, among other things, aims at a mutual international understanding, promoting interest in civic and social problems and affording facilities for technical and industrial students to examine the methods of other countries.

It is proposed to establish two traveling bureaus in New York and London respectively with initially twenty-eight scholarships, namely, fourteen for the universities of the United Kingdom, ten for the United States and four for Canada, the arrangements being controlled by one committee for the United Kingdom and one for the United States and Canada. The cost is estimated at 37,500 for a suggested experimental three years and the English committee proposes to appeal for a guarantee fund of

\$36,000 conditionally upon the United States giving or guaranteeing \$22,500 and Canada \$9,000.

It is hoped that the first interchange can be made effective next year. It is announced that although committees have not yet been organized in the United States and Canada there is widespread recognition of the value of the scheme in those countries, and many of the most prominent educationists in both have promised cooperation if the scheme is financed.

At the annual meeting held on June 22, of the Archbishops and Bishops of Ireland at Maynooth College, His Eminence Cardinal Logue presiding, two resolutions were adopted. One advocated, with the Central Council of the Catholic Clerical Managers' Association, a larger grant for schools in necessitous areas, and endorsed a resolution of that association by which the managers pledged themselves to bear half the cost of heating and cleaning the schools on condition that the Treasury paid for the other half. The second resolution pointed out that the remedy for the unpreparedness of many pupils of the primary schools for entrance into technical schools lies in a proper use of the present primary day school facilities, supplemented by evening schools specially organized in the cities and towns and conducted by the Board of National Education.

A fine replica of the famous Muiredach Cross of Monasterboice, Ireland, brought to Boston by the Knights of St. Brendan and presented to the Celtic Museum of the new Boston College, which is to be known as the O'Connell Memorial Hall, was unveiled on last Monday. The original of the Muiredach Cross stands in the ancient cemetery of the Abbey of Monasterboice, Co. Louth, whose foundation reaches back to the time of St. Patrick. There are but two other copies of this cross; the one in the National Museum, Dublin, and one recently made for the Metropolitan Museum, New York.

The Hon. James F. Smith, Governor General of the Philippines, visited his old college, Santa Clara, California, on June 21, and was given a cordial and formal welcome by the faculty and students. Introduced by the Rev. R. A. Gleeson, S.J., president of the college, Governor Smith said that no occasion had given him more joy than this return to the walls of Santa Clara College. He referred with pathos to his instructors in youth, whose faces were missing; how the precepts they had taught him had been of invaluable assistance in his life

battles, and how he had always looked to the days spent with his alma mater as the happiest of his career.

SOCIOLOGY.

The returns for the fiscal year 1908-9, of immigration to Canada, which have just been completed, are here condensed in a table showing the number of arrivals during the twelve months, the principal countries from which they came, and the number deported:

From	Immigrants	Deported
United Kingdom	53,000	1,235
United States	60,000	98
Continental Europe, &c.	34,000	415
Total	147,000	1,748

Nearly two-thirds of all those deported consisted of persons who had become or who threatened to become a charge upon the Canadian ratepayer. For many years the parochial and county authorities in Britain made a business of sending paupers to Canada. To stop this practice the Immigration Department now requires that each adult immigrant shall have not less than £5 in his pocket on arriving.

The whole number deported last year may be divided into four classes:

Public charges	1,074
Criminals	212
Insane	148
Diseased	314
Total	1,748

There has been a large falling off in immigration from the United Kingdom and Continental Europe since the depression set in, whereas that from the United States, which consists of farmers going to the Canadian West for the sake of the cheap land, has increased. The American element in the new provinces of Saskatchewan and Alberta is already the most powerful in point of wealth and influence.

An official census taken in Messina town and district recently has been issued. The present population is 102,000, of whom 42,000 are in the town itself. The dead bodies recovered in the entire district and town of Messina number up to date, 30,000.

A matter of far-reaching importance to the many thousands suffering from tuberculosis in New York State has just been passed upon by public health officials. The application of the Brooklyn Central Labor Union for permission to erect a tuberculosis sanatorium, on Long Island, near Medford, and about five miles from Patchogue, has been

granted by State Commissioner of Health, Dr. Eugene H. Porter, and Dr. C. A. Baker, Health Officer of the town of Brookhaven, in which this site is located. Several years ago a law was passed under which it became necessary for those planning to erect such institutions to obtain the consent of the county board of supervisors and of the town board. The effect of this law was to render it practically impossible to establish institutions of this character. Experience has demonstrated that pressure can be easily brought to bear upon these groups of local officials by those who base their opposition to tuberculosis hospitals upon the now generally discredited belief that such institutions are a menace to the public health and depreciate the value of property in the community. But now that the law has been changed, the State Commissioner of Health and the Health Officer of the locality in which it is proposed to erect the hospital, have power to grant or withhold their consent for the erection of the institution. The attitude assumed by these officials in considering the application of the Brooklyn Central Labor Union, is encouraging to those engaged in the warfare against tuberculosis and is suggestive of what may be expected when similar applications are made.

The new daylight scheme does not please everybody in England. The Select Committee of the House of Commons on the Daylight Saving Bill on June 22 heard evidence from Mr. J. S. Phillips, editor of the *Yorkshire Post*, representing the Newspaper Society. He said that organization had adopted a resolution opposing the measure, and in his opinion, if the Bill passed, it would inflict injury upon the large newspaper industry, and would lower the quality and usefulness of newspapers. Moreover, it would inflict an injury upon the country by its inability to obtain certain news such as American markets, important speeches delivered on the Continent, and Royal and Imperial speeches. The passing of the Bill would involve the loss of very valuable information to the commercial world.

Continuing his comments on the American social conditions, begun some time ago in the *Paris Figaro*, Signor Ferrero, the Italian historian who visited the United States last year, disagrees with European writers who predict a great social upheaval in this country. He sees a certain "anti-plutocratic" movement in America and calls attention to the lack of organized resistance to it on the part of the rich. This lack he explains by a general recognition on the part of the wealthy that the movement has

been provoked by real abuses which must be corrected. Many of the rich, he adds, go farther and sympathize with the movement openly, and some sons of rich men have thrown themselves ardently into the fight. This fact Ferrero considers another proof of the endurance of idealism in America, where the basis of everything is the theoretical rule of the majority.

Nevertheless Signor Ferrero is of the opinion that the picture painted by Maxim Gorky and other revolutionists who have visited the land, of the vicious rich oligarchy cringing before the masses is erroneous. He is convinced, he adds, that there is no organization in America preparing a revolution to despoil the wealthy and to bring about a social catastrophe. He promises a final instalment of comments explaining the grounds for his conviction. No doubt his paper will prove interesting to men and women of the land, who quietly pursue their way with no thought of the possible catastrophe he means to show is not to overcome them.

Plans recently filed with the Building Department of St. Louis were unique in this that they are for an apartment house intended exclusively for families with children. The doors of this house, which is to cost \$400,000, will be shut against bachelors, unmarried women, and childless couples. One child will be a badge of admittance, but the family with a dozen children will be welcomed with open arms. It is said to be the first apartment house of the kind in the country, and it will rise between two large and fashionable houses which forbid children. The building will be of eight stories, and will contain fifty-four apartments. Each apartment will have a specially equipped playroom. In addition there will be a large common playroom in the basement, and in the summer the children will disport themselves in a well-equipped roof-garden. Every convenience will be provided for physical exercise classes. A special feature of the house will be a general nursery in charge of a trained nurse. Mothers going out to meet ordinary engagements will be enabled to leave their little ones in her competent hands. The builder of the house is not actuated solely by impulse to help in the solution of a growing problem in family life. He feels that even from a financial point of view his venture will be a profitable one. "With children in every family," he says, "there will be no complaint on the score of noise. Then married couples with children are the most stable tenants, and ever less likely to move. And they are the best rent-payers, too, as all statistics show."

It is cheering to note that Socialism is beginning to be understood by those who

are claimed by Socialists as their closest friends, whose interest is affirmed to be specially served by its advanced demands. In the July issue of the *National Civic Federation Review* four representatives of Labor Unions present a direct criticism of Socialism and its tenets as referred to the cause of the workingman. The sturdy force with which they repel the assertion that the "gospel of despair" especially represents labor is most encouraging. Another writer presents an entertaining sketch of the methods of the so-called Fabian Socialists of England, and pursues the narrative through the story of the deception, misstatement and exaggeration of their brethren here, the Socialist press agents of the United States.

The *Review* in the same number gives out the first full announcement of its plans for the Conference on Uniform Legislation, to be held in Washington next January. President Taft is to open the conference with an address, and the *Review* publishes an outline of the subjects and discussions which will occupy the speakers and hearers who attend the conference, a gathering which is expected to prove second in importance to no national conference held in recent years. The topics outlined in the list include national resources, railway legislation, banking, life and fire insurance, labor, marriage and divorce, vital statistics, accounting, public health and good roads.

PLATFORM AND PULPIT

Archbishop Ireland, in the address he made recently to the graduating class of St. Joseph's College, Dubuque, Iowa, said:

"The peril of America to-day, beyond all doubt, is the school, the university, from which the spiritual is driven out to make place for the material, in which God is ignored that the mere man be all in all. Speaking as I am to Catholics, I proclaim aloud the need of Catholic schools and of Catholic colleges.

"And shall I here lay down the law of duty to Catholics, whom the Lord has more or less enriched with earthly possessions? Then let me say to them that the greatest good they can do with money, the most precious tribute they can pay to religion and to patriotism, is to aid in building up and endowing the Catholic college or the Catholic University, so that fullest opportunity be given to the sons of their co-religionists to win to themselves highest academic praise while at the same time growing stronger in their faith, and readier to be its champions and defenders."

An enthusiastic welcome home was given to Archbishop O'Connell of Bos-

ton, on June 30, by clergy and laity. In Holy Cross Cathedral His Grace celebrated pontifical Mass. In the evening the lay demonstration took place at Mechanics' Building. Judge DeCoursey, associate justice of the Supreme Court of Massachusetts, gave the formal greeting to the Archbishop. In an interview in the *Herald* his Grace is quoted as saying:

"The most remarkable exhibition of public sentiment which attracted my attention during my stay in Rome, was the loudly expressed feeling of approval of the action of President Taft in the interest of public morals. I refer to the occasion of the President's leaving a theatre as a protest against the character of the performance. When our public men take such high ground as this there is no need of a censorship of the stage.

"Another thing which I noticed was the feeling of intense gratitude and admiration which pervaded all grades of society for the splendid generosity of the American people, without regard to religious lines, in the relief of the victims of the Messina disaster. A gentleman prominent in public affairs in Europe said to me: 'Americans have been known as mere makers of dollars. But by their action in this crisis, by their generosity toward those sufferers—a generosity unexampled in the history of the world—they have demonstrated that their dollars can do wonderful work for humanity.'

"In my private audience with the Pope I may say that he expressed himself as regarding the Catholic Church in America as the most flourishing arm of the Church in all Christendom. He also referred in terms of the warmest kind to his deep appreciation of the character of the American people and of their friendly attitude toward the Catholic Church. The Holy Father values the good will of the American people."

—For the third Australasian Catholic Congress which is to meet in Sydney the last week in September next, it is announced that papers have been prepared by many leaders of Catholic thought in Europe and America as well as in Australasia on the following subjects: Catholic apologetics, education, social betterment, religious history and missions, charitable organizations, ethnology and statistics, science and arts, Catholic literature and newspapers. The first stone of the portion of St. Mary's Cathedral, the Mother Church of Australia, yet to be built, will be laid, and St. Columba's Missionary College at Springwood on the Blue Mountains will be opened on the occasion, and the Congress will commemorate the silver jubilee of Cardinal Moran's first arrival in Australia.

ECONOMICS

The first world's shoe and leather fair recently opened in Boston is an industrial exhibition of great interest. America is fast becoming the world's shoemaker. Its shoe factories employ 149,924 operatives, who receive wages of \$69,000,000 annually, and whose product is valued at above \$320,000,000. The marked concentration of the industry in Massachusetts is shown in the employment of upward of 60,000 operatives in this manufacture, of whom one-third are women. Nearly fifteen per cent. of the entire population of Lynn is engaged in shoemaking. The output of American boots and shoes has nearly doubled in twenty-five years, and the industry has gained new markets in England and on the continent.

Reports issued from the Treasury Department in Washington are to the effect that, in spite of an apparent huge deficit in the treasury, the country is by no means in financial straits. The available cash balance at the close of the fiscal year is found to be in the neighborhood of \$122,000,000, and the department finds that it has to its credit the sum of \$29,000,000. Not the least reason for the satisfaction of the government is the fact that prosperity has come to stay. This is the encouraging report which has been made to the President by Secretary of the Treasury MacVeagh, Secretary of Commerce and Labor Nagel, Secretary of Agriculture Wilson, and other officials who have to do with the nation's industrial and financial affairs. A reason for the roseate forecasting is found in the fact that the treasury receipts for the month of June will be almost \$5,000,000 over the expenditures made during the same month. The receipts from customs, internal revenue and miscellaneous sources for this month will be, too, at least \$5,000,000 more than they were for the corresponding month last year.

The expenditures of government, it is true, have been growing rapidly. Regarding which these reports assert that the increase in expenditures does not represent any extravagance, but, on the other hand, means money which the federal government has used in developing the country, caring for the men who fought for it in the various wars and safeguarding the present and future by an adequate army and an adequate navy.

Census Bulletin 101, just issued by the Department of Commerce and Labor, offers interesting points of study to the economist. It deals with the manufactures of the principal industrial districts in the United States, and it is a report illustrated with

maps showing the cities and townships in each district, with the steam and electric railways, rivers and canals. Heretofore census statistics of manufactures have been presented by specified industries only for establishments grouped according to their location in cities of a certain size, counties, states, or groups of states. This method, however, does not indicate the importance of industries in the various contiguous localities, since industries are not limited in their expansion by political divisions.

Every student of economics knows that industries centre about cities, and hence an industrial district may include a number of important cities as well as the intervening and surrounding minor civil divisions, all being politically independent, but closely allied industrially. Arranged after this new plan the tables of Bulletin 101 will have a very helpful interest in the solution of problems entering into the scope of economics. Thus the statistics gathered have a direct bearing on the question whether manufacturers are leaving the larger cities for places immediately surrounding them.

The reason of this new method of presenting the tables is apparent. The manufactures carried on in the sections immediately surrounding the principal cities which form the centres of the districts are largely controlled by capital owned by residents of the cities. A considerable proportion of the employees reside within the cities, and frequently the cities are the principal distributing points for the products. In other ways the industries are so closely allied to the cities that they should be credited to the urban rather than to the rural manufactures. Hence, to convey a true idea of the industrial importance of a district, the data should include statistics for the central cities and those places closely associated with these cities in their industrial development. Bulletin 101 has been prepared to show such data for 13 industrial districts for the years covered by the censuses of the years 1900 and 1905.

The district of Greater New York is the most important industrial centre in the United States, and embracing, as it does, an area of 702 square miles with a population, in 1905, of 5,294,682, there is no district in the country with which it can be grouped. The other districts have been classed together according to their area and population. Thus Chicago, Philadelphia and Boston have practically the same area, about 500 square miles, and their population in 1905 ranged between one and two millions.

The statistics show that in twelve of the districts thus mapped out the manufactures increased more rapidly in the area immediately surrounding the central city than in the area within the corporate limits of the

city. The only district in which the city had the greater increase was that of Minneapolis-St. Paul.

In relative increase of the value of products in 1904 as compared with 1900, the Buffalo district ranked first with a gain of 48.2 per cent.

In absolute position New York, of course, ranks first in importance as an industrial and manufacturing centre. In this district products valued at \$2,144,488,093 were manufactured in the year 1904. Chicago, with a value of products somewhat below one billion, is second, and Philadelphia and Boston follow in order.

The manufacture of men's and women's clothing was the foremost industry in the New York district; in Chicago, slaughtering and meat-packing was first in value of products; in Philadelphia the textile industries are the characteristic manufactures of the district, and of these the manufacture of worsted goods was the most important; the leather boot and shoe industry leads in Boston; in the Pittsburgh-Allegheny district the iron and steel industries are predominant; meat products were most valuable in St. Louis; the clothing industry ruled in Baltimore; and the liquor industry won first place in the Cincinnati district. The entire bulletin will prove of interest to the student.

A detail of accountants, consisting of one each from the Treasury Department, the New York Assay Office, the Denver and San Francisco Mints, are going over the books of the Philadelphia Mint. This taking of account of stock is done yearly, and usually requires from a week to ten days to complete. Superintendent Landis announced in his report that the total gold coinage for the fiscal year was 2,907,919 pieces, with an actual value of \$19,723,092.50. Last year the value was \$120,377,377.50, showing a decrease of \$100,654,285 for this year.

It is supposed that the large output of last year was due to the financial stringency, more gold being coined then than during any previous year.

Only 317,610 double eagles were turned out, as compared with 5,744,415 the year before.

While the gold coinage decreased the minting of silver shows an increase. There were 27,145,800 pieces, with a value of \$4,748,470. This is a gain of 438,165 pieces over the preceding year.

Five and one-cent pieces maintained the average of other years. Of the former 11,588,588 pieces, with a value of \$579,427.40, were coined. There were 64,826,853 copper cents coined. In gold, silver and base metal, the entire value coined was \$25,583,413, compared with \$120,755,843 in 1908.

ECCLESIASTICAL NEWS

—A press dispatch from Rome states that on July 2 His Excellency, Monsignor Falconio, apostolic delegate in the United States, was received in private audience by the Pope, who praised the work of the delegate in America.

—At Plattsburg, N. Y., the tercentenary celebration of the discovery of Lake Champlain was opened last Sunday, July 4, with religious services in all the churches. Catholics from all parts of the United States and Canada gathered at Cliff Haven, the home of the Catholic Summer School of America, to assist at the pontifical high Mass celebrated at an altar erected in the open air on the bank of the lake east of the Champlain Club. Using the tall cedars on the bank of the lake for a background, the altar won the admiration of not only the Catholics but also of the hundreds of non-Catholics, who were also present.

Never before in the history of the Champlain Valley has there been such a beautiful, impressive, inspiring ceremony as that which took place on these shaded lawns. The day turned out ideal for the festal occasion. The procession formed at the Chapel of Our Lady of the Lake and proceeded to the altar, where the celebrant of the Mass was the Right Rev. Thomas F. Hickey, Bishop of Rochester; assistant priest, the Rev. D. J. Hickey of Brooklyn, deacon, the Rev. John P. Chidwick; sub-deacon, the Rev. John T. Driscoll of Fonda; master of ceremonies, the Rev. John F. Byrnes of St. Patrick's Cathedral, New York; The attending prelates to Cardinal Gibbons were the Right Rev. John J. Collins, Bishop of Jamaica, W. I.; the Right Rev. Charles H. Colton, D.D., Bishop of Buffalo; the Rt. Rev. Patrick W. Ludden, D.D., Bishop of Syracuse; the Rt. Rev. John Grimes, Coadjutor of Syracuse; the Right Rev. P. S. McSherry, Bishop at Port Elizabeth, South Africa; the Right Rev. Mgr. M. J. Lavelle and the Right Rev. D. J. McMahon.

The sermon was preached by Cardinal Gibbons, opening with a word picture of the struggles of the early Catholic missionaries and closing with a glowing tribute to Samuel de Champlain, who first planted the cross of Christ on the shores of Lake Champlain.

At Burlington, Vt., there was solemn high Mass at 12:30 P.M., at St. Mary's Cathedral. The celebrant was the Right Rev. M. A. Burke of Albany and the preacher the Right Rev. Mgr. John J. Walsh of Troy. At St. Joseph's Church Bishop Racicot of Montreal preached in French. He was assisted by the Rev. T. W. Tobin of Swanton and a number of

other clergymen. At the grand stand, which rises from the water's edge at the foot of College street, 5,000 joined in a solemn vesper service at 4 o'clock, with addresses in French and English by Fathers Cullion and W. J. O'Sullivan of Montpelier.

—A statue is to be erected at Aosta in honor of the recent St. Anselm centenary which will have the following inscription:

"To St. Anselm, glory of his Fatherland and the Church, his compatriots and admirers. Born at Aosta in 1033; died at Canterbury, Primate of England, on the 21st April, 1109."

—The Holy Father has elevated to the rank of the monsignori, the Rev. Dr. William J. White, rector of the Church of the Visitation, Brooklyn. Mgr. White is an alumnus of the American College, Rome, and during the Spanish-American War served as chaplain of the Fourteenth Regiment of Brooklyn. He contracted typhoid fever in camp and had a narrow escape from death. Since 1899 he has been diocesan Supervisor of charities and has taken a very active part in sociological work, being highly esteemed by the State and local boards of charity for his practical ideas of philanthropic endeavor.

—The Very Rev. Patrick McKenna, Professor of theology at Maynooth College, and one of the most scholarly priests in Ireland, was appointed Bishop of Clogher on June 20. Born in Truagh, Co. Monaghan, some forty years ago, he received his early education in St. Macarten's Seminary, where he won many high distinctions at the Intermediate Examinations. From St. Macarten's he proceeded to Maynooth College. In that great centre of learning he made a distinguished course, and in 1894 he was ordained. Soon after he was appointed Professor of Theology in St. Kieran's College, Kilkenny, a position which he filled for about six years. A vacancy for the Chair of Theology having occurred in Maynooth, he was appointed to it and has since filled it with singular ability. He has also been a frequent and brilliant contributor on theological topics to various magazines and reviews.

—The Right Rev. George W. Mundelein, chancellor of the Diocese of Brooklyn, has been appointed Titular Bishop of Loryma and auxiliary to Bishop McDonnell, of Brooklyn.

—The Catholics of Breslau are making arrangements for the fifty-sixth German Catholic Congress which is to be held there from the 29th August to the 2d September. The last Catholic Congress took place there in 1886. Thanksgiving services were held in the churches of the Diocese of Breslau on Sunday, June

20, in gratitude to God for the recovery of the Bishop, Cardinal Kopp, from his dangerous illness.

—Members of the hierarchy of Holland, who will take part in the Eucharistic Congress at Cologne, will attend a meeting of the association for the protection of Dutch workingmen in Germany, which will be held there at the same time.

—It is customary for the Pope to have struck every year, before the feast of SS. Peter and Paul, a medal that commemorates the most important Papal event of the current year. This year the Vatican engraver, Chevalier Bianchi, has produced a very handsome medal representing the Pope in the act of consigning the decree "Sapienti consilio" for the reform of the Roman Curia to one of the Auditors of the Sacred Rota. The Holy Father is seated on a throne, while the Auditor, kneeling, receives a book with the inscription "Sapienti consilio." A Cardinal stands at each side of his Holiness, and a little lower and in stronger relief a religious in his habit and a prelate in manteletta, who also assist at the solemn initiation of the reform. Below appears the words "Romanæ Curiae Ordinatio Decernitur." The front of the medal bears, as usual, a likeness of his Holiness, with the bordering inscription, "Pius X Pont. Max. An. VI." Gold, silver and bronze specimens of the medal have been consigned to the Cardinal Secretary of State and to Monsignor Marzolini, Secretary of the Commission for the administration of the goods of the Holy See. The members of the Pontifical Court and other dignitaries receive their medals before the Feast of SS. Peter and Paul.

—In Boston last Sunday, June 27, there was a public demonstration to mark Temperance Sunday and the closing of the temperance year of the Holy Family League of the Archdiocese and to commemorate the sixtieth anniversary of the visit of Father Mathew to Boston. A procession made up of about 7,000 boys and girls marched from the vicinity of the Church of the Immaculate Conception to the historic Common. The little ones were tastefully and appropriately dressed and carried flowers, American flags, banners and Japanese sunshades. At the conclusion of the parade there were interesting exercises on the Common. A notable feature of the parade was the presence of twelve men, who three-score years ago, on the occasion of Father Mathew's visit, had taken the pledge and kept it ever since.

—The Rev. Thomas J. Nelligan, pastor of St. Denis Church, North Whitefield, Maine, has as a mission Damariscotta, whose church, under the patronage of St.

Patrick, is the oldest Catholic house of worship in New England. The old cemetery by the church is filled and a new one 100 rods away was started some years ago. In the old yard sleep the fathers of this town and here Father Nelligan has had the entire yard graded and laid down to lawn. All the old stones have been righted and cleaned, thus giving the cemetery an air of neatness to be seen in few of these places in Maine. Father Nelligan believes that the men and women who were the pioneers and made possible this civilization should not be permitted to sleep in neglected graves. No one has been buried in this yard for many years and some graves date back more than 100 years.

—According to the *Oesterreichische Volkszeitung*, there is in certain districts of Russia a great movement from the Orthodox (Russian) Church towards Catholicity. The Russian official reports which are surely not biased in favor of the Catholic Church give the number of converts as hundreds of thousands. In one district twenty Orthodox parishes had to be closed, because they were without parishioners. Before the proclamation of religious liberty, which took place only a few years ago, the Russian government considered all the adherents of the Greek rites as Orthodox and forced them to attend the Russian services. Even those who refused were entered in the rolls as Orthodox. They now publicly profess the allegiance to the Roman-Greek Church which they had never given up in their hearts.

—Archbishop Farley left Rome last week for Munich and before starting he arranged the preliminaries for the purchase of the house at Sinigaglia where Pius IX was born, as an addition to the suburban property belonging to the American College.

At Munich the Archbishop will inspect the new stained glass windows now being manufactured there for the Lady Chapel of St. Patrick's Cathedral, New York.

—An exposition of ecclesiastical art is going on in Düsseldorf, Germany. Former expositions of this kind commonly concluded with the beginning of the renaissance period. Chalice, monstrances and vestments made later than 1550 were not much thought of as works of art. This idea has changed and at Düsseldorf the wide halls are filled with articles mostly dating from the last three centuries. The former Jesuit churches of Paderborn, Münster, Cologne and Düsseldorf and the still flourishing abbeys of Austria contribute the most remarkable holy vessels and vestments. Among

the paintings the works of the Beuron school of Benedictines and those of other prominent artists, as Steinle, Führich, Degers, attract much attention.

LETTERS TO THE EDITOR

The following letter has been received from Bishop Grafton of the Episcopalian Diocese of Fond du Lac, Wis:

To the Editor of AMERICA:

I thank you for the courteous tone of your article of June 5th. I do not know whether your courtesy would go so far as to allow of a brief reply. I only send one in what I believe to be the interest of Christian fellowship.

My reference to the result of our Sacraments was in the nature, not of a primary, but of a corroborative argument. I had shown in my book, *Christian and Catholic*, the grounds of our belief in the validity of our Orders. All our Bishops trace their orders to Archbishop Laud.

Now, Archbishop Laud combined in himself three distinct lines of Episcopal Orders. The Archbishop of Spalatro de Dominis left the Roman Church and became Dean of Windsor and united in the consecration of our bishops, and to him Laud traces his succession. A number of Irish Bishops formerly in communion with Rome conformed, and Laud traces his succession to one of these, to whose orders no Roman makes objection.

Moreover, he traces his orders to Archbishop Matthew Parker, who was consecrated by four bishops, two of whom had received their orders in the old times under the Roman Pontifical. As all four bishops who consecrated Parker, it is of record, said the words of consecration, there seems to be no doubt of its validity.

The form and intention has been questioned by Roman controversialists. But as to the intention, it is explicitly declared in the preface to our Ordinal that the ancient orders were to be "continued." They were to be, thus, the same kind of orders that there were in pre-Reformation times. As this was the explicitly declared intention of the Church of which the consecrators of Matthew Parker were the authorized agents and they could not by their personal belief alter it, there seems to be no question as to the intent.

As to the form, anyone who will read our Ordinal will see that the Sacerdotium runs through it all. The deacon presented to be a priest is presented to receive the priesthood. The bishop in laying on his hands and saying "receive the Holy Ghost" declares at the same time one of the special offices of the priesthood.

Quite a number of Roman Catholic

theologians and divines have upon this evidence admitted the validity of Anglican Ordination.

I added in confirmation of this position the effect of our Sacraments. It was not only to teachers but systems and people Christ applied this test. Luke VI, 43-45. Of course, sufficient grace is given to all men, and sectarians have in most cases the grace of Baptism. But my experience, and that of many hundred clergymen is this, that on persons coming under the influence of our Church and its Sacraments, they advance from one spiritual level to a higher one.

Wesley, whom you cite as evidence of the sanctity of the Methodists, was in Holy Orders of our Church and spiritually lived on its Sacraments.

If we can contrast the spiritual writings of other bodies with those in your own communion and ours, we see that the same high level of spiritual teaching is found in both of our communions and is wanting in Protestant bodies. Besides, a number of those who have left us for Rome have borne testimony that they did not find a higher life in the Roman communion, and in a number of cases those who left us for Rome deteriorated.

Surely, no one who has read the life of Manning, Newman, and other converts to Rome, will say that they had either improved or were in spiritual advance of such saintly men as Pusey, Keble and Carter.

And now in conclusion, let me say that I am very thankful your Pope did not acknowledge our Orders. It was one of the greatest providential gifts our Church has ever received. It was brought about by the influence of an English coterie who feared the effect of a contrary decision. But Rome never made a greater mistake. Had she declared the validity of our Orders the greatest barrier, perhaps, which keeps us from uniting with Rome would have been taken away. There would have been an outburst of good feeling and respect for the Papal authority, and in the troubles which beset the English Church many, we believe, would have passed to the Roman communion. But God overruled it and the decision, such as it was, united most strongly the various schools of churchmanship in England together and has made conversions to Rome more and more impossible.

We are glad, therefore, of every attack that is being made on our orders, which we know with a divine certainty are true and which cannot be denied without grave sin.

Yours truly,

C. C. Fond du Lac.

(A reply to this letter will be found on another page.—Ed.)

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CHRONICLE

Home Review of the Week.—The Senate passed the Tariff bill after a final session of fifteen hours devoted to its consideration. The vote was 45 to 34, one Democrat voting with the Republican majority and ten Republicans recording themselves with the Democratic minority.—Owing to undermined tracks caused by damaging floods, a Santa Fe train was wrecked at Pomona, Kansas. Of the ten coaches, four, a baggage car and three day coaches rolled into eighteen feet of water. The coaches sank so gradually that the passengers and crew were able to get into the Pullman cars before the other coaches toppled over and sank from view.—The debate in the House of Representatives over the rule introduced by its Committee on Rules to bring in an order providing for the reference of the Senate Tariff bill to a committee on conference, was full of defiance to the Senate. Many Republicans, as well as the Democrats charged that the Senate bill violated the platform pledges of the Republican party.—The Conference Committee on the Payne-Aldrich Tariff bill began its task of disentangling the questions put before it for adjustment. The Democratic conferees were not present nor are they expected to appear until the Republican majority will have finished its report. The work of the committee will last ten days, it is said, and nothing will be made known until their deliberations will be ended.—Professor Simon Newcomb, the famous astronomer, died of cancer at his home in Washington, D. C., on July 11, aged 74 years. He was recognized

as the most eminent scientist in America and was the first American associate of the French Institute since Franklin. His great work on "The Motion of the Moon" was finished only a few weeks ago, and while he knew that death was rapidly approaching. For many years he was professor of Mathematics at the U. S. Naval Academy and retired with the rank of rear-admiral.—Violent wind storms and floods on last Sunday brought traffic to a standstill in the Middle West and did great damage to property and crops. Travel between Kansas City and Chicago stopped. Wheat and oats not yet harvested in Southern Illinois and Kansas suffered severely.

Vermont Honors Champlain.—The Champlain celebration by the States of New York and Vermont ended on July 9, at Isle La Motte, within sight of the river's mouth from which Champlain emerged into the lake 300 years ago. The closing exercises took on a religious character in keeping with the earlier events that made the ground famous. Mass was sung at the Shrine of St. Anne, and Bishop Burke of Albany, with many of his clergy, Governors Hughes of New York and Prouty of Vermont were among the notable personages in attendance. In the civic exercises following the celebration of Mass a striking feature of the opening invocation by President Thomas of Middlebury College, a Protestant clergyman, was an earnest plea for a blessing on the Roman Catholic Church and its work. The Shrine of St. Anne was the first military settlement in Vermont, and here for the first time white men worshipped.

The first Mass was said here after the French had erected the fort of St. Anne in 1666. Consequently the close of this big celebration had an appropriate religious setting. The services were practically in the open air, and the beauty of the place, shaded as it was by enormous trees, was in striking contrast to the confusion and noise of the other celebrations of the week. An address in French was delivered by the Rev. C. E. Prevost, and in English by Father P. J. Barrett of Burlington. Both dwelt at length on Champlain's career and pointed out that of all he brought to this country his religion alone remained virile and strong. Later in the day a bronze tablet set in a boulder was unveiled to the memory of "Col. Seth Warner and Capt. Remember Baker, Eminent Green Mountain Boys and Patriots" and colleagues of Ethan Allen. The tablet was erected by the patriotic societies of Vermont women.

The Income Tax.—Congress having passed the joint resolution empowering Congress by an amendment to the Constitution to lay a tax on incomes, the issue now goes to the several States for approval. Only fourteen votes, all Republican, were cast against the proposition in the House. All Democrats voted for it and accused the Republicans of stealing the idea from their party platform.

The Chinese Loan.—The meetings of the international bankers, so far as London is concerned, have been concluded without arrangements for the participation of Americans in the Chinese railroad loan now being agreed upon. The negotiations, however, are still going on and further meetings will be held in Paris, and probably in Berlin. It is understood that the meeting of the foreign bankers was adjourned to allow the representatives of the Continental powers to consult with their Governments.

Saving New York.—New York is supposed to be appealing to social workers to hurry along the "uplift." At least that is what must be inferred from a meeting held on July 9, at the National Arts Club by the Federation of Churches and Christian Organizations, the outcome of which was the announcement that on last Monday eighteen church vacation schools were to be opened in various Baptist, Methodist and Presbyterian meeting houses.

Alaska Asks New Territorial Adjustment.—Mass-meetings held at Fairbanks, Juneau and other points in Alaska have passed resolutions asking Congress to divide Alaska into three distinct territories, with three territorial seats of government, to be located at Juneau, Fairbanks and Nome. It is contended that the extent of Alaska is so vast and distances so great that it will be otherwise impossible to maintain a government that will give satisfaction to the people. They add that the needs

of the three sections are so different as to necessitate different legislation.

Castro Again Giving Trouble.—General Castro has issued from his present headquarters in Spain a statement predicting the downfall of the Gomez Government in Venezuela. He says: "The diplomatic arrangements made by the Venezuelan Government with the United States, France and other nations are onerous and humiliating to Venezuelans. The sovereignty and independence of Venezuela is weakened by the treaty with the United States, which is now in position to take possession of the Venezuelan Republic in the name of the Monroe Doctrine."

Trouble in Latin America.—Boundary disputes between Bolivia and Peru will, it is believed, culminate in open hostilities. Argentina has made a demand for an explanation of Bolivia's attitude, and as a result a mob attacked the houses of the Argentine and Peruvian Ministers at La Paz, the capital of Bolivia, on July 11. Argentina acted as arbitrator of the dispute, but Bolivia refused to accept the award made, by which the disputed territory was declared to be Peruvian.

The State Department has ordered the cruiser Tacoma to go to Savanilla, Colombia, to protect American interests there while the present disturbances last. The forts of Barranquilla and Savanilla are in the hands of the rebels.—New trouble has broken out in Cuba where the Government has undertaken to dismiss Chief Engineer Page, who was put in charge of the water supply and sewer system of Cienfuegos during the American provisional occupation of the island. Secretary of State Knox has instructed the American Minister at Havana to insist on the retention of Mr. Page.

France Willing to Bargain.—Late last week Deputy Chaumet proposed in the Chamber that the Government open diplomatic negotiations with foreign countries for the equitable adjustment of tariff differences, and in the meantime postpone consideration of the bill. M. Cruppi, the Minister of Commerce, announced that the Government would conduct such negotiations as were deemed useful, but would not consider itself bound by the action of the Chamber. The first portion of M. Chaumet's motion was adopted, but the Chamber by a considerable majority refused to postpone further consideration of the tariff bill.

The Separation Law at Work.—The eagerness recently shown by *Le Temps* to uphold Catholic schools in the East, and to reward brave missionaries in Adana, finds its explanation in the arrival in Rome of a mission from the Sultan to the Pope which may lead to the establishment of direct diplomatic relations between the Sublime Porte and the Vatican, thus putting an end to the Protectorate France has enjoyed for centuries to its

material and political profit. *Le Temps* thinks the Holy See will be slow to break this last link between the Vatican and official France.—The Grenoble Court of Appeal has rejected the application of the Prefect of Isère for an injunction obliging the Liquidator of the Monastery of La Trappe to set aside from the confiscated property a sum sufficient for the upkeep of the Hospital of St. Laurent-du-Pont, which had been heretofore maintained by the Carthusian Monks.—The Dixon Court of Appeal has decided that the church at Torcy near Creusot belongs to the commune. The site for the church was given by one Duport, and the church built at the expense of Schneider & Co., of the great Creusot Steel Works. In accordance with the Separation Law the site of the church has been given back to Duport's heirs, but when Schneider & Co. claimed the church building, the court held that the company built the church in order that the commune of Torcy might become attractive to steel workers and thus be a greater convenience to the firm.—The Council of State has given judgment in the case of Montmartre. The church it declares to form part of the archiepiscopal *mensa* and is to be confiscated.—The Minister of Worship has sent out a circular letter to the various prefects urging expedition in bringing the church property question to a close. Special haste is to be used in settling the various claims relating to parochial funds and establishments.—A curious case has happened at Genettes near Caen. The parish priest, Abbé Bailleul, refused to marry a certain resident in his parish unless he paid up his church dues, or paid a double fee for the marriage as was usual in the case of those living outside the parish. The man refused to pay more than the ordinary marriage fee, and appealed to the local authorities. The parish priest was brought to court and acquitted, the judge maintaining that the church had the right to treat as strangers all those who refused to contribute to the support of its services. The Procureur General of the Republic has appealed against the judgment.

Uniting Catholic France.—The Cardinal Secretary of State has sent Colonel Keller, president of the "Federated Education Association of France," a letter expressing the Pope's warm approval of that work, which aims at uniting Catholic France under the banner of religion. Hitherto the motto has been, "Rally to the Republic in the interests of religion"; but the new ideal ignores all political parties and wounds no political feelings. Even the Royalist press is in its favor; and there is every hope that it will bring about the saving of France. The prospects in France give the Pope much consolation.

The Payment of Clergy.—The Delegation of Alsace-Lorraine at Strasburg has adopted with slight modifications the ecclesiastical budget proposed by the Government. Parish priests between fifty and fifty-five years

of age are to be paid \$600 per annum; between fifty-five and sixty, \$625 per annum; over sixty, \$650 per annum. This is a slight increase on the government proposal. Protestant pastors who have labored from twenty-one to twenty-four years in the ministry are to receive \$1,050 per annum; and after twenty-five years in the ministry, \$1,100 per annum.

Illness of Cardinal Satolli.—His Eminence Cardinal Satolli has been seriously ill for some time and the physicians who have examined him say he is suffering from nephritis and atrophy of the right lung.

Notes From England.—By a vote of 224 to 24, the Church Council, which was attended by the leading bishops, clergy and laymen of the Church of England, declared that marriage to a deceased wife's sister, recently legalized by Parliament, was contrary to the moral rules of the Church and to the principles of the Scriptures. The use of the Prayer book in the service solemnizing such marriages was reprobated in strong terms.—The Right Hon. H. J. Gladstone, Home Secretary, accorded a very courteous reception to a deputation of Suffragettes. After hearing arguments and reading their petition, Mr. Gladstone explained that he could do nothing to commit the Government, but expressed the belief that the matter would finally be settled in a way satisfactory to women. In the face of Premier Asquith's persistent refusal to meet a deputation of suffragettes it was hardly conceivable that his lieutenant would have consented to meet the deputation without pressure. Apparently the King had given a hint that such action was advisable.—The American Embassy Association held a big meeting in London and launched a movement to have the home government purchase permanent residences for Embassies abroad.—The Fifth Cruiser Squadron of the British Navy has been designated to attend the Hudson-Fulton celebration to be held at New York, September 25 to October 9. The squadron consists of four ships of the armored cruiser class, and three of them were put into commission only three years ago, so that they represent the late type of British naval architecture.—George Frederick Samuel Robinson, first Marquis of Ripon and formerly Keeper of the Privy Seal, born in 1827, died in London on July 9. He was a statesman of international fame and represented his country in Washington during the Alabama Claims dispute. In 1874 he relinquished the office of Grand Master of the Freemasons in order to enter the Catholic Church, an event which caused intense commotion in England. Hardly greater, however, than did his resignation from the Cabinet last year because at the last moment permission was refused for the Eucharistic procession. His death is a loss to the Church, of which this hard-headed statesman and brilliant politician was a loyal and devout son. His Viceroyalty of India is a tradition in the British Colonial service, and as Lord

Privy Seal in the present Liberal Government his weighty influence was ever on the side of religion during the long and bitter debates on the Education question.

The Shah Excommunicated.—Persian Revolutionists have proved too strong for the Shah and his days as a ruler seem numbered. The Shiite hierarchy have proclaimed a holy war against him, excommunicating him and his followers and declaring them no longer Moslems. The Shiite mujtahids or holy men hold a position similar to that of the Sheik-ul-Islam at Constantinople.

Von Bülow Says Good-By.—Prince and Princess von Bülow entertained the staff of the German Chancellery and the Foreign Ministers at a farewell dinner July 10. Foreign Secretary Schoen expressed at the Chancellor's departure the regret of all the officials who had served with him. All regarded him, the Secretary said, as a master mind. He even prophesied that the world would be the judge of von Bülow's success in foreign affairs, a success which will be fully recognized only when the veils will have fallen away from some occurrences. In his reply the Chancellor spoke with much emotion of his thirty-six years' connection with the Foreign Ministry. Germany's verdict does not agree with the Secretary's.

New Political Society in Germany.—The German papers are filled with the sudden appearance and mushroom-like growth of the "Hansabund," the result of a meeting held on June 12, in Berlin, by the millionaires, money kings, bank-directors, large factory owners, etc. The purpose was especially to protest against the taxes on bonds and stocks voted for by the new majority of Conservatives, Centre, Poles, etc. To give it the appearance of a popular movement, an "honorary" master carpenter and a member of a society of storekeepers were allowed to figure as speakers among the capitalists. The meeting was styled a protest against the attacks of the Agrarians (Conservatives) on the interests of commerce, industry, and the middle classes.

But the middle classes at once declared that they had nothing to do with the meeting. "It is a blessing," said one of their newspapers, "that Mr. R. was but an 'honorary' master; a real master carpenter could never have thus betrayed the interests of our class. . . . Who gave him the right to speak in the name of 300,000 tradesmen? If he has such power with his fellow tradesmen, why does he not add his 300,000 men to our Federation of Middle Class Unions? . . . The present majority has done more for our interests than any majority before it."

To swell the membership and to give the "Hansabund" the appearance of a popular organization, not only the millionaires and the stockholders of the big companies are eligible for membership, but also their employees, and the big concerns are not scrupulous in

urging on them the advisability of joining the society. One establishment offered to pay the membership fee for those who would join; another entered their names without consulting the men; another notified them that those who did not join would find their services dispensed with.

Crete Lost to Turkey Forever.—Correspondents writing from the capital of Crete are united in affirming that Turkey has little to hope from a possible change of conditions following upon the departure of the foreign contingent from the Island. The islanders agree that Crete is lost to Turkey forever, even the Mussulmans recognize that Ottoman domination can never be regained. The Christians generally feel certain that their dream of consolidation with Greece will be realized. Autonomy, however, has its advocates, for the Turkish population would much prefer that the country should be independent and that they should have a share in its government. A prominent Mussulman declares that the real happiness of Crete will result from complete autonomy as the island possesses men of superior talents and can prosper without extraneous aid.

Canadian News.—The Imperial Press delegates have returned to Montreal enthusiastic over their visit to England.—A committee is being formed to interest the Canadian Government in the question of cheaper cable rates between the Dominion and Great Britain.—Reports from Alberta and Saskatchewan state that the prospects of crops and live stock show marked improvement on those of last year.—Mr. Hanotaux, formerly French Minister of Foreign Affairs, is to go on a lecture tour in Canada in October.—Referring to the rivalry and overlapping of Protestant denominations in the northwest of Canada, Canon Hensley Henson is reported to have described it as "grotesque competition."—The coal strike at Glace Bay spread to Cape Breton. The cause of the strike is the refusal of the coal companies to recognize the United Mine Workers. Troops have been sent to preserve order.—The United States Government has appointed a Customs officer in Winnipeg to examine all baggage destined for the United States, and thus avoid inconvenience at the boundary line.

Spain and Morocco.—Trouble in Morocco seems to be on the increase. Spain has sent 7,000 troops into the Riff country to protect its interests. "We desire neither war nor conquest," said Prime Minister Maura. "If the Sultan were disposed to take the necessary steps to maintain order in the Riff country Spain would not interfere." The Moroccan mission has arrived at Madrid and expresses surprise at the turn events are taking. News from Madrid, July 13, reported that the Moorish pretender had stormed Fez and captured the city. The fate of the Sultan was then unknown.

QUESTIONS OF THE DAY

Jews and the Discovery of America

Lecturers, essayists, and even serious historians have been giving more and more prominence to the part taken by the Jews in the discovery of America, until it has been boldly declared that it was not "Jewels but Jews" that financed that memorable expedition. The epigram seems destined to find a place in works of reference, and ultimately may win its way into school histories. Then it will be more difficult to dislodge than was the pretty fiction concerning Washington's hatchet. Though all the details may never be known, the main facts relative to the equipment of the fleet of Columbus are not difficult to ascertain. A brief statement of them will enable every reader to judge for himself the precise extent of Jewish aid to Columbus. For this purpose the subject may be best discussed under two heads, *viz.*, the contribution of Columbus himself, and the advance made by the Crown of Castile. Before investigating either of these interesting topics, however, it is necessary to make a few observations on the influences that determined Isabella to support the enterprise.

Tarducci credits Santangel with great friendship for Columbus, and asserts that it was the bold eloquence of that official which won over Isabella. As we shall presently see, there are other opinions. Quintanilla, one of the treasurers, supported the project of Columbus. When he sent Columbus to court, the Duke of Medina-Celi gave him in charge to Quintanilla. Oviedo says that he "was better received by this gentleman [Quintanilla] and found him more interested than any man in all Spain." This influential gentleman was First Treasurer of the Catholic Sovereigns. Another powerful friend of Columbus was Juan Cabrero, the King's Chamberlain. Las Casas, a well-informed contemporary, and one of the noblest men of that era, mentions Cabrero's virtues and especially his kindness to Columbus. The Admiral himself should have known something of his Spanish friends. Writing December 21, 1504, to his son Diego, he says that the Lord Bishop of Palencia caused the possession of the Indies by their Highnesses and his remaining in Castile, "*que ya estaba yo de camino para fuera*" (for I was already on my way to leave it).

Las Casas tells us that it was this good Bishop of Palencia, Diego de Daza, and Cabrero who caused Ferdinand and Isabella to undertake the expedition of discovery. The former, afterwards Archbishop of Seville, had in his time filled many offices. The services of the Prior of La Rabida are too familiar to require repetition. Other priests like Marchena and Mendoza were friendly to Columbus. There was no opposition among the clergy, and history has shown that the "hostility" of the University of Salamanca was an insubstantial fabric.

These and many other distinguished persons were friends of Columbus. Santangel alone was, or at least had been, a Jew. The historian, Fiske, is clearly in error when he includes Santangel in a list of clergymen friendly to Columbus. Certainly he was not a priest on July 17, 1491, when he "was obliged to parade through the streets with the *sanbeneto* upon his breast. Because of the treatment of his kinsmen and kinswomen by the officers of the Inquisition many enlightened inquirers into the history of those troublesome times are unwilling to believe that the conversion of Santangel was genuine, but think that like other Marranos he cherished in secret a preference for Judaism. However that may be, Luis de Santangel was able and generous and he was an undoubted friend of Columbus. When carefully scrutinized, history does not show that he was the sole, or even the most powerful advocate of the projected enterprise. Nevertheless he performed in that great undertaking a most praiseworthy part. So much for his assistance in persuading the Queen. We shall presently find him interested in another phase of the subject.

Las Casas places the amount furnished by Columbus at 500,000 maravedis. This would bring the entire cost up to 4,000,000 maravedis. In the *Majorat*, executed February 22, 1498, Columbus declared that he should have the tenth of everything that might be discovered and possessed and produced in the said Almirantazgo, y *asimismo la octava parte de las tierras y todas las otras* (and also the eighth part of the lands and all other things). The claim that the Pinzon family furnished Columbus the funds for his share of the equipment has long since been set at rest. The real assistance of those celebrated mariners was their participation in the expedition. Their influence in Palas and their reputation as seamen gave Columbus crews and vessels when royal decrees had been of slight avail. On the voyage of discovery, indeed, they rendered him but doubtful aid. That Columbus contributed about one-eighth of the cost of the equipment is settled with a fair degree of certainty. It has not, however, been discovered with equal certainty who supplied him with the money for his share. Circumstances point to the Duke of Medina-Celi as the person who rendered this financial assistance. For the greater part of two years preceding the autumn of 1491, Columbus was his guest, and we have documentary evidence of the Duke's interest in maritime expeditions. Upon this aspect of the equipment vast industry has been employed, but there has not yet been discovered a scintilla of testimony to show that any Jew was concerned in it. With the raising of the sum advanced by the Crown, however, a Jew was very closely concerned.

In his "Discovery of America," I. 418, John Fiske informs us that Columbus was not long in finding friends who were willing to furnish the eighth part of the sum required, and that Castile assumed the rest of the burden "though Santangel may have advanced a million mar-

avedis out of the treasury of Aragon, or out of the funds of the *Hermidad*, or perhaps more likely on his own account. In any case it was a loan to the treasury of Castile simply." These ingenious conjectures could have proceeded only from a mind accurately acquainted with the history of that interesting epoch. But though Mr. Fiske had read widely he had not read all the literature bearing upon the subject. We have documentary proof of the source of the Castilian loan. It did not come from the private funds of Santangel, but from the treasury of the *Hermidad*.

On her accession, in 1476, Isabella revived in Castile the *Santa Hermidad*, a brotherhood that had once been powerful enough to embarrass the Crown. The object of its revival was to enforce more stringently the laws against criminals and to suppress domestic violence. More effectually to accomplish these objects the society was empowered not only to punish without appeal a certain class of offences, but also to raise money on the people. In this way it accumulated large sums and often relieved other branches of the Government. At the period of this inquiry the treasurers of the society were Luis de Santangel and Francisco Pinelo. Its account books are still preserved in the archives of Simancas, and disclose the fact that "during the years 1492 and 1493 there had been returned to them the sum of 1,140,000 maravedis for moneys furnished Hernando de Talavera, Archbishop of Granada, formerly Bishop of Avila, for equipping the fleet of Columbus." These are the words of John Boyd Thatcher, "Christopher Columbus," I, 457, a recent author who has prepared three splendid volumes on the Great Discoverer and his epoch-making work.

The *Cédula Real*, dated from Segovia, August 19, 1494, to the Treasurer and Commissary, Villadiego, reads: "Whereas the very reverend father in Christ, Archbishop of Granada, by our command has paid to Rui Garcia Suarez and Luis de Santangel, our *escribano de racion* (treasurer) and a member of our Council, 290,000 maravedis on account of 2,640,000 maravedis which were due him, the 1,040,000 maravedis which he loaned us to equip Christopher Columbus, and the 1,500,000 maravedis which he paid by our order to D. Isaque Abranel, as is contained more at length in the said warrant. . . ."

The loan of Abranel, otherwise Abrahan, was advanced to their Highnesses "to carry on the war," and the mention of 1,040,000 maravedis is a clerical error, for in other sources, as, for example, the book of accounts of Garcia Martinez and Pedro de Montemayor, constituting Bulls of the Bishopric of Palencia from the year 1484, we read of "*un cuento ciento cuarenta mil maravedis restantes para pagar al dicho Escribano de Racion*" (1,140,000 maravedis remaining to pay the said Escribano de Racion).

Summing up his long and interesting inquiry upon the equipment of Columbus, Thatcher says: "We may

assume, then, that there was furnished for Queen Isabella and the Crown of Castile, through Luis de Santangel in his capacity of Treasurer of the Santa Hermidad, a sum of money which *with the interest* amounted to 1,140,000 maravedis" ("Christopher Columbus," I, 463). To represent the worthy Santangel, a member of the proscribed race, as the person destined to draw aside the curtain that concealed the New World appears from a candid examination of the facts to be theatrical rather than dramatic. No royal jewels were pledged, no Jew gave up his gold to fit out the expedition of discovery. It was a Spanish enterprise conducted by a man from a nation that has produced many of the greatest men recorded in history.

CHAS. H. MCCARTHY.

The Shattering of an Ideal

II.

In his first three books of "The Institutes," Calvin shows that only the Church invisible signifies anything; that as God deals directly with the elect by compelling grace and without ministerial mediation, there is no room for the church visible, that is, the Catholic Church. In Book IV, however, he is formulating a constitution and discipline for his own elect congregation, and there he asserts for Geneva precisely the claims which the preceding volumes had denied to Rome. This man who had abandoned the Church that reared him, declares that schism is intolerable, that "outside the Church there is no salvation," and "where the ministry of the Word and sacraments are preserved no moral delinquencies can take away the Church's title." Though the "corruptions of Rome" were his pretext for revolt, the same will afford no such pretext in Geneva; and while denouncing the Episcopal system he makes his government by presbyters more than a hierarchy in power. Imbuing his rule with the severity of a jail and the ferreting spirit described in Protestant fables of the Inquisition, he penalizes legitimate pleasure, stills the laughter of children, and freezes the smile upon the lips of men. His doctrines predestined hell to "the reprobates" at death; his discipline made life a hell for "the elect."

It is difficult to believe that any considerable number of rational beings could accept such a law or reverence such a law-giver. It must be remembered, however, that at first glance "The Institutes" are not so forbidding as analysis reveals them; that, intermixed with the most revolting pronouncements, is much that is founded on Catholic tradition; that his learning and logical power enabled Calvin to make out a plausible case, sufficient for people with a violent anti-Roman bias who as yet had no solid doctrinal platform and were ready to stand upon any from which they could hurl their enemies to the pit. Knox in Scotland, the Puritans in England, Dutch, French, Germans and Swiss crowded it at once, often adding an ultra-Calvinistic plank; but

it shared the fate of all Protestant creeds: they soon began to tear the platform to pieces. Two causes made this inevitable: first, the principle of private interpretation of the Bible, and second, the revolt of human nature against doctrines that outraged conscience and common sense and put a premium on hypocrisy.

As religious animosity cooled and reason began to come by its own, a reaction set in. Every year a new "Confession" was smelted, till every distinctive doctrine was worked out and Presbyterianism remains to-day but a Calvinistic shell. What Assembly now asserts "total depravity" and "predestination absolute" to heaven or hell? How many insist on a hell at all? How many hold to the Bible as "the sole rule of faith" or as an inspired rule of any kind? Ministers and "ruling elders" are now allowed and allow a wide tolerance of view about not only Redemption, but even the Redeemer, unless their outspokenness creates a scandal. Even then the Synod is slow to accuse and reluctant to convict of heresy. Only last week, while a thousand delegates were glorifying Calvin in Geneva, the New York Presbytery admitted men to the ministry who openly professed their disbelief in the virginal birth, resurrection and divinity of Christ, and denied the inspiration of the Bible. The result is that, if Calvin anchored Protestantism for a time, he unmoored it in the end, and sent it adrift to split, crumble or founder. We have had Presbyterians Reformed, Original, United, Seceded, Associate, Free, Eastern, Southern, Calvinistic, Methodist, etc. They have been subdividing into these and countless other varieties, whittling away plank after plank, until now there is little left to divide about except geography.

Not only this. Thinking men, revolting against the cruel God of Calvin and identifying Calvinism with Christianity, have revolted against religion altogether and become agnostics or blatant atheists like Ingersoll. A few, comparatively, have found Calvin's view of Christ a travesty and entered the Catholic Church; but to most thinkers of Puritan ancestry Calvinism is "the Church," and thus Catholicity is held responsible for the doctrines of its most malignant foe. Retaining of Puritanism but its bias, they proceed to fashion a system of their own, and so we have university professors propounding broad Unitarianism, Deism, veiled Pantheism and ethical views subversive of morality. If Calvin could formulate a hard God, why may not they formulate an easy one? If Calvinists can explain the Bible as they please, why may not the professors explain it away as they please? The result among Calvin's heirs is moral and religious chaos, the dissolution not only of Protestantism but of religion. This is how Calvin "saved the sovereignty of God."

Assembly orators have been claiming that the Calvinistic system made for liberty, and American independence was the direct result. We have seen that Calvin's master-dogma was the denial of all liberty. If no man is free to do good or evil, the traitor is as

virtuous as the patriot and Benedict Arnold was not worse than Washington; but of course the members were better than their creed. The truth is that American Presbyterians who fought for general freedom did so, not on Calvinistic principles but in spite of them. Making the election of "ruling elders" the seed of representative government is an anachronism—Magna Charta was three centuries before "The Institutes"—but whatever this practice contributed to our elective system, must not be assigned to Calvin. In his church of Geneva the ruling elders were not elected by the people, but appointed by the Civil authority, that is by Calvin himself. The New England Puritans were good Calvinists at the start. As President Taft put it the other day, they selected themselves what doctrines they pleased and insisted on forcing these on everybody else.

In America, however, the formularies were soon disregarded. Ministers and members began to pour in from Ireland, where they had suffered like the Catholics, though not in the same degree, partly for religious, partly for commercial reasons. Common suffering and the need of common action, bringing them in contact with Catholics, wore off the edge of their bigotry, and some of their leaders became the stoutest defenders of Catholic rights. The feeling that as Protestants they had special claims upon England embittered their sense of wrong, and they fled from oppression with deeper vengeance in their hearts than had the Catholic exiles of a century later. At once it became evident that their Calvinism was of a broader brand than that they found in New England. Split after split followed their advent, with the result that at the time of the Revolution Presbyterianism was largely evangelical and had lost much of its intolerance. The Irish Presbyterians were excited by traditional as well as present wrongs to fight against England, and their influence had prepared their brethren for cooperation with those not of "the elect." This is the genesis of the Presbyterian contribution to our liberties. Calvin would never have allowed the religious liberty clause in the United States Constitution.

J. A. Froude's summary of Calvinistic tendencies is now the verdict of humanity: "To represent man as sent into this world under a curse, incurably wicked by his own nature and by eternal decree, doomed (unless exempted by special grace which no effort of his can obtain) to live in sin here and be eternally miserable hereafter; to represent him as born unable to keep the Commandments and liable to everlasting punishment for breaking them, is alike repugnant to reason and conscience and turns existence into a hideous nightmare."

For two centuries Calvinism was indeed a nightmare on heart and mind. Joy was banished from Geneva; Calvinists everywhere copied the mother city in its persecution and its gloom, and, for a time robed the world in black. At length the world woke, shook off the nightmare and doffed the garments of woe. Agnosticism and atheism followed the reaction, but truth though

crushed to earth arose once more. The Tercentenary of Champlain was celebrated in New York and New England in the same week as the fourth centenary of Calvin in Geneva. The contrast is instructive. The Catholicity that Champlain knew, the same in doctrine and in practice, is flourishing to-day in the lands where he introduced it, and flourishing also in the city where Calvin tried to dislodge it. "New" York and "New" England have become more suggestive of the new birth of England's ancient Catholicity than of its Calvinism, and the whole canton of Geneva is now in Catholic control. In Geneva as in New England at the fourth centenary of Calvin, Catholicity "treads on the grave" of the Puritan."

MICHAEL KENNY, S.J.

The Monk of Evesham—or of Eynsham

In his preface to "The Revelation to the Monk of Evesham," Mr. Valerian Paget opines that "the historical importance of the 'Revelation' lies in the light it throws upon the religious life and problems of the twelfth century, when politics almost solely consisted of the eternal secular conflicts between the powers spiritual and the powers temporal. In his scathing denunciation of the corruption of the religious community, in his picture of the depravity within the Church and its demoralizing effect upon the lay community, the Monk forestalls the judgment passed upon the episcopate and the ecclesiastical dignitaries by Milton in his 'Lycidas.'"

It is pertinent to remark that on this topic Mr. Paget's Monk also forestalls Dante, and himself is forestalled by the authors of the Epistles to the Corinthians and to the Galatians and of the Apocalyptic warnings to the Seven Churches. It would have discovered a more judicial temper, too, if Mr. Paget had been at the pains to mention the "historical importance" of the Monk's account of the "holy clerk" (whom Mr. Paget promotes to the priesthood) and of the good nuns. But Mr. Paget's controversial apparatus for showing his "Monk of Evesham" to have been, as he asserts, a Loisy or a Tyrrell born seven centuries too soon really dates from the eager Protestant publication of St. Bernard's "De Contemptu Mundi," and was already antiquated when Henry Hudson discovered the island of Manhattan. There is matter of fresher interest in certain details of Mr. Paget's recent publication; these details, curious in themselves, tend to foster the conviction that Mr. Paget knows the meaning of "historical importance" hardly any more than the present writer knows what is meant by "eternal secular conflicts."

"The Revelation to the Monk of Evesham" bears on its title page the date of the current year, and was briefly and forbearingly noticed in AMERICA for May 15. An excerpt from "Analecta Bollandiana," published in pamphlet form in Brussels in 1903, and entitled "Visio Monachi de Eynsham," is a carefully and

scholarly prepared text of a twelfth-century Latin work, with a luminous preface, by Father Thurston, S.J. Comparing the two brochures, one is struck, to begin with, by the close resemblance between the names—*Evesham* and *Eynsham*. This is not wonderful, seeing that Mr. Paget's vehicle of "scathing denunciation" would pass tolerably well (*exceptis excipiendis*) for a translation of the text which Father Thurston has edited. The really astonishing circumstance is that Mr. Paget seems never to have even heard of that text. The roundabout process by which, as Mr. Paget's polemical preface explains, the new English version was actually obtained, accounts for the difference between *Evesham* and *Eynsham*. As thus: "The original mss. [*sic*], no longer extant, was written in 1196, in the reign of Richard Cœur de Lion, its first printing being in the press of William de Machlinia on the Continent about the year 1482." By which, and by other tokens, Mr. Paget would seem to have gone ahead with his enterprise, innocent of the knowledge that the original (Professor Arber's reprint), which he undertook, as he tells us, to render into modern English, was itself only a translation from the Latin—the same Latin, substantially, which Father Thurston edited six years ago. He seems to have supposed, for all that we can find in his preface, that the work printed in 1482 "on the Continent" had existed as an English MS. since the end of the twelfth century; and it passes all understanding how a scholar so eager to rescue from oblivion "one of the most valuable and remarkable heirlooms of English literature" could have supposed that a monk living at the end of the twelfth century would be capable of understanding—let alone writing—the Tudor English of "the Monk of Evesham."

About the fate of the original MS. of the "Visio Monachi de Eynsham," Father Thurston expresses no opinion. What rather concerns him and his readers is the fact that the narrative was written by Adam, the chaplain of St. Hugh, Bishop of Lincoln, by whose order, indeed, it was written. But the Latin editor does enumerate and describe eight MSS. which have been collated to produce the text he offers; the latest of these is much earlier than the date of the printing which Mr. Paget places "on the Continent"; five of them are in the Bodleian Library at Oxford, two in the British Museum, one in Corpus Christi College, Cambridge, and Father Thurston carefully indicates them all by their respective catalogue letters and numbers. He adds: "With the other sources [of the text] must be reckoned the ancient English translation, printed in London about the year 1482, from the press of William de Maclinia." This is a divergence from Mr. Paget's "William de Machlinia, on the Continent," but, after all, not vital. Rather more important is the discrepancy between *Eynsham*, which is near Oxford, and *Evesham*, which is near Worcester; Father Thurston explains it in a footnote to his preface, giving *verbatim et literatim* the

title of the 1482 translation: "Here begynnyth a marvelous revelacion that was schewd of almyghty god by sent Nycholas to a monke of Euyshamme" etc. On this the editor comments: "The reader will notice that Euyshamme has been written by the editor [of the Maclina print] in mistake for Eynshammte, which blunder indeed is found in some of the mss." In another footnote he remarks that the name is variously written "Einsham, Egnesham, Ainsham, etc., to-day Eynsham or Ensham, and is often confounded with the monastery of Evesham in Worcestershire." But he does not even mention any serious controversy as to the actual origin of the "Visio," whether from Evesham, in Worcestershire, or from Eynsham, in Oxfordshire; the internal evidence of all the eight MSS—of which Mr. Paget, apparently, has never heard—is too unanimous. Evesham, a house of black monks, was not within the jurisdiction of St. Hugh, at whose command the story was written; Eynsham was. St. Hugh, as Bishop of Lincoln, had had a serious quarrel with King Richard about the patronage of the abbacy of Eynsham, and had thereby been brought into close relations with the community, and Adam was one of the monks—white monks, not black—and the author of the "Visio" explicitly claims, in his "Prefacio," first-hand knowledge of the events which he is about to relate (utpote quibus interfui), besides speaking, in his last chapter, of the ecstatic as a brother in the same community. Father Thurston says in his preface: "The author of this narrative, as I have argued at length in *The Month* [The Vision of the Monk of Eynsham.—January, 1898], was Adam, St. Hugh's chaplain, the same who later on wrote the 'Vita Magna' of his illustrious bishop and master. At the time when the vision took place, namely, in the year 1196, Adam was still an inmate of the monastery of Eynsham, apparently filling the office of subprior." In a footnote he disclaims the honor of having been the first to show that Adam was the author of the "Visio," which fact, he says, had been perfectly clear to two previous writers on this topic; but he nowhere mentions any serious question as to whether the work originated at Eynsham or at Evesham—a matter which the very text of the "Visio" puts far beyond the shadow of any doubt.

We are indebted to Mr. Paget's decidedly immature essay in editing for the opportunity it has afforded of noticing Father Thurston's monograph of six years ago. That monograph has several points of historical interest quite distinct from any such picture of "depravity within the Church and its demoralizing effects upon the lay community" as Mr. Paget thinks he has discovered in his "Vision." Everyone who knows Father Thurston's writings knows the charm and power which they have as a result of his distinctly unconventional attitude in apologetics. He seems to be frankly and simply associating himself with the other side in a search for the truth—never wastes time in considering whether this or the other admission may damage the Catholic case or help

his opponent's, but economizes thought and space with the single purpose of deciding whether the particular point is admissible or not. This preface to the "Visio" is a fine example. The preface begins by agreeing with H. L. D. Ward, author of the "Catalogue of Romances," that most narratives concerning the future state of souls must be reckoned as fables. But "if they have little interest for historians and theologians, they may be of the greatest benefit to pathological, literary, and hagiographical science." The Eynsham vision he regards as specially valuable chiefly because: "(1) The pathological conditions (if the term may be allowed) are described with the greatest exactness by an author who was present at the whole series of events, and of whose veracity, certainly, no question can be raised. (2) The vision is authentic in the sense that there is not the least fraud about it. For the monk who had been rapt in spirit verily believed himself to have seen all the wonders which he dictated to the narrator. (3) This account was written and made public by authority of the great prelate, St. Hugh, Bishop of Lincoln, once a Carthusian monk." A fourth special claim to our interest is, Father Thurston thinks, the brilliant sidelights which it throws on the doctrine, the contemporary history, and the manners of the days of Cœur de Lion, and—by no means least—"other matters, as the reader will observe, are there, from which Dante himself, in his 'Divina Commedia,' might possibly have drawn somewhat by some process of poetical evolution." Then he goes on to establish the authorship of the work, and the author's veracity, upon the evidence of contemporaries. With truly characteristic candor, the learned editor rather goes out of his way to remark that the prophecy of a speedy deliverance of Jerusalem from the Saracens, which the Monk of Eynsham had made, was not fulfilled, any more than St. Bernard's prophecy on the same topic.

On the resemblances between the Eynsham vision and that of the "Divina Commedia," Father Thurston only touches lightly, in a single paragraph.—"I would not venture to decide whether Dante ever read his [the Monk's] story. But it will not escape the reader's notice that the Florentine's pilgrimage began not only on the same day as the swoon of the Monk of Eynsham—Maundy Thursday—but at the very same hour. Moreover, Dante emerged from Hell and came to the mountain of Purgatory at the same hour at which the English monk came back to his normal consciousness. It would be difficult to believe this coincidence merely fortuitous."

But the most interesting part of this altogether delightful preface—at least, for the Catholic reader—is that which Father Thurston has modestly reserved to the last: "Lastly, the question arises, who was the youth who in ecstasy beheld these wonders? and what became of him afterwards? Although I should not dare to affirm it as certain, still it does not seem to me altogether impossible that he was the famous Edmund Rich who, elected Archbishop of Canterbury in 1233, and canonized

by Pope Innocent IV, is in our day the object of especial veneration at Pontigny, where his body still rests."—The chief reasons, briefly sketched here, for this conjecture are the fact that St. Edmund Rich is known to have spent his boyhood at Abingdon, only ten miles from Eynsham, where, according to some authorities, he took the religious habit; that according to the date commonly assigned for his birth (1170-1175), he must have been less than twenty-six years of age at the time of the vision; that the name of the ecstatic monk—who was, be it remembered, a novice—was Edmund; that the Monk of Eynsham is described as engaged in reciting the whole Psalter for the repose of his father's soul when he heard the heavenly voice calling him, while the Life of St. Edmund tells us that the recitation of the whole Psalter on feast days was his custom "voluntarie obediens monitis matris suæ."—Whatever may be thought of Father Thurston's conjecture, and the historical-circumstantial evidence which he adduces for it, there can be no question of its interest. And it is a sweet, clean, pleasant interest, too, which we take the liberty of commending to Mr. Valerian Paget as of more genuine "historical importance" than the evil-smelling torments of the bad bishops and the bad archbishops of Canterbury.

E. MACPHERSON.

The Wahrmund Incident

On January 18, 1908, Dr. Ludwig Wahrmund, Professor of Canon Law in the University of Innsbruck, gave a lecture in a public hall of the city, in which he violently attacked the Catholic Church and Christianity in general. The lecture, after being repeated several times, was published by him in pamphlet form and caused great indignation among Catholics. It was suppressed by the police, the professor was forbidden to teach and was finally transferred to Prague. In Austria the whole matter is practically dead, but has been revived in this country by an article in a late number of the *American Journal of Theology*, contributed to that periodical by Dr. Frazer. According to him Wahrmund is a hero of liberty and true scholarship.

Professor Wahrmund is not a priest and had no connection with the Innsbruck faculty of theology, which has its own professor of Canon Law. He belonged to the faculty of law. Dr. Frazer should not call him a churchman. As to the lecture which made him famous, the following passages will be sufficient to form an idea of its tendency and character: "Jehova was surely an oracle-god of Mount Sinai, a god of the weather or of war." "Christ was a simple Jew, who scarcely ever left Galilee or Judea." "St. Paul was much more talented and better educated than Christ, as he had received his education in Greece." "Christ had no thought of founding a Church; the testimony of the Gospels is not trustworthy." "The Sacrament of Matrimony was instituted by the Church in the twelfth century." "The

Christian idea of God was borrowed from the Jews, but in the first century of its existence it [Christianity] changed this one God into a tri-une God." "About the fifth century after Christ we find his mother Mary assume the role of Queen of Heaven, thus introducing the female element into the Godhead."

Austria is still a Catholic country. Her laws and public life still rest extensively on Catholic views and principles. The sentiment of by far the greater part of her population is Catholic. This is especially the case in the Tyrol, in which Innsbruck is situated. No wonder, therefore, that the population protested against such blasphemies and demanded Wahrmund's removal. A professor in the faculty of theology in Innsbruck, Father Fonck, S.J., wrote an able pamphlet against him, which was scattered broadcast, and thus helped to bring about the suppression of Wahrmund's lecture by the police. Wahrmund's cause, on the other hand, was ardently championed by the whole Jewish and liberal press and many atheistic professors of the universities. His most noisy supporters were the non-Catholic and liberal students. Flushed by this applause and mortified at the measures taken against him by the authorities, the professor next descended to personal abuse. In suppressing his lecture the police had based their charges on five passages. Wahrmund now omitted three of these passages, printed the other two in heavy type and issued the lecture again. This edition he sneeringly dedicated to the Apostolic Nuncio in Vienna, because as he said in the dedication, this prelate had by his opposition done so much to advertise the first edition. A copy of it he even sent to the Holy Father. No words are needed to describe the pettiness of such conduct.

This then is the man who in Dr. Frazer's article is held up to the American public as a champion of liberty and civilization and a victim of clerical fury. The article contains a number of other inaccuracies and misstatements. The "Appendix," which Dr. Frazer adds to the body of his article, is entitled "Subsequent controversy," and is meant to give the leading ideas of another pamphlet by Wahrmund in which he pretended to answer the charges made against him by Father Fonck.

Father Fonck proved two points conclusively: first, that Wahrmund drew from the most unreliable sources and even copied them, neglecting unimpeachable authorities that were at his disposal; secondly, that he misrepresented facts. From this pamphlet Dr. Frazer picks out four items. One is that Wahrmund was accused of having copied from Haeckel and Hoensbroech. We are not told what Wahrmund has to say against this. "The perfectly baseless charge is too trivial to waste space upon it," says Dr. Frazer. That is all, but the charge is not by any means trivial. The readers of AMERICA know how perfectly unreliable Haeckel is (No. 6, page 146, and No. 2, pages 44 and 49). A man who cites him as an authority cannot lay any claim to scholarship.

And who is Hoensbroech? Count Paul von Hoensbroech is an ex-priest, who left the Society of Jesus, became a Protestant and freethinker, married, and is now one of the fiercest enemies of the Church. The book from which Wahrmund freely copied is "Das Papsttum in seiner sozial-kulturellen Wirksamkeit" (The Papacy and its influence on social life and civilization), which is full of the most venomous attacks on every thing Catholic. On the appearance of the first volume a Protestant professor, Victor Naumann, under the pen-name of "Pilatus," took the Count mercilessly to task in three successive books, "Was ist Wahrheit?" (What is Truth?), "Quos ego," and "Der Jesuitismus," which remain unrefuted. He shows Hoensbroech up as a literary "highwayman," and proves that his work bristles with misrepresentations, mistranslations, cold-blooded forgeries and glaring ignorance. Dr. Frazer does not tell us that Wahrmund in his reply openly confesses to having used Hoensbroech as a source, "and I shall do the same in future as often as I like, without ever asking the permission of the Reverend Father Fonck," he says. These words are in keeping with the character of a man who is childish enough to call himself a man of science while he relies on such authorities.

A second charge picked by Dr. Frazer from Fonck's pamphlet is that Wahrmund is unable to justify his description of Catholic morality from the works of any great Catholic moralist. Dr. Frazer declares: "Through lack of space Wahrmund's reply is here cut down to telegraph-like laconism," but he covers two pages with such "telegrams," i. e., quotations from Catholic works of moral theology. The texts are treated according to Hoensbroech's methods. Unfortunately, Dr. Frazer does not seem to know that Wahrmund's reply has already been answered. "Pilatus" Naumann, the Protestant, who had been on friendly terms with Wahrmund, has torn this "reply" into shreds. Here is an instance: The Jesuit Busembaum, in his work on Moral Theology, asks the question whether it would be allowed to swear an oath using ambiguous words, even if there were no special reason, provided that the words have at least one true sense either in themselves or with a (lawful) mental reservation. He answers that in this case no perjury would be committed, but that it would be "ex genere suo mortale contra religionem," i. e., according to the expression of moral theology, always a mortal sin against the virtue of religion. This latter clause Wahrmund translates: "according to circumstances it may be a mortal sin against religion," which is entirely different from the real meaning (Dr. Frazer simply omits the clause). In this way Professor Naumann takes up all the "proofs" advanced by Wahrmund, as well as the other points fished out by Frazer from Fonck's pamphlet. He devotes several pages to giving his former friend valuable advice how to write, and how not to write on Catholic moral theology.

A few weeks ago Father Leopold Fonck was ap-

pointed director of the new Biblical Institute in Rome. On this occasion the same liberal Vienna newspaper which had heralded Wahrmund's fame only a year ago, remarks: "All Wahrmund said, had been said long ago and frequently much better by the English philosophers and their French pupils, by Voltaire, Schleiermacher, Strauss, etc., down to the Materialists and Monists of our own day. Wahrmund only put it together in his own way. The foundations of the Church have not been shaken by him; the whole edifice of moral theology remains uninjured." Wahrmund was thus ignominiously thrown overboard by his former supporters.

F. S. B.

The Lion of the North

The treaty made by Don Cortes, Columbian Plenipotentiary at Washington with the United States concerning affairs at Panama has rendered our Government unpopular in Columbia, and also throughout the South American Continent. "The Lion of the North" is our nick-name; and this figurative Lion is pictured by *El Tiempo*, Mexico, as a rapacious tyrant with no traits of nobility, glaring with tiger-eye, and with cruel white teeth and blood-red claws tearing asunder a noble nation. Many cablegrams from Columbia have brought rumors of revolution; but three years of civil war have taught that nation a lesson, and fear of intervention by "The Lion" has strengthened the support of the party of peace. Some good men think that Reyes was too generous to his enemies at home, and others that he was equally generous to his country's enemies abroad; but the more experienced and thoughtful of his countrymen foresee that the President's course was the only one that was prudent and practical. It speaks well for him that it is the extreme men of both parties who constitute the present opposition.

In spite of the loss of Panama, the record of the Reyes administration is highly honorable to him and to Columbia. His greatest achievement was the reconciliation of all political parties, whom he united on one vital point: the prosperity and peace of Columbia and the free enjoyment by all of civil and religious rights. He built up the prosperity of Bogotá, which was formerly reached by traversing the tortuous Magdalena, a slow and dangerous voyage of 240 leagues. Reyes had a railroad constructed that shortened the distance to 80 leagues. He next financed the National Debt, arranged that all interest should be paid regularly and promptly, and thus made the credit of Columbia so sound that European financiers voluntarily offered capital. He so fostered agriculture that the exports of the country showed an enormous increase during his administration. We hope the good sense of Columbia will not permit the recent outbreaks, in the absence of the President, to interrupt the peace and progress of the nation.

CORRESPONDENCE

Catholic Education in Argentina

BUENOS AIRES, JUNE 16, 1909.

Probably but few of your North American readers have heard of the famous shrine with which this part of the world is so happily blessed. I allude to that of Our Lady of Lujan, so called because it is situated in Lujan, a small city not far from Buenos Aires. Its history may be briefly summed up.

In the early part of the sixteenth century, it happened that a small statue of Our Lady was being conveyed in a bullock-cart to a remote part of the interior of the country, when having arrived at the place where the shrine now stands, the bullocks stood still and could not be made to move a step forward. At length the statue was removed from the cart, when the animals moved on readily, but having replaced it within the vehicle, the cartman saw to their astonishment that the oxen again refused to move. The statue was taken from the cart and replaced therein several times, with the same result, when the drivers concluded to leave the statue on the spot where it seemed determined to remain. The report of the singular occurrence spread, and it became the general belief that it was owing to a miraculous intervention of the Blessed Virgin that such a strange event had occurred. The miraculous statue, as it ere long came to be regarded, became in time the object of a special devotion, and pilgrims flocked there to place at its feet votive offerings, whilst many cures and other great favors were attributed to the marvelous virtue with which this special image of the Queen of Heaven was endowed. Many travelers who visited the shrine bear testimony to the great number as well as the immense value of the ex-votos deposited by pious donors in the "Camarin," or small chamber in which the statue is kept.

The old church in which the statue has been long preserved has been lately replaced by a gothic structure of magnificent design and noble proportions. This is the beautiful basilica of Our Lady of Lujan, perhaps the finest ecclesiastical structure in the whole of South America, and which is not surpassed in beauty by many in the Old World. It is yet unfinished, but has for some years served for the celebration of the divine offices. The inception and presentation of so great a work is largely due to the zeal and energy of the late Father Salvaire who ministered in Lujan for some years, and to whom we are indebted for a detailed history of the statue and its sanctuary, in two good sized volumes.

My object, however, is not to write a history of this miraculous statue but merely to give the readers of AMERICA some idea of the place at which an event was recently celebrated, of far reaching consequence to religion in this country, and consequently to Catholicity throughout the world. I allude to the triennial pilgrimage which was made last month to the shrine of which I have been writing, by the Argentine prelates, and especially the important collective pastoral issued by them on so conspicuous an occasion. In it they emphasize, once more, the necessity of establishing in the capital of the Republic a Catholic university, making special reference to the state of higher education in this country and the duty which devolves on the Church as the custodian of the Faith, to safeguard the sacred treasure of the Truth which is hers and, at the same time and as a means to this end, to direct the energies of the human in-

tellect in its legitimate channels. The teaching mission of the Church is therefore insisted on, the sacred texts being given on which this doctrine is founded.

Amongst the works tending to serve these ends they recommend Catholic schools, and say with Monsignor Froeppel: "Knowledge alone is not sufficient to work out one's happiness, but is on the contrary a weapon which may be brandished alike in the hands of virtue and vice. Experience teaches us this, and consequently there can be no doubt that it is necessary that the Church, both in the exercise of a right and the discharge of a duty, should have a hand in teaching, and especially in the higher studies, in which questions are ventilated having a more or less important bearing, not only on faith, but also on social and political problems."

Speaking of the doctrinal ministry of the Church, the prelates say, citing Fernandez Concha: "Under this régime fall preaching in churches, instruction in schools and universities, the examination and approbation of texts, the censure of books; in a word, whatever touches the tradition and explanation of Faith. And so essential to preserve the unity of Faith, so necessary to maintain the integrity and purity of religion is this right inherent in her office of public teacher, of directing and regulating the teaching which belongs to her, that even the sects, inspired by the instinct of self preservation, reserve for themselves the teaching of their peculiar symbolism, take these precautions in order to protect their followers against false doctrine, and even go so far as to excommunicate those who refuse to submit to the fetters imposed on them." To the Church, they add, "belongs exclusively the teaching of the sacred sciences, and with these are closely connected all others, and the proof of this is that arguments have frequently been adduced, and are still adduced, from either source, sacred or profane, for the purpose of attacking or defending religion."

They quote, then, the propositions condemned by Leo XIII which ignore the authority of the Church as the supreme teacher and its salutary influence in the public school.

They insist, still further, on the subordination of natural education to the supernatural, this latter being the exclusive party of the Church to give, and the former the right of parents to provide under the vigilance of the Church the supernatural being secondarily also subject to their control, founded, as it is, in the Sacrament of Matrimony. They further call attention to what they said on a former occasion of the evils which result from the teaching given in official establishments of education and continue: "Those evils far from diminishing have assumed greater proportions, the disastrous consequences of rationalist propaganda being more palpable each day, a propaganda which tends to enthrone gross naturalism in speculative and practical sciences, in letters and in arts, with a disdain for true culture, and the scorn of good customs." Such are the salient points of the pastoral.

On the same occasion one hundred and fifty young gentlemen representing the Catholic students of the universities presented an address to the bishops dealing also with the important subject of the projected Catholic university in Buenos Aires. A few days afterwards His Grace Archbishop Espinosa forwarded to the committee presided over by Monsignor Duprat, the munificent contribution of \$25,000 currency, thus setting a high and noble example which many others, let us hope, may be induced to follow.

Though it is cheering to have to note these things on

the credit side of the country's spiritual activity, if I may be allowed to use such an expression, it is far from being so when we come to jot down something of the opposite kind. What motive had people in bringing over the ocean a man of M. Anatole France's antecedents, to lecture here on the immoral work of Rabelais? He is still lecturing and some of the papers allege, to the principal Catholic families, but others say, to meagre audiences, in which the principal Catholic families are conspicuous by their absence. In fact, before M. France arrived in Buenos Aires, the leading Catholic families and others had agreed amongst themselves to boycott the propagandist as he deserves. It is not the first time that the Catholics of that city has been successful in similar cases, witness when the immoral play of "Salome," already known in the United States, was driven ignominiously from the Buenos Aires stage. The Rabelaisian critic proposes, he says, to exclude from his lectures all that may offend delicate ears and treat only of the literary aspects of his theme, but while the French world of letters can boast of many writers equal to his protégé and far superior to him from even a literary point of view, why in the name of all that is sacred, should a man tempt his hearers to seek from forbidden sources what can be got unalloyed elsewhere. It is like the work of separating the dross from pure gold, whilst the precious metal can be had in abundance fresh from the crucible.

AMBROSE.

Open-Air Processions and the Law

LONDON, JUNE 26, 1909.

As I said in a former letter, the old anti-Catholic bigotry is dying out, but in some places it is dying hard and has still some life in it. In Liverpool last Sunday there was a display of thorough going old-fashioned Protestantism. The priests and people of St. Joseph's parish, an almost entirely Catholic district, had arranged for an open air procession—not a procession of the Blessed Sacrament, but a parade of the Catholic societies of the Children of Mary, the Boys' Brigade, the Temperance Guild, etc. Now the Orange Association is strong in Liverpool, and it seems they got a muddle-headed idea that this was going to be a procession of the Blessed Sacrament, and remembering Mr. Asquith's action at the Eucharistic Congress they published a proclamation calling on the local Orange lodges to muster their men and stop "the illegal procession."

The procession was perfectly legal and seven hundred police, horse and foot, were called out to protect it. The Orange leaders were warned that they would not be allowed to attack the Catholics with impunity. But they marched on St. Joseph's district headed by a number of men with drawn swords. These swords are part of the stage properties of the lodges, used for escorting a big wooden "dummy" Bible, surmounted by a crown, in their processions. They came into conflict with the police and were not broken up till the mounted men had charged them repeatedly. About fifty persons were badly injured, including eight of the police. The Catholics mostly kept their heads cool and quietly carried out the procession over part of the route that the police kept clear for them. But a few of our people unwisely joined in the fight with the Orangemen. The latter were throughout the aggressors. They broke the windows of Catholic houses that had been decorated for the procession, and set one of them on fire. One of their leaders, who had incited them to attack but kept out of danger himself,

paid the fines of those who were arrested. The fact is the wirepullers hoped to attain their object by simply getting up a riot, even if the attack was defeated, for the British police authorities have the right to forbid a public demonstration if they consider it is "likely to lead to a breach of the peace." So the Orange party hoped to prevent future processions.

Here in London the authorities have long followed the practice of making arrangements to protect and facilitate any open air meeting or procession of which they have due notice. Even Socialist processions, displaying the Red Flag, are escorted by police, who clear the way for them and are ready to deal effectively with anyone who interferes with them. This of course makes the right of Catholic processions in London to permission and protection all the clearer. But amid the excitement caused by the news of the Liverpool riot, a Protestant Member of Parliament, Colonel Long, tried to obtain from the Home Secretary, Mr. Herbert Gladstone, a declaration against Catholic processions. There have been two open-air processions of the Blessed Sacrament in London itself this year. On Low Sunday in the Italian quarter of Hatton Garden, the priest who went to the houses of various sick parishioners to give them Communion was escorted by a procession of the parishioners. This is a practice that has been observed in the district each Easter for some years. In the Walworth district, in South London, there was a procession of the Blessed Sacrament in the streets on the Sunday after Corpus Christi. In both cases there was perfect peace and order, and the non-Catholic spectators were most respectful. Other Corpus Christi processions have been erroneously reported in the press as having taken place in the open streets. They were really processions in the enclosed grounds of convents and religious houses of men. Thus the Passionists at Highgate (North London) had a procession at which the canopy was carried and escorted by a party of the King's lifeguards in full uniform, the men of course acting as private individuals. In the House of Commons Colonel Long asked if the Government was aware that, although the Prime Minister had considered it his duty to stop the procession of the Eucharistic Congress, there had recently been "processions of the Host" in the streets of Walworth and Highgate, and what steps he would take to prevent similar illegal processions in the future. Mr. Gladstone replied for the Government, and made this very important declaration:

"My attention has been called to the processions mentioned, which were of small dimensions, and passed off without any disturbance. Neither the Government nor the police have power by previous formal action to prohibit peaceable processions, even if there is reason to suppose that Section 26 of the Roman Catholic Emancipation Act is about to be contravened. If illegalities occur penalties are prescribed under Section 38, but they have to be recovered afterwards by information filed by the Attorney-General. It is important to observe that the Act, by excluding the common informer and leaving the question of prosecution to be considered on the merits of the case by the Attorney-General, does not contemplate that proceedings should be taken in all cases of contravention. The duty of the police is confined to the maintenance of order. It is most desirable that in these matters common sense and mutual tolerance should influence all who are concerned, and when such influences prevail there is no occasion whatever for police action. The action of the police necessarily has to be determined

by consideration of the special circumstances in each case. Their action has up to the present been sufficiently guided by common sense in the general interests of the public. I may mention that in these matters I have acted on the same lines as were followed, after full consideration, by my predecessors."

This means that the Government has now realized—what was pointed out by eminent Catholic lawyers after Mr. Asquith's action last September—that they cannot strain the Act of 1829 to forbid processions. All they can do is to prosecute the promoters afterwards, and it is very doubtful if they could secure a conviction. In any case it is evident from the appeal to "common sense, mutual tolerance" that they have no wish to take any hostile action, and the bigots have lost instead of gaining anything by raising the question. It is only under very exceptional circumstances that the Archbishop allows a procession of the Blessed Sacrament in public, for all risk of irreverence must be avoided. But all through the summer, Sunday after Sunday, now one London parish, now another, has its open air procession of Catholic confraternities and guilds, with processional cross and lights, the statue of Our Blessed Lady, banners, and the clergy in cassock and surplice. Hymns are sung and the rosary said as the procession passes through the streets, and the ceremony ends with solemn Benediction at the church. These processions are not mere empty displays. They are meant to be public acts of faith and devotion, bringing the realities of the Catholic Church home to the people of a whole district. Thousands of non-Catholics, who would never enter a Catholic Church, thus learn something of our religious life. The earnest devotion of the processionalists excites interest and often leads to inquiries. Many a conversion has begun with the sight of one of these parish processions.

Talking of conversions we Catholics of England have been delighted to read the statistics of conversions in the United States. There is a similar movement towards the Church in progress here. Speaking at a Catholic gathering the other day, Father Maturin said that in the Archdiocese of Westminster alone there were about ten conversions every day, or about 3,600 in the year. This suggests a remarkable increase in the number of yearly conversions. Twelve years ago, in 1897, the number for all the dioceses of England and Wales was 8,436. But last year in the one diocese of Westminster (London, North of the Thames, and the adjacent country districts), we have nearly half this total. This makes it fairly certain that if we had the statistics for the other fifteen dioceses (including London, South of the Thames and the Catholic districts of Lancashire) the total of twelve years ago would be greatly exceeded. A. H. A.

The Faith in and Around Luzon

Even a passing visit to one or two of the towns of Abra, sub-province of Northern Luzon, reveals the sad fact that Catholicity is losing ground and it is to be feared that in many parts of the Islands the same loss is taking place. The chief reason of this loss is decidedly the absence or scarcity of priests. In no part of the Islands, outside of the walled city of Manila is there a sufficiency of priests: the people are pleading with the Bishops to send priests, but the Bishops are helpless to satisfy these sad appeals. The principal cities of Ilocos Sur are Vigan, Navarcan, Santa Maria and Caudon, each having a population of

over 15,000 souls, and in each there is only one priest. In the latter, it is true, there is a second priest, but too old for active work. In Lapod, another city of Ilocos Sur, with 7,000 people, there is a venerable priest who has been ordained forty-three years. In Abra there are populous towns of two, four, five thousand souls and more, without a priest. In all Abra there are 51,810 souls; these people are grouped in twelve towns of which Bangued, having 13,000 souls, is the largest. Here is only one priest. Dolores has 5,000 souls and there is no priest. It is commonly said that there is not a Catholic now in Dolores, the population being divided between Aglipayism and Protestantism.

While these populations are largely grouped in one principal place the entire population extends over a large area. Thus Bangued is a municipality comprising twenty-one *barrios* or small towns, with an average of 400 souls each. Many of these barrios are so far distant from the Church—in Bangued—that the people are practically exempt from the obligation of hearing Mass on Sunday. In all these twelve municipalities there were splendid churches in Spanish days, substantially built of stone, but what the Filipino and American soldiers left untouched or unharmed, the baginos have destroyed: and the only church in good condition to-day in Abra is in Bangued—and this is in good condition, because the parish priest spent two thousand pesos to repair the damage caused by the baginos last October. In all Abra there are only four priests, of whom two have not a church to say Mass.

It is easy to understand, therefore, how, with this absolute insufficiency of priests, Catholicity is being starved, and the fact that it still endures speaks volumes for the zealous workers of by-gone days.

The second cause, especially in Northern Luzon, of the decay of the faith is the existence of Aglipayism. I use the term "decay" not to indicate that Catholicity has ceased to exist or even will cease to exist here, but merely to designate a diminution in numbers during these last few years.

Aglipayism, well understood, is but a political movement, which under the cloak of religion on the one hand, and the influence of fear on the other has completely deceived many and retains them in its ranks. Aglipayism appealed to the people's susceptibilities in the beginning by retaining all the ceremonies of the Catholic Church, and claiming to be different from Catholicity only in that it had its own—a Filipino—Pope. Caught by the bait, many followed the new religion: and many more—seeing only the same ceremonies as before, whereas the Catholic priests had been obliged to leave their flocks, while the Aglipayan pseudo-priests had seized many of the churches—not so much began to follow Aglipayism as rather continued attending the churches which had been for them the House of God from the day of their Baptism. To-day to a great extent the mask has been torn aside; the United States Government has ordered all the churches to be given to the Catholic Church, and Aglipayism is beginning to appear in its true colors.

With the "development" necessarily consequent on the desertion of the standard of Truth, Aglipayism teaches, among other things, that there is no Trinity, that Mary is not the Mother of God, that there is no Hell, no Purgatory. These errors are causing abandonment among its adherents. In some places the "Hail Mary," or "Holy Mary" is no longer said, and as devotion to our Blessed Mother was one of the characteristics of the Filipinos, this neglect is bringing others back to the bosom

of the Church. But the chief menace to-day from Aglipayism is the fear it inspires. It is this which holds its members. I have been told that its priests, if not all at least some, sign an oath of allegiance with their own blood, and some of those who left the Catholic Church in the beginning, seeing now that they were deceived, would return were it not through fear of the consequences that would result from Aglipayan leaders. The churches are ruled or directed by committees: and in Bangued, Abra, where Aglipayism is politically very strong, I was told there was never a church or a priest.

Batac, Ilocos Norte, is the birthplace of Aglipay. It has 25,000 souls and only one Catholic priest, a young man ordained a little over a year. His Church is practically deserted, the Catholics fearing to attend. Placards along the roads inform them they will be stoned if they go. In Bados, another city of Ilocos Norte, when after the transfer of church properties to the United States Government, a Catholic priest went to take possession of the church, his horse was stolen, the church stoned, and the Father twice obliged to flee.

The third cause of defection in the Catholic ranks, is the activity of the Protestant American ministers. Deliberate falsification of Catholic doctrine is their ordinary method. I do not think I exaggerate if I say that the majority of American Protestants in the Islands are in no way in sympathy with this propagandism and many plainly tell the ministers that they have no business here, that these people all know and believe in Jesus Christ, and that there is an immense field of labor in heathen Asia and Africa. The ordinary method of these ministers is to gather Filipino co-laborers; these latter in nearly every case that I have met, are for the most part of the poorest classes, who accept the Protestantism and its ministry for a good salary. I have known cases in which as soon as another occupation presented itself, the ministry and Protestantism were at once rejected. These boys, girls (of these there are not so many) and men are gathered into "Bible Classes"; they learn a few texts that appear to be contrary to Catholic faith and then are launched forward upon their helpless countrymen. There is not one word to elevate the Filipino; there is not a word to make them better, purer citizens; the entire preaching is no more than one abusive Philippic against Catholic Truth and Catholic Doctrine. And after ten years of such abuse, it is wonderful what little progress Protestantism has made in the Islands. It has made some, with this constant tirade against all things Catholic in pueblos where there have not been priests for ten years, or in larger towns where the priest is too old to labor or even preach, to oppose this flood of abuse. It would be expecting an altogether extraordinary Divine providence, if there were not some headway—but the sum total is extremely small. In Vigan the Protestants have been laboring ten years, and yet Protestantism can claim no followers. There are two Protestant sects, the Methodist Episcopal and the Christian Mission or Campbellites. Ten years of "evangelical" labors have passed and there is not even a small Protestant Chapel. The "meeting house" is the lower floor of a large building, which the ministers use as a dormitory for the boys who go to the High School. Youths come from all towns of Ilocos Sur to the Vigan High School. These ministers offer them lodging and board for two dollars a month less than they would have to pay in the private families. Needless to say that few who enter these dormitories leave them Catholic. And these youths become the "preachers" later in the different towns. In Manila there are also

"Seminaries" for girls: and these girl preachers become active Protestant agents.

Perhaps another cause may be mentioned for the decay of Catholicity and that is the doctrinal ignorance of the present generation. The lack of priests mentioned above, the closing of the Spanish Government schools wherein Catechism was taught, and the introduction of our American school system have deprived the rising generation of that fundamental Catholic training so necessary to solidity of faith and make them somewhat easy victims of the false teachers.

JOHN THOMPSON, S.J.

The Russian Legation to the Vatican

ROME, JUNE 30, 1909.

The chief of the Russian Legation to the Holy See has been recalled, and, after five years in the post, M. Sozonow, like his three predecessors, takes office as Minister for Foreign Affairs.

Trained in all the red-tape of Russian bureaucracy, he worshiped the State. None the less it was during his stay in Rome that the Catholics of Russia gained some slight concession of religious freedom by the Imperial Decree of three years ago.

Russia had had a Legation in Rome up to 1864. In that year Baron Meyendorff, the Ambassador, in a private audience with Pope Pius IX accused the Vatican of being privy to the Polish revolution, whereupon the indignant Pontiff asked him to withdraw from Rome, and the Legation was suppressed.

Leo XIII on his accession reopened negotiations with St. Petersburg, and Mgr. Vincenzo Vannutelli assisted as special papal envoy at the coronation of Czar Alexander III in 1883. Five years later M. Iswolski was sent to Rome as envoy extraordinary, and in 1894 he was charged to reopen the Legation. The next step hoped for was the establishment of a Nunciature at St. Petersburg, and the raising of the Legation to the rank of Embassy. On the occasion of the coronation of Czar Nicholas II at Moscow, in 1896, Mgr. Agliardi represented the Vatican, and there was some talk of a Nunciature; but it came to nothing owing to the opposition of Pobiedonoseff, Procurator of the Holy Synod.

In 1898 M. Iswolski was transferred to Munich, and his place in Rome taken by Count Tcharzkoff, the present Ambassador to Turkey. Then came Goubastow, two years later: he stayed five years, and M. Sozonow succeeded him. His successor has not yet been appointed.

Diplomatically the post is not a difficult one, and is bound to become less and less difficult as Russia carries out faithfully the recent toleration laws. But it is certain the orthodox clergy have been systematically opposed to the religious freedom granted by the Imperial decree, and will go far to hamper the new laws.

The Codification of Canon Law is still making headway; the drafts of the third and last parts of the work have been submitted to the Holy Father. Copies are to be sent to all the Bishops of the world for their approval or suggestions. Bishops in Europe are allowed three months in which to make suggestions, and those outside Europe six months. After that period the definitive text of the Code will be printed and edited. It is computed that the work will take about two years. After its publication many provincial or national councils will be convened so as to bring local decrees into conformity with the new legislation.

L'EREMITE.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, JULY 17, 1909.

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Intolerance in Spain!

A few years ago there was much commotion over the persecution of Protestants in Spain, brutal assaults on the sacred rights of conscience and citizenship, etc. The Inquisition was again dragged from its dungeon and exposed in all its hideousness, and finally the U. S. Government was called upon to stretch its hands across the waters to obtain freedom for the Protestants of Spain. So insistent was the demand, that Secretary of State Bacon referred the matter to our minister at Madrid, and the result of his investigation is embodied in "Part 2, Foreign Relations of the United States, 1906," just published, and will be found on another page.

Protestantism in Spain has been making trouble since 1843, which culminated in 1894, when Dr. Plunket of Dublin imposed a Protestant bishop on Madrid. This gave grievous offence to the High Church party in England, whose "branch" theory required them to allow full scope to the "Roman Branch" on the continent and to forbid its ramifications in England, where they claimed exclusive rights. But the Plunket brand of Anglicanism would concede no such claims to Rome, and hence the Low Church of England was planted on the Rock of Gibraltar. Little notice was taken of it in Spain—except by the few to whom its wealth and liberality appealed—as long as it refrained from offending the susceptibilities of the people. But whether it was influenced by the loftiness of its site or by the upward tendency of English Ritualism, or the hope that gorgeous ceremonial would prove attractive where the "Gospel pure and unadorned" had no effect, the Low Church of Spain began to grow High, tables were replaced by altars, processions were planned, and the Cross that is still inadmissible in the parent see of Dublin was found quite proper in Madrid. All this reminds us of a wealthy evangelizing institution not far from the office of this Review, which has statues and pictures of Catholic saints in its chapel—

St. Anthony and the Blessed Virgin, we believe—and flaunts an electric cross from its tower every night to attract the Catholic Italians. But such methods are not permitted by the constitution of Spain, which "interferes with no one because of his religious opinions or the exercise of his cult," but which will not permit non-Catholics to masquerade publicly in Catholic guise.

Spain is bound by its constitution to maintain the Catholic religion and therefore to protect it from insult. It gives full protection to Protestant churches and services, but it will not allow them, while remaining Protestant, to steal the Catholic dress. Such a law may not be desirable here, but it would help to conserve honesty and save visiting Catholics the embarrassment of being drawn into Protestant churches by false appearances. Processions and street-preaching accentuated the trouble in Spain which would not allow heated evangelists to publicly outrage the feelings of Spanish subjects. This explains why appeal was made to our government rather than to England, where manifestations of this character have been frequently repressed. The whole tone of Mr. Collier's letter shows that the Spanish Protestant missions have been accorded corporate and all other rights to which they have reasonable claim, much more than one should expect of a nation to which the challenge of their presence must prove offensive. The fact that Mr. Gulick finds it hard to determine the number of his communicants in Spain and sets them down vaguely at "about 3,000," the result of half a century of evangelization, makes clear that there is little cause or demand for his missionaries' services. But they will go on obtruding their unwelcome ministrations as long as the coffers of the mission societies are full; and we have no doubt we shall be again called upon to notice some instance of "Romish intolerance," if not in Spain, in Peru or in the Congo.

A Scholar's Testimony

Dr. Friedrich Paulsen, the author of the "History of Higher Instruction Since the End of the Middle Ages" and many other learned works, and known as an authority in educational matters, left among his manuscripts a series of memoirs, which were edited after his death and are enjoying a very wide circulation. Perhaps nothing characterizes him better than these words of his introduction: "I was brought up in a good, honest peasant family, was instructed by an excellent teacher and grew up in cheerful company." His parents and all the dwellers in his Frisian home practised their religion faithfully. Superstitions, such as amulets, dream-books, etc., he says, were not known to him before he went to the capital of intelligence, Berlin. But things changed meanwhile. About 1870 the villagers practically stopped going to Church on Sunday. "The complete disappearance of the Church would not leave a gap in the lives of the present generation." It is

remarkable that this religious indifference dates from the time when the German Empire was in its first glory, and preparing for war against the Catholic Church. When studying in Bonn he came into contact with Catholic life, listened with satisfaction to the sermons of the Jesuits on the Kreuzberg, saw the people saying the Rosary, and witnessed with genuine admiration the Corpus Christi processions. "Protestantism is the religion of the individual, Catholicism is the religion of the people. The Catholic services are popular festivities, while with the Protestants even the public services have a private eremitical character."

It is a pity that this high spirited, straightforward man never reached the Truth, but remained, in many ways, a teacher of error. Some of his views are socialistic, and in his last years he adopted a form of Subjectivism.

St. Ludgerus of Münster

From June 22 to July 4 the Diocese of Münster celebrated the eleventh centenary of the death of its first bishop protector, St. Ludgerus. The saint, a noble Frisian, was born about 744 A.D.; he was educated at Utrecht, now a Dutch city, but spent five years in the city of York, England, where he studied under Alcuin, the greatest light of his age. Having been ordained priest, he labored for twenty years among his tribesmen, the Frisians, being, however, several times obliged to flee the country. During one of these periods of forced absence he enjoyed for two years the hospitality of the Benedictine monks of Monte Cassino, Italy, leading while there the life of a monk. When Charlemagne paid a visit to this abbey he prevailed on Ludgerus to return and take up work again among the Frisians. Soon after this he was promoted to the bishopric of Mimigarnaford, or Münster, in the country of the Saxons, who had been conquered by the Franks after a thirty years' war. The bishopric had just been established and was little more than a name. The Christianizing of these fierce Westphalian Saxons was still in its beginnings. Ludgerus laid great stress upon the establishment of convents. The conversion of the northwestern part of Westphalia, or Münsterland, is practically his work. This indefatigable apostle died on one of his many visitation journeys. He had preached in Coesfeld and had gone from there fasting to Billerbeck, where he sang High Mass and preached again, but broke down from exhaustion and died in the evening. There is a striking resemblance between this death, which occurred eleven hundred years ago, and that of Archbishop Duhamel of Ottawa on June 5.

Perhaps few parts of the world have preserved the Faith more tenaciously than the sturdy Münsterlanders. The practice of family and public devotions and the frequent reception of the sacraments belong to their very life; and there is an abundance of vocations to the priesthood and the religious orders. Nor have they for-

gotten the father of their Faith. Besides the grand old Cathedral of Münster, dedicated in his honor, a magnificent temple rose at Billerbeck, the place of his death, which is one of the devotional centres of the diocese. Surrounded by a zealous and numerous clergy, the present successor of the apostle, Bishop Hermann Dingelstad, celebrated the Jubilee, uniting it with the golden jubilee of his own priesthood. A most touching scene was witnessed when thousands of men, who had come from far and near (it took three special trains to convey them), after a stirring sermon by the orator-bishop of Treves, Mgr. Felix Korum, renewed their baptismal vows at the same well from which St. Ludgerus had baptized their forefathers. A Benedictine abbot and eleven bishops, among them the archbishop of the Saint's Frisian home, Utrecht, and Cardinal Fischer of Cologne, took part in the sacred celebrations.

How Shall We Get at the Doctrines Taught by Christ?

A recent incident in the church life of the Presbyterian Synod of New York throws an interesting side-light on the need of a living final authority in the teaching body of the Christian Church. The daily press reports thus describe the incident: "In the face of the expressed opinion that by so doing it was 'throwing the Bible out of the Presbyterian Church,' the Presbytery of New York, in the Chapel of the old Presbyterian Church, ordained George A. Fitch, one of the three spring graduates of Union Theological Seminary, called by many of his fellow religionists a heretic."

The action was the climax of a controversy between the liberals and conservatives in the Presbytery. The trouble began when, in the April meeting of the body, licenses to preach were denied to Mr. Fitch and two companion graduates of the Union Seminary because of their claimed unorthodox views. The young men were admitted to re-examination in Theology, June 14, when they were licensed. This action was taken in spite of the fact that they do not believe in the bodily resurrection of Christ, His virgin birth, the inspiration of the entire Bible, the story of Adam and Eve and the forbidden fruit, and many of Christ's miracles. The conservative members of the Presbytery announce that an appeal will be carried up to the Synod of New York at the October meeting.

But what good will the appeal effect? No doubt the so-called conservative members of the Presbytery are entirely right in their indignant outburst against the admission into their body as licensed preachers of Christian truth of men who reject the "stone upon which the Church is builded." Denying the essentials of the Christian faith, how can they teach their fellows to accept the obligations its divine doctrine lays upon them? Yet if these young graduates of a Presbyterian Seminary affirm that their interpretation of the Bible and of the Confession of Faith in use in the Presbyterian body per-

mits the theological opinions they profess—who shall say them nay?

The world has wandered far since the original note of defiance was sounded against the teaching authority of the Catholic Church, and strange and contradictory doctrines have been dignified by the sacred term of Christ's teaching; surely it is time for men to give more reasonable study to the world-old rule of faith which alone can save man from shipwreck in his religious life.

It is a condition accepted by all genuine Christians that Christ, the God-man, established a Church with a definite and fixed doctrine; and that this doctrine was to come down through a continuous Church without addition or diminution unto the day when He Himself was to come again to judge all men upon their acceptance and observance of the doctrine according to the measure of the opportunity which had been accorded to them to become acquainted with it. How do we get at this doctrine left by Christ, the knowledge of which is so important for the ordering of our lives here as well as for our welfare in the hereafter? One who looks into the matter seriously, carefully, leisurely and without prejudice, shall find that all the possible methods which might appeal to an inquirer as obvious and worthy of consideration are reducible to three.

We have to get the doctrines of Christ either by a personal revelation which Christ makes to us—and this personal revelation we have not; or we have to get them from a writing which Christ left for us—and Christ left men no writing; or we have to get them from an authority which Christ established and which continues, so safeguarded by Christ's divine assistance as to make it impossible for that authority to make a mistake when speaking, *as the authority*, to the Church.

Such an authority the Catholic recognizes and obeys, and hence the splendid unity of Catholic life and doctrine throughout the world—a unity that makes impossible the sad innovations of modern day sectarian teaching. Men may not among us pick and choose their Christian faith and affirm and deny as they list and still remain Catholic. What do you believe? So the little child is asked in the early catechism lessons. "I believe all that the Catholic Church believes and teaches." And "I believe all that the Catholic Church believes and teaches" is the profession of an Augustine and an Aquinas, as well—what a pity that the logic of the position is not universally recognized in a day when our whole strength is required to meet the onslaughts of those who have no part with Christ!

The Vain Dream of the Modernist

"Modernism still continues to agitate the Roman Catholic Church, and will continue its work until it has accomplished its providential mission." Thus does Dr. Briggs give expression to the silent conceit of the few who still nurse secretly their "Modernistic" tendencies.

In this pronouncement present and future appear to unfold themselves before the seer's vision, and the providential designs of Almighty God are laid bare to his natural eye. For all that, it is not true that Modernism agitates the Catholic Church. The Catholic Church through its Pontiff has spoken; agitation has been given its quietus. Time was when there were disputes about Modernism, but the Pope has spoken and disputes are at an end. There is only one mind among Catholics: Modernism is false, and no Modernist can remain a Catholic. "He that heareth not the Church let him be to thee as the heathen and the publican." Where is this agitation of Modernism among Catholics? If Dr. Briggs sees it, no one else does. Is the wish father to the thought? With a clear vision of the future he proclaims that Modernism will agitate the Church until it accomplishes its mission. Before he is believed the prophet must first show his credentials, which are the more necessary that there are the most powerful reasons to discountenance the prophecy. The Catholic Church is come and is come to stay. Christ said He would build His Church on Peter and He did so. We cannot accept the Doctor's prophecy without renouncing Christ. Modernism has a providential mission, he declares, but he offers not a scintilla of proof. What the Apostles were when they received their mission on the mountain of Olives, Modernists are in his opinion to the new Catholic Church of the future. Evidently the Apostles must have failed in their mission. Dr. Briggs says the Catholic Church is yet to come; it is to be new, and it will be the work of Modernists. Saul once more among the prophets! But again where are his credentials? "If any one teach you another Gospel than that which you have been taught, though he be an angel from heaven, let him be anathema." Modernism, a providential mission! Assuredly "all things work unto good for those who love God," and Modernism will have its "providential mission" for a good purpose; but it will be like every other evil. Modernism stripped of verbiage is impiety, a rebellion against revelation and the evident denial of every Divine trust.

Again "Sir Oracle" tells us it is the most "important movement since the great religious movement of the sixteenth century; for it is not confined to the Roman Catholic Church, but is world wide in its sweep, influencing more or less all the great religious world." Here we shall pause and weigh. It is inexact to call Modernism a religious movement unless we choose to call religious the movement to do away with all religion. It is equally inexact to say that this movement influences the Catholic Church, which in its constitution, doctrine and Sacraments is unchangeable; it is false to say that it influences the so-called Christian denominations since none has been altered in the least by it; and so long as they continue to believe any single truth of Christianity, they will keep aloof from Modernism. It is beside the truth to call it a world-wide movement, for it cannot

boast of one single institution where it is professedly taught; its home is only among a few individuals. And do Alfred Loisy, Salomon Raynach, Paul Sabatier, George Tyrrell, Charles A. Briggs say the same thing? By no means. It is hard to believe that they understand one another, and it is not sure that each understands himself, for Modernism is the embodiment of the unintelligible. Fancy such a movement being world-wide! This is a question of fact which any one can ascertain beyond conjecture. It is not true to say that Modernism is the most important movement since the great Reformation, because it is one and the same movement. Protestantism gave birth to rationalism; rationalism to modernism which is nothingness of belief and the negation of God. Finally, it is false that it is a movement of any importance at all. It is now dead and buried with Dr. Briggs as the chief mourner. Not that the errors of Modernism are defunct, but Modernism as a system compounding all errors is. What effect will Modernism have on the Christian sects it reaches? It will open the eyes of a few perhaps to the last fatal consequences of Protestantism, and direct them to the Catholic Church, the immovable Rock, the Kingdom of Truth, the Anchor of Salvation; it will rob others of the little faith which they still have in any positive truth and make of them not Modernists, for that is rather impossible, but unbelievers and infidels. It is thus Dr. Briggs plays on the credulity of his readers.

It is notable that on June 21, for the first time since the Lutheran Church was established in Denmark, a Catholic priest, Father Frederick Esser, S.J., took part in a disputation at the University of Copenhagen. Miss Ellen Jorgensen was the candidate for the degree of Doctor of Philosophy. Her thesis was on the "Cult of the Saints in Denmark in the Middle Ages." Father Esser's only objection was that Miss Jorgensen, whose thesis was well done, was at times unscientific in drawing conclusions from the charges of the Reformers. This, he said, was as unreasonable as an attempt to explain a constitutional monarchy from the rulings of Socialists or the principles of morality from professional pornography.

M. F. E.

On June 27, the former Hungarian Minister of Finance, Dr. de Lukacs, was commissioned by the Emperor-King to open negotiations with the Independence leader, Franz Kossuth, looking towards the formation of a Cabinet whose members should be drawn chiefly from the ranks of the Independence party. This commission seemed to offer a chance to bring the Hungarian political crisis to a close. The party in question, however, unanimously rejected the terms offered by Dr. De Lukacs and things remain as they were. It is to be hoped that the rejection does not bode something more serious.

M. J. A

DIPLOMATIC INTERCOURSE WITH THE VATICAN.

A passage in the address President Taft delivered at the Catholic Summer School, on July 7, recalls a very instructive chapter in our diplomatic history, one with which the present generation is perhaps not too familiar.

"Fifty years ago," said the President, speaking of his mission to Rome, to settle the Philippine claims, "if it had been proposed to send a representative of the Government to the Vatican to negotiate and settle matters arising in a country like the Philippines between the Government and the Roman Catholic Church it would have given rise to the severest condemnation and criticism on the part of those who would have feared some diplomatic connection between the Government and the Vatican, contrary to our traditions."

Harking back half a century, as Mr. Taft suggests, and turning up the official records of the State Department of the United States, we come across the file of a correspondence proving that cordial diplomatic connection between the Papal Government and Washington existed for many years previously.

Edward Everett was then Secretary of State—the third incumbent of the office in the cabinet of President Fillmore—and the United States was represented at the court of the Pope-King by a statesman of the first rank, Lewis Cass, of Michigan, who wrote the following letters, official copies of which can be obtained at any time from the archives at Washington:

Legation of the United States of America

Rome, March 19, 1853.

The undersigned, Chargé d'Affaires of the United States of America has the honor of acknowledging the reception of a communication of March 17 from His Eminence the Most Rev. Cardinal Secretary of State, announcing the coming departure of Monsignor Bédini, Archbishop of Thebes and Apostolic Nuncio to the Imperial Court of Brazil, charged with a complimentary mission to the President of the United States of America. The undersigned has received this information with the greatest interest and will at once communicate it to his government. Assuring your Eminence in advance of the cordial reception Monsignor Bedini will receive from his government and of the great pleasure the President of the United States of America will experience at this favorable mark of the esteem of the Holy Father, he avails himself of the occasion to extend to you the expression of his highest consideration.

(Signed) Cass.

His Eminence the Most Rev. Cardinal Antonelli, Secretary of State.

(No. 55.)

Legation of the United States

Rome, March 20, 1853.

Hon. Edward Everett, Secretary of State,

Sir: I have the honor to transmit herewith the translation of a communication which I have just received from Cardinal Antonelli, Secretary of State.

The reverend gentleman, Monsignor Bedini, therein mentioned, is a prelate of high standing in the Catholic Church and distinguished for his learning and attainments. He has filled several important posts in the civil and ecclesiastical departments of this government under the present Pope, as well as his predecessor, Gregory XVI. His official designa-

tion is Monsignor Bedini, Archbishop of Thebes and Apostolic Nuncio to the Court of Brazil.

The mission thus conferred upon him is a new and additional testimonial of the highly favorable and friendly sentiments entertained by His Holiness Pius IX, towards the government and institutions of the United States. Monsignor Bedini will probably arrive in Washington within eight or ten days subsequent to the receipt of this dispatch. He will remain there, I understand, but a few days.

I am, Sir, very respectfully

Your obedient servant,

Lewis Cass.

The translation of the communication mentioned in this letter runs as follows:

Rome, March 17, 1853.

Excellency:

Monsignor Gaetano Bedini, Archbishop of Thebes, appointed by the Holy Father as Apostolic Nuncio to the Empire of Brazil, has been directed to repair to the United States, and, under such circumstances, to compliment the Honorable President in the name of His Holiness. This prelate being endowed with the most brilliant qualities of heart and mind, was well deserving of this distinguished commission from the Holy Father. I beg, therefore, that your Excellency will be pleased to receive him in that kindness of spirit which is characteristic of your disposition, and to extend to him whatever assistance he may need. Your favor will be the more necessary to him to facilitate his being kindly received by the President to whom he is to present, likewise, a Pontifical letter. I venture to flatter myself that you will respond to my request, especially in consideration of the object in view, and with this hope I have the honor to tender you the assurance of my very distinguished consideration.

Your Excellency's, etc.,

Antonelli.

His Excellency the Minister of Foreign Relations, Washington.

PIUS IX., POPE.

Illustrious and Honored Sir:

Greeting! As our venerable brother, Cajetan, Archbishop of Thebes, accredited as our envoy in ordinary and nuncio of the Apostolic See to the imperial court of Brazil has been directed by us to visit those regions (the United States) we have, at the same time, especially charged him to present himself in our name before your Excellency and to deliver unto your hands these our letters, together with many salutations, and to express to you in the warmest language, the sentiments we entertain toward you, to which he will testify.

We take it for granted that these friendly demonstrations on our part will be agreeable to you; and least of all do we doubt but that the aforesaid venerable brother, a man eminently distinguished for the sterling qualities of mind and heart which characterize him, will be kindly received by your Excellency. And, inasmuch as we have been intrusted by divine commission with the care of the Lord's flock throughout the world, we cannot allow this opportunity to pass without earnestly entreating you to extend your protection to the Catholics inhabiting those regions, and to shield them at all times with your power and authority. Feeling confident that your Excellency will very willingly accede to our wishes and grant our request, we will not fail to offer up our humble supplication to Almighty God that He may bestow on you, illustrious and honored sir, the gift of His heavenly grace, that He may shower on you every kind of blessing, and unite us in the bonds of perfect charity.

Given at Rome from the Vatican, March 17, 1853, the seventh of our pontificate.

Pius IX, Pope.

To His Excellency, the President of the United States of America.

It is not necessary to dwell here on the details of Mgr. Bedini's brief tour of the United States, nor on the discourtesy to which he was subjected by fanatical Know-Nothings and Italian radicals in some of the centres he visited. Subsequently Mr. Cass sent the following communication to Washington, President Pierce's administration having then begun with Mr. Marcy as Secretary of State:

(No. 56.)

Legation of the United States

Rome, December 7, 1853.

Sir:

I have the honor to inform you of my arrival here on the 3d, instant, when I resumed the duties of the Legation.

On the 6th instant I had the honor of an interview with the Cardinal Secretary of State. On this, as on previous occasions, I was struck with the evident desire entertained by this government to cultivate friendly relations with the United States. The cardinal alluded with expressions of gratification and of personal kindness towards the President, accompanied with assurances of the highest regard for the people and government of the United States, to the kind reception extended to Monsignor Bedini, the Roman Nuncio, during his late mission, and spoke of the satisfaction it had given to the Pope. His Holiness is, at present, "in retreat," as it is technically termed, being the observance of certain religious exercises, during the continuance of which he abstains in a great degree, from all participation in the administration of political affairs.

I am, Sir, with great respect,

Your obedient servant,

Lewis Cass.

Hon William L. Marcy, Secretary of State.

This was followed by a communication from Secretary Marcy to Mr. Cass, which indicates that Congress had also taken official notice of Mgr. Bedini's mission:

Department of State

Washington, January 30, 1854.

Lewis Cass, Esquire,

Etc., etc., etc., Rome.

Sir:

In the early part of July, last, Monsignor Bedini, Archbishop of Thebes and Apostolic Nuncio to the Empire of Brazil, arrived in Washington charged by His Holiness the Pope with a letter to the President, a copy of which you will find in the accompanying Senate Document No. 23. The sentiments expressed by the Head of the Papal States of a continued disposition to maintain and cherish the existing friendly relations between that country and the United States were reciprocated by the President in his interview with Monsignor Bedini.

Though he was received with all the respect and consideration due to his person and the occasion, it is a matter of sincere regret that in other places that he has since visited he has been subjected to annoyances on the part of a few individuals, which have been discountenanced by the Government and very generally reprobated by our citizens.

Should the occurrences to which I have alluded be received in a light calculated to effect unfavorably the relation of this country with the Papal States, you will take an opportunity

to assure the Minister of Foreign Affairs of the friendly reception given the Archbishop by the President, and his regret that any part of the people should have forgotten in moments of excitement what was due to a distinguished functionary charged with a friendly mission from a foreign power with which this country has hitherto maintained and is still desirous of maintaining amicable relations.

I am, Sir, respectfully,
Your obedient servant,
W. L. Marcy.

Mention might also be made in this connection of the diplomatic mission to Rome undertaken in the interest of the Union during the Civil War by Archbishop Hughes, at the instance of President Lincoln and Secretary Seward. And the counter move made by Judah P. Benjamin, the Confederate Secretary of State, in having Bishop Lynch of Charleston run the blockade and journey to Rome in an effort to obtain recognition of the Confederate States is another indication that "diplomatic connection" with the Vatican is no novelty in our history.

New York has very vivid local traditions of the diplomatic relations of our government with the Holy See in the memory of the venerable Giovanni Baptista Sartori, the first Consul General from the Pope to the United States. His daughter, Eugenia, married Peter Hargous here in 1829 and their descendants make up the numerous family and its connections so well known in New York's social, professional and commercial circles. A later Consul, also one of New York's well-known merchants, was the late Louis E. Binsse. The severing of the long and friendly diplomatic relations between the United States and the Holy See came only when the Sardinian robbers spoiled the patrimony of St. Peter.

Thomas F. Meehan.

LITERATURE

The Sermon of the Sea and Other Studies. By REV. ROBERT KANE, S.J., New York, London: Longmans, Green and Co.

Sermon books are usually concerned with the practical and make slight appeal to the artistic sense. Not so with these sermons and studies; they are, first of all, artistic in form and conception and instinct with the sense of beauty. Their author is a lover of nature and has studied her in many moods; music, poetry and human hearts appeal to him, whispering of God; and he uses them all—the music of words the rhythmic phrase, the imagery of nature and the pathos of human motion—to put God in the hearts of men. He is thoroughly practical, though not in the ordinary fashion. Deprived for years of vision of the things he loves, Father Kane moulded his sermons and studies from his own thoughts and his memories of the past. Their evident originality makes superfluous the prefatory statement that he has "thrust his sickle into the harvest of no man's field." His pictures of the Face and Character of Christ, of the Man Born Blind and notably the Sermon of the Sea seem an answer to Francis Thompson's fervent appeal: "You are taking from its walls the panoply of Aquinas; take also from its walls the psalter of Allighieri . . . Recall to your mind that Francis of Assisi . . . though sworn to poverty forswore not beauty . . . that poetry clung around the cowls of his order." Lofty thought and tender solace and haunting phrase appeal alike to scholar and ascetic; and make "the soul a shrine where reverence bows before an image nobler than ourselves." This book should find a place in every well-selected library.

M. K.

Out-of-doors in the Holy Land. By HENRY VAN DYKE. New York: Charles Scribner's Sons.

In his opening chapter, "Travelers' Joy," Dr. Van Dyke tells us his purpose in the trip he made to Palestine and the book he wrote about that trip. We mistake, if we read this book with the scrutiny of an archaeologist or of one who seeks accuracy in detail of topography or custom in Palestine. Such accuracy is not the purpose of Dr. Van Dyke. "I will not seek to make any archaeological discovery, nor to prove any theological theory, but simply to ride through the highlands of Judea, and the Valley of Jordan, and the mountains of Gilead, and the rich Plains of Samaria, and the grassy hills of Galilee, looking upon the faces and the ways of the common folk, the labors of the husbandman in the field, the vigils of the shepherd on the hillside, the games of the children in the market-place."

With such a purpose in mind, Dr. Van Dyke travels over the ordinary route of the tourist. He visits Jerusalem and its environs, Bethlehem and Hebron, Jericho and Gerasa; passes through Samaria and Galilee; wanders round the Sea of Galilee; and tours through Safed and Banias and on to Damascus. Only the tour of Gerasa is at all out of the ordinary line of Cook's tourists.

The style of Dr. Van Dyke is as charming as in his other books. He is in a glow of rapturous joy at the great privilege of his tour. His sympathies are scriptural. He seems to find beauty and loveliness everywhere. It is all to him a "something new and wonderful that came to me in Palestine: a simpler, clearer, surer view of the human life of God." The descriptions of place and person are interspersed with beautiful psalms, that add to the pleasure of the enthusiastic reader.

It is to be regretted that Dr. Van Dyke was sometimes told the usual yarns of the dragomans and took these yarns seriously. He writes up as of yesterday the story of the Englishman who was robbed on the way to Jericho,—a story that was told me three or four years ago as of yesterday by a dragoman who wished to escort me, by the aid of two soldiers, over the Bedawi-infested way to Jericho. I went that way with neither dragoman nor soldier, and with no other protection than ★ Colt's automatic reception, that awaited any robbers among whom I might chance to fall. Only a jackal crossed my path and coaxed the reception. In general, Dr. Van Dyke misinterprets the shouts of the children and the criticisms of the grown-ups. Of course, he had to rely on the word of his dragoman; but to do so is the most risky thing one might be led to do, that is, if one be looking for scientific information in Palestine. The dragoman knows very little about his country and has no sense of scientific truth. He purposes to please.

WALTER DRUM, S.J.

The Statesman's Year-Book for 1909. London: The forty-third annual issue, has become almost indispensable to busy people, who seek condensed, up-to-date information about the form of government, education, religion, commerce and finance of nations, based upon official data. Within the past two or three years the articles in the Year-book have been thoroughly revised and the publication has been greatly improved. Following each article is a most useful list of books of reference on the country described. Of special interest to Catholics is the account of the "See and Church of Rome." The personal records of the Pope, and of the Cardinals and the statistics of the hierarchy are brought down to April, 1909. A very fair list of authorities follows, comprising nearly one hundred titles, among which are about thirty Catholic authors. Catholics will find the "Statesman's Year-Book" a satisfactory reference book.

William Stetson Merrill.

Literary Notes

Messrs. Methuen are about to publish an important work on the "Brothers of Napoleon," by Mr. A. Hilliard Atteridge. The connection of the Bonaparte family with America is very fully dealt with.

A collection of the poems of Thomas Walsh, of Brooklyn, whose verse has long been familiar to the readers of current Catholic and secular magazines, will be published in September by Sherman, French & Co., of Boston. Mr. Walsh is now making a tour of Spain.

The Rev. Father Lejune, O.M.I., has completed a list of over 200 objectionable books which are in the French section of the Ottawa Carnegie Library and which have been given out freely even to children. "The Library Board has not yet taken any action," says the *Catholic Register*.

"Father Jim," an interesting little story from the life of a converted English clergyman, first told in the pages of *The Ave Maria*, has been reprinted in a neat little pamphlet that places it in handy style for further useful distribution. (The Ave Maria Press, Notre Dame. Price 10 cts.)

On the subject of Shakespeare's way of pronouncing Shakespeare and its many resemblances to an Irishman's way a correspondent writes to the *Manchester Guardian*: "If you revoke at cards an Irishman will tell you that you are 'reneaguering'; so, in 'Antony and Cleopatra,' 'reneges his temper.' If you read aloud, in the modern English manner, 'Not on thy sole, but on thy soul, harsh Jew,' the repetition is to the hearer meaningless; it becomes intelligible if spoken Irishwise: 'Not on thy sole, but on thy soul, harsh Jew, thou makest thy knife keen.' Perhaps the clearest and most amusing instance is Falstaff's 'reason upon compulsion.' With the modern pronunciation the introduction of 'blackberries' into the speech seems pointless and far-fetched (for the modern proverb 'common as blackberries' is really a quotation of this passage). But read the passage with a brogue and the point and propriety of the illustration are at once apparent: 'What! upon compulsion? Give you a rayson upon compulsion? If raysons were as plenty as blackberries, I would give no man a rayson upon compulsion.' 'As plenty as' is still current in Irish speech."

Reviews and Magazines

Yves de la Brière continues in *Etudes* of June 20, his essay on "The Primacy of St. Peter," and proves the historical character of the "Tu es Petrus."

He shows that there is no contradiction between the words in which Christ praises Peter for his faith, "Blessed art thou, etc.," and "Get thee behind me Satan, etc." in which Peter is reproved for his worldly views. The silence of St. Mark and St. Luke is no argument in favor of the non-historical, *rédaactionnel* character of the "Tu es Petrus." The two evangelists omit the passage because it is not necessary for their end, which is to place in strong relief, not the Primacy, but the Messiahship and the Divinity of Christ. The Kingdom of Heaven foretold by Our Lord is not purely "eschatological," and the internal evidence of the Aramaic phraseology points to a primitive Aramean origin of the text. Jean Reville, Sabatier, Guignebert see in the "Tu es Petrus," a Judeo-Christian tradition, an inspiration from Judaizing or Ebionitic surroundings. Not at all. St. Matthew shows no such doctrines, nor tendencies. He is on the contrary "the Jewish Evangelist of the reprobation of Israel."

Louis des Brandes reviews "The Passing of Philoe," by Pierre Loti, and, "Colette Braudoche," by Maurice Barrès. Loti shows his usual splendor of diction and richness of coloring. His outlook on life is as hopeless as ever. Barrès strikes a more cheering note. To the art, which by ordinary means produces powerful effects he unites faith in the ideal and the true. In "Colette Baudoché" he tells with feeling "the short and simple annals of the poor." Louis Mariès tells how Mr. Kendel Harris discovered a Syriac version of the eighteen psalms of Solomon, as well as of his Odes. The Psalms were known hitherto through a Greek translator; the Odes through one citation of Lactantius and five citations of the "Pistis-Sophia," a gnostic work written about 200-250 A. D., and preserved in a Coptic translation. Some of the Odes are certainly of Christian origin. The whole collection dates probably from the period after the 73d year of the Christian era. J. C.R.

The Nineteenth Century and After for July contains an article by Sir Charles Tupper (ex-Prime Minister of Canada) on the "Unity and Defense of the Empire," advocating the construction of local navies by the greater colonies. He dissents from the statement that Canada has hitherto neglected her duty to the Empire. "Canada has spent hundreds of millions of dollars on railways which are of vital importance to the defense of the Empire. . . . Canada, with a population of under five millions, accomplished this work without assistance, a greater exploit than has ever been achieved by any such population in the world."

"Are the Death Duties an Economically

Sound Form of Taxation," from the pen of Sir Felix Schuster, one of England's leading financiers, dissents from the *Spectator's* opinion. "It appears to me inevitable," he writes, "that death duties are in themselves objectionable, unsound as a form of taxation, and injurious to the community, to the working classes no less than to the capitalist."

"Henry VIII and the Monasteries: a reply to the Rev. G. Monroe Royce," by Dr. James Gairdner, C.B., maintains the stand he took in his book "Lollardy and the Reformation," that the suppression of the monasteries was unpopular and tyrannical. "It was really the most virtuous among all the orders, whether friars or monks, that were most severely dealt with, just because they were the most steadfast in adhering to their rules. . . . Besides the Carthusians who died upon the gibbet, many others rotted away in prison for not saying that wrong was right." It is unworthy of Dr. Gairdner that he should have given way before the clamor of the Protestant Alliance in the concluding paragraph of his article.

"The Cult of the 'Teddy Bear,'" by Austin Harrison, is a cleverly written paper, emphasizing the evidently inspired advice to England contained in *Le Temps*, June 11, which we chronicled at the time. The "Teddy Bear" symbol of childish play is to make way for the more serious game of building up a mighty army.

"The Revision of the Prayer Book Psalter," by Canon Vaughan (of the Established Church) points out inaccuracies in the translation of the Psalms, and pleads for the removal of the cursing psalms, and the strong expressions of belief in the Athanasian Creed, to which it politely refers as "Imprecations and minatory clauses."

"True Temperance," by the Secretary of the United Kingdom Alliance, piles up facts and figures in accusing the "Licensed Trade and its Tied House system, of being opposed to the social interests of the community."

"Imperialist Austria: an impression from Vienna," by Æneas O'Neill, heralds a new era for Austria in Europe, and suggests a *rapprochement* between England, Russia and the Dual-Monarchy.

Permit me to congratulate you on AMERICA. It is a credit to the Jesuits, an honor to the Catholic press, a lasting benefit to the reader, a treasure-house of profound scholarship, deep-thinking, eloquent expression, instructive teaching on religion, politics, education, history, biography, literature, sociology, economics, art and science. Long may it live. J. J. Grogan, Ransom, Ills.

ECONOMICS

The weekly issue of *Dun's Review*, for July 3, contains a very satisfactory report of economic conditions in the country. Mid-year reports, it tells us, reflect steady progress and an encouraging outlook in commerce. July payments of interest and dividends cause high total clearings, and credits show further strengthening in a lower record of failures. Anticipations for the future course of business now depend largely upon good crops.

Advices testify, it adds, to results exceeding expectations in winter wheat. Other grains sustain satisfactory growth, especially corn, which has a largely increased acreage. Marketings of breadstuffs aggregate about as looked for, but those of live stock continue disappointing, and restricted packing is shown by reduced stocks of provisions in store.

The July Government report of the condition of the corn crop bore out in a measure the optimistic estimates which have been put forward from private sources and from the officials of the several corn-growing states. With an acreage of 109,000,000, figured by the government experts, which is 7,218,000 larger than last year's planting, and an average condition of 89.3, it is estimated that this year's corn crop will run to 3,161,000,000 bushels, the largest on record. If the crop bears out the predictions of the experts and the system of estimating in use on the Produce Exchange takes into account the average deterioration for five years between the July condition and that at harvest, the crop will not only have surpassed all previous records, but will have crossed the 3,000,000,000 bushel mark for the first time in history.

The returns from the wheat crops were almost equally encouraging, and the total of 663,000,000 bushels of both winter and spring wheat predicted from the government reports is almost equal to last year's record-breaking wheat harvest of 664,602,000 bushels.

The "Potential Greatness of the Southern States" was the subject of an address delivered last week before the meeting of the Southern Commercial Secretaries' Association. The speaker emphasized four points in his optimistic forecast. The coastline of the Southern States is 3,007 miles while the coastline of the North Atlantic States is but 888 miles, and that of the Pacific coast, 1,557 miles. As a consequence of this natural advantage a Southern port has long held the second position for exports among all the ports of the United States. New Orleans used to have the honor, now it is possessed by a Southern port that nine years ago was

wrecked by storm,—the port of Galveston. The exports along the gulf now exceed the exports of Philadelphia and Boston by 81 per cent., and they equal more than 50 per cent. of the total belonging to the overshadowing port of New York. While late tables of statistics show a growth in exports of 27 per cent. in New York, Philadelphia and Boston taken together, the gulf ports for equal time show an increase of 31 per cent. In the matter of imports the status is more surprising. The three northern ports report an increase of 27 per cent., while the southern ports have increased 97 per cent. The speaker had good reason apparently for his enthusiastic conclusion:

"When we consider also that all this swing of commerce is taking place prior to the completion of the Panama Canal, and that the Panama Canal will help to pull southward every interoceanic movement, you must realize that the Southern ports will be on the very front doorstep of the world's future commercial movements."

The International Air Navigation Exposition, which is probably the most complete assemblage of everything pertaining to aeronautics ever seen, opened in Frankfort, Germany, July 10, and will continue for 100 days. All types of balloons, dirigibles, triplanes, biplanes and gliders are on exhibition. The Wright brothers' aeroplane will be shown, but no arrangement for flight has been made. Besides the main building there are four vast halls for housing dirigibles which will make short trips with passengers during the exposition. Count Zeppelin has promised to make an air voyage before the exposition closes. The committee in charge comprises aeronauts from nearly every foreign country, Cortlandt Bishop of the Aero Club of America, representing the United States. During the exhibition lectures on aeronautical subjects will be given, illustrated by the cinematograph.

PERSONAL

It is announced that His Excellency, Mgr. Sbarretti, Apostolic Delegate to Canada, sailed from Montreal for Liverpool on July 9. As the trip is for rest and relaxation, he will return at once, and is expected back in time to unveil the monument which the Ancient Order of Hibernians is erecting on Grosse Isle in memory of the many Irish emigrants who there died of ship fever. The ceremony is to take place on August 15th. Hon. Charles Murphy of Montreal is to pronounce the discourse of the day.

Dispatches from Rome announced that Rev. Edmund M. Dunne, since 1905 the Chancellor of the Archdiocese of Chi-

cago, has been named bishop of the Diocese of Peoria, Ill., to succeed Most Reverend Archbishop Spalding, who recently resigned from that see because of continued ill health. The choice of Father Dunne as successor of the distinguished prelate who has ruled the diocese since its erection in 1877, is cordially received in Peoria. In the nineteen years of his sacerdotal ministry his success has been marked and his promotion rapid. Born Feb. 2, 1864, he received his preliminary training in the city schools, after which he made his high school and college work with the Jesuits of St. Ignatius College in his native city. Determining to enter the service of the Church, Father Dunne studied for a time at Niagara University, Niagara Falls, N. Y., whence he went to Belgium, and, upon completing his theological studies in Louvain University, he was ordained priest June 4, 1887. In the following autumn the young priest went to Rome, to devote himself to post-graduate work and to the special study of Canon Law in the Gregorian University, returning to Chicago in 1890. Father Dunne was well equipped for work in cosmopolitan Chicago, and his success was a notable one from the start, especially among the Italian immigrants who began to crowd into Chicago in the late '80s. In 1898 Father Dunne built the Church of the Guardian Angel, the first church erected for a distinctively Italian congregation in that city. In 1905 Archbishop Quigley appointed him to preside over the chancery office of the Archdiocese.

The experience which has come to him in this important charge will be an aid to the bishop-elect of Peoria, a diocese, by the way, which covers three times the area of the Diocese of Chicago, and which in that rapidly developing ecclesiastical province is second only in importance to the Archdiocese.

The Royal Astronomical Society of London has conferred the honor of Fellowship on the Rev. W. F. Rigge, S. J., of Creighton University, whose contributions on scientific topics have been so interesting to the readers of AMERICA. Father Rigge, for some years, was associated with Fathers Hagen (now of the Vatican observatory) and Hedrick at Georgetown Observatory in the preparation of their star atlas, until failing eyesight compelled him to give up that work. He has been professor of mathematics and astronomy at Creighton University for the past thirteen years. The Royal Astronomical Society is an association of the most distinguished astronomers in the world and membership in it is accorded only to those who have reached high achievement in the world of science.

SOCIOLOGY

The Hawaiian Legislature in its recent sessions has given considerable attention to the subject of leprosy, and has made the laws relating thereto much more practical, more effective in segregation, and adding a new feature to treatment. This latter consists of an attempt by competent physicians to check the disease before sending the patient to Molokai. A regular establishment near Honolulu will be provided. The actual work has been going on for some time in temporary quarters. This admits of a much more thorough examination, under which a case at first appearing to be leprosy is sometimes proven otherwise. Among the assured lepers, some of the cases, after enlightened treatment for some six months, or even a year if found advisable, may become what is termed "arrested" cases, advance of the disease being checked, and the danger of conveyance to others being averted at least for the present.

In none of the cases is there danger of transfer to Molokai until the presence of the disease is sure, or until it is evident that it cannot be presently checked. Under these conditions, and with the segregating machinery made more effective, it is believed that the new cases will be promptly gathered up, and that a greater confidence may be felt as to there being no lepers "at large."

There is also much satisfaction over the recent appointment of E. A. Mott-Smith as President of the Board of Health. He is also Secretary of the Territory, and a tried official of energy and ability, fully in accord with Governor Frear. Another of similar character is Hon. A. L. C. Atkinson, a former Secretary and acting-Governor, who has given much aid in forming these new laws. Some "arrested cases" or "suspended cases" have been found in the Settlement, and are being removed to Kalihi, near Honolulu.

The *Sanitary Record* has this to say of the latest important phase of sanitary social reform in the United States: "The fight against tuberculosis has practically only begun. Sanatoria have been founded, education has been at work, compulsory notification is only beginning to come into operation. From all this sowing the fruits have yet to be reaped. But the sanitary reformer must go hand in hand with the social reformer in the assaults on the citadel of the enemy, for many of the conditions of this disease are beyond the reach of the pure sanitarian."

Newspapers received from far off Liberia give what seems to be a semi-official statement of the manner in which the United

States can help the African republic. The statement in the *Liberian Register* opens with an expression of independence: "Liberia does not expect to have anything given to her, she wants to make her own way; but she realizes that the United States is responsible for her birth and very largely for her form of government, and therefore while she does not assert that the great American republic is obligated to come to her assistance in her sadly pressing need, she does declare that it is natural for Liberia to expect it."

Continuing, the *Register* affirms a comparative unanimity of sentiment on the part of the Liberians on certain definite lines of help which they hope to secure from the United States. These lines, all vital to the well-being of the little republic, are: (1) The United States or capitalists of that country should take over the public debt of Liberia. The debt is not large, and if refunded at a reasonable rate of interest, on terms fair to the creditors and just to the people, the debt can and will be easily managed. (2) The United States should undertake to supervise the fiscal affairs of the republic, and see to the collections of customs, etc., providing men to do so especially experienced in this class of work. This for a two-fold end—to train young men of the republic employed in the financial department of the government, and to assure those who come to the rescue of the republic in taking over the public debt that their interests shall be thoroughly safeguarded. (3) Help is also looked for in the re-organization of other departments of the Liberian government by the new and more modern method which experienced men from the United States would doubtless introduce. (4) Finally, Liberia has lost so much territory in the adjustment of her boundary from time to time, that her people would like to come to some such agreement with the United States as will secure the presence of at least one of her representatives on all future occasions of boundary adjustment to assist in guarding the interests of Liberia.

The statement concludes: "Liberia, in making these requests, is not prompted by the thought or wish that the United States may go to war to protect her rights. She anticipates no such contingency. Liberia needs far more the friendly advice of some capable and unselfish power that will stand by to advise and direct her in all legitimate efforts to help herself."

All the important charitable organizations of Great Britain have signed a memorial to Mr. Lloyd George, Chancellor of the Exchequer, urging such amendment to the Finance Bill as would grant exemption from legacy duty to bequests for charitable purposes.

EDUCATION.

Archbishop O'Connell delivered the address of welcome at the Solemn Mass in the Cathedral, Boston, with which the sixth annual convention of the Catholic Education Association was opened last Tuesday.

"What a glorious opportunity awaits you here and now, for God and country," said the Archbishop. "Outside the church's pale men are grouping in doubt and darkness for the great principles upon which all civilization and society rest. Where the light of faith has gone out there is naught but gloom and confusion. The very simplest and most fundamental truths are being questioned. The whole aspect of life is changing. Out of the darkness millions of hands are reaching out for something that is secure. Out of the babel of myriad voices, each crying its own panacea, arises only the dismal discord of a vain and purposeless philosophy. Amid all the splendor which prosperity and wealth show forth, there is a pathetic hollowness and shallowness which foretells great moral danger. The children are stretching forth their hands for bread and many a heartless scheme, called education, is offering them only a stone.

"A generation has arisen which is famishing for the food which nourishes the whole man. It is cruel beyond words to behold the methods by which their tired-out brains are crammed fuller still with the dry and fruitless morsels which have not a drop of moisture, nor an atom of nourishment for that in man which is his best and innermost self.

"What is to me that the planets are peopled if I am starving here, and my planet has neither hope beyond the grave nor consolation in moral anguish! What does it matter to me if by the wonderful wireless message my words are carried over oceans, if from my little bark, in which all that life holds for me is contained, I must toss unguided upon the boundless sea, with no port into which I may safely and securely enter at last!

"Is not all the meaning of science man's fuller happiness? And if the key to eternal happiness is lost, what boots it to be possessed of free entry to every palace in every kingdom of the wide world? . . .

Again and again restless minds, tired of the solemn grandeur of perennial principles, have rushed into novelties and experiments, but again and again they turned, tired of their vain search and have sat down at the feet of the Eternal Master. This country has had its share of fruitless experimentalists. The pendulum has swung far, almost to the point of escape, but let us look around us and take courage from the open and public declarations which today the men acknowledged to be the

leaders of education here and about us have the honesty and sincerity, and let me add, the courage to proclaim. They are tired of mere experimentalism, and the parents and society at large are even more weary than they, and they are returning a wiser, if sadder, group of men from the fruitless search after the famous intellectual Eldorado, to the simple and solid principles of centuries ago, adopted and used by the Catholic church; namely, that true learning and real education consists in the building up of the whole man, and in that upbuilding the structure of the moral edifice must have an infinite preponderance and care. So you, who come here together, representing, as you do, the teaching-body of the church in its scholastic branches, learned priests, members of the great religious orders, whose history is the history of education, stand firm in a fearless conservation with the Eternal Mother of truth as your guide! While clinging tenaciously to the wisdom which she has wrested from the ages, accept only that which is really an acquisition from what the present offers. . . .

"Let us stop and seriously ponder what have these new fashions produced. By their fruits you shall know them, and what are the fruits? Formerly, universities turned out men of solid learning with minds solidly based upon sound principles, with a real knowledge of the best literature of the age and with what is even of more value, a profound and habitual love of study. What they knew they knew well, and their knowledge, if not embracing every ephemeral theory, was thoroughly broad and comprehensive. Their minds were fitted for whatever specialty they afterward chose to pursue. Their culture was as it were pyramidal, with the foundation broad and secure of both mind and character, and upon this foundation they laid a superstructure of refinement and cultivation which pointed ever upwards as it rose. The classics were household friends. They thought as well as read, and they could write something well worth the reading. There was a dignity accompanying their learning which gave them nobility of thought as well as a refinement of manner.

"What have we now in place of this? The foundations are abbreviated and curtailed until indeed so little is left of them that whatever is afterward built upon them, no matter how high it may reach, is in perpetual danger of tottering. Modern educators are in perpetual labor in their endeavors to invert the pyramid, with the manifest result that each successive stratum added only makes the structure more feeble, and what is still worse, the pyramid is pointing downward. It is time to invert the process and return to the normal methods. There is such an attempt at future general culture that solid training is being overlooked, with the result that

instead of a compact, well-constituted organism of knowledge, moral as well as mental, there is a spreading out of a thin veneer over so large a surface that it takes but a short time and little wear to penetrate through the thickest part of it. It is principles, principles, principles, the foundation stones of life, which are needed to-day. And the mere glow of satisfaction which comes on the day of graduation is soon dissipated in the rough-and-tumble of life unless those principles of the moral and intellectual order are laid so deep and strong that even if for a moment they are slightly disturbed they can never be really moved or shaken."

The laying of the corner stone of Lincoln Agricultural School at Somers Centre, N. Y., took place on Sunday, July 11, the Rt. Rev. Mgr. Joseph F. Mooney, V.G., officiating. After the religious ceremony an address was delivered by the Very Rev. Denis J. McMahon, D.D., on the full significance of the day's proceedings, and its importance from even a humanitarian standpoint. Prof. Liberty H. Bailey, Director of the New York State Agricultural School, dwelt on the material advantages of an institution of the type of the Lincoln School. The distinguished professor paid a loving tribute to the personal influence for good exercised on his own life by the Brother Director of the school. To the uninitiated, perhaps the most interesting feature of the day was the practical demonstration of the scientific methods employed by the class in model dairying.

Lincoln Agricultural School is an outgrowth of the Catholic Protectory of Westchester Co., N. Y., and is under the able direction of the Christian Brothers. It purposes not merely to give a thorough agricultural training along scientific lines to a number of the boys committed to the Protectory, but to utilize healthy outdoor life as an antidote for constitutional disability or physical weakness. While it is quite possible that in the course of time the entire Protectory may be transferred to Somers Centre, for the time being the Lincoln School will be carried on in conjunction with the older institution.

Daniel K. Pearsons, "the Sage of Hinsdale," already noted for his generous benefactions to small colleges throughout the Central West, announced last week that he will devote the remainder of this, his ninetieth year, to distributing among the educational and philanthropic institutions of Chicago his last million dollars. Mr. Pearsons has already given away more than \$4,000,000.

ECCLESIASTICAL NEWS

—Celestin H. Jousard, O.M.I., who has been a missionary in Canada for twenty-nine years, having come from the diocese of Grenoble, France, where he was born in 1851, has been appointed Coadjutor, with the right of succession to Mgr. Grouard, Vicar Apostolic of Athabaska.

—On June 29 the annual meeting of the Maynooth Union took place at the famous missionary college in Ireland. His Eminence, Cardinal Logue, who presided in his address declared that while there are individuals here and there who endeavor to excite the jealousy and sow distrust between the priesthood and the people, he remarked with pride that in their loyalty to the Church, the Bishops and the clergy, the Catholics of Ireland are loyal to the heart's core. His Eminence expressed the belief that there is no other country in the world where the people, taken as a whole, are so faithful in the practice of their religion as they are in Ireland. In their attachment to their pastors there is, he asserts, nothing shaky, and their affection is reciprocated by the priests. "We shall never lose their affection, and, please God, shall never do anything which would put us in the position of losing it."

Among those present at the meeting was Very Rev. T. J. Shahan, Rector of the Catholic University, Washington, and Cardinal Logue referred in a most complimentary manner to this fact. Dr. Shahan left Ireland for Rome shortly after the meeting. He was received in private audience by the Pope on July 8, when, after listening to his report on the affairs of the university the Holy Father complimented him highly on the satisfactory results shown.

—The silver Episcopal jubilee of Bishop O'Callaghan of Cork, Ireland, which was celebrated with special ceremonies on June 30, was the occasion also of a curious tribute from the trades unions of the city. There was a strike going on at the time of the employees of the Cork Steampacket Company which had kept the whole city in a fierce turmoil for a week. On the eve of the jubilee celebration a mass meeting of the strikers was held under the chairmanship of the president of the Trade and Labor Council, and the following resolution was adopted unanimously:

"That, as a mark of respect and in honor of his Lordship the Most Rev. Dr. O'Callaghan's Silver Episcopal Jubilee, we, the workers of the City of Cork, withdraw all pickets and declare peace until Wednesday morning, June 30th,

1909." This truce was kept strictly. Dr. O'Callaghan was consecrated Coadjutor Bishop of Cork on the 28th of June, 1884, and succeeded the late Dr. Delany on the 14th of November, 1886.

—The Very Rev. Eugene H. Porcile, rector of the Church of Our Lady of Lourdes, Brooklyn, has been elected Father General of the Congregation of the Fathers of Mercy at the chapter recently held in Rome.

Father Porcile is seventy-two years old, has spent the last forty-three years in Brooklyn. He was born in Paris, France, and came to this country soon after the establishment of the Fathers of Mercy in America in 1839.

—There are now 12,000 Catholics in the Diocese of Salt Lake, Utah, and the new Cathedral in Salt Lake City will be dedicated for Bishop Scanlon late in August. Cardinal Gibbons has promised to make the long journey across the continent to be present, and Mgr. Falconi, the Apostolic Delegate, is expected back from Rome in time to also assist at the ceremony.

—The Rev. Isaac P. Whelan, rector of St. Patrick's Cathedral, Newark, N. J., has been promoted to the dignity of a Domestic Prelate.

—Boston's new auxiliary bishop, Mgr. Anderson, will be consecrated in the Cathedral by Archbishop O'Connell, on July 25.

—On September 5, 6 and 7, the first annual convention of the Polish Catholics of Canada will be held at Winnipeg.

The convention will deal with immigration, the school question, the Polish language and socio-political matters affecting especially the Polish people.

—The effects of a railroad on a Catholic mission are illustrated by a letter of a missionary working in German East-Africa. "You may imagine my joy being able to transport all our supplies so quickly and securely. Formerly they had to be carried on the backs of men for six or seven days, and much was damaged or lost on this journey. Though the railroad charges are very high our expenses for transportation are considerably lower than in the days of the carrier-caravan. Yet this gain is more than offset by disadvantages, material and especially moral, caused by the same railroad. The wages of working men during the building of the railroad rose to a fabulous height, and after its completion never dropped to their former level. The price of all supplies has increased, and the expenses of the mission have increased fourfold while its revenues re-

main stationary. The railroad has considerably strengthened those elements which are in opposition to Christianity: sudden acquisition of wealth and the opportunities for using it unwisely are a great danger. In order to join the Christians more closely to the mission the fathers have resolved to found large cotton plantations, which will give remunerative labor to the Catholics under their charge."

—India, though a missionary country in every sense of the word, has native sisterhoods and also one religious order for men, called Carmelites, who work among the Thomaicans. The community is under a Prior General and has eleven convents and a house of studies. The clerical students attend the classes of the Seminary which is in the same place under the direction of the Jesuit Fathers. The work of the Carmelites consists in the care of schools, especially "Catechumenates," where pagans are instructed for baptism. They also own two printing establishments, which print books in English and several native languages. They publish a Catholic newspaper, the only one in the Malayan language, and two periodicals. The administration of parishes is not included in the scope of the order. The native secular clergy among the Thomaican, numbers 416 priests for 325,000 Catholics.

—At Münster, Westphalia, arrangements have been made to hold a vacation course of a week for priests, especially for the teachers of religion in the higher institutions of learning. There will be four lectures on the cognition theory of Modernism, three lectures on the modern view of the origin of Christianity, three on the recent discoveries in connection with our knowledge of the New Testament, two on the problems of the history of the Reformation. It goes without saying that these highly up-to-date subjects will not be treated by Modernists.

OBITUARY

The death took place on July 4, near Naples, Italy, of Right Rev. Boniface Krug, who at one time was stationed at the Benedictine Archabbey of St. Vincent, at Beatty, Pa. After leaving the St. Vincent abbey, Father Boniface went to the Benedictine abbey at Monte Cassino, in Italy, and was elected Archabbot. He was born in Germany about 60 years ago, and came to the United States to attend St. Vincent's College and Seminary at Beatty, Pa. After graduation from St. Vincent's and ordination in Germany he was connected with the Archabbey at Beatty, Pa., for a number of years.

TOLERATION IN SPAIN.

The status of non-Catholic denominations in Spain has been a topic of frequent newspaper controversy and of misstatement by sectarian preachers. The following correspondence on the subject between the State Department, at Washington, and the American Minister to Spain, is printed in Part II of Papers relating to Foreign Relations of the United States for 1906, and issued from the Government Printing Office, Washington, 1909:

The Acting Secretary of State to Minister Collier.

(No. 34.)

Department of State,
Washington, January 30, 1906.

Sir:

In view of a letter addressed to the President, under date of the 25th ultimo, by the Rev. John Lee and Bishop L. B. Wilson, and referred to the department by the President's secretary on the 6th instant, I have to say that I should be pleased if you would report as to the present status of the non-Catholic religious denominations in Spain in the matter of the exercise of their forms of faith. It is understood that the toleration within the "temple" is permitted, but that outward manifestations of a form of religion other than the constitutional religion of the realm are prohibited.

I am, Sir, etc.,
Robert Bacon.

Minister Collier to the Secretary of State.
(No. 71 B.)

American Legation,
Madrid, February 17, 1906.

Sir:

Replying to the department's request No. 34, of January 30 last, for a statement of the status of non-Catholic Christians in Spain, I have the honor to report that the existing constitution of Spain provides:

"Artículo II. La Religión católica, apostólica, romana es la del Estado. La nación se obliga a mantener el culto y sus ministros.

"Nadie será molestado en el territorio español por sus opiniones religiosas no por el ejercicio de su respectivo culto salvo el respeto debido a la moral cristiana.

"No se permitirán (*sic*), sin embargo, otras ceremonias ni manifestaciones públicas que las de la religión del Estado.

This is to be translated as follows:

"Article II. The Catholic religion, apostolic, Roman, is the religion of the State. The nation obligates itself to maintain its worship and its ministers.

"No one will be interfered with (lit-

erally, troubled) in Spanish territory because of his religious opinions nor for the exercise of his respective form of worship, saving only the respect due to Christian Morals. However, no other ceremonies nor manifestations in public except those of the religion of the State will be permitted."

I am unable, after search and inquiry, to find any statutes upon the subject of religious worship nor any written decrees or orders defining the constitutional provision quoted or providing for its enforcement. I have received from Rev. Mr. Gulick, a Protestant minister, who for about thirty years has been engaged in religious and educational work in Spain, under the American Board of Commissioners for Foreign Missions, information as to the number of Protestants and also as to the religious privileges claimed by them and those accorded to them by the officers charged with the duty of enforcing the law. Among these officers there has been, not unnaturally, a difference of opinion as to what is a public manifestation. Generally, I am told, there has been a greater freedom of worship in large cities than in provincial villages, and there is more toleration, it is said, now than there was fifteen or twenty years ago.

The following generalization may be made:

I. Funeral services are never interfered with, even when the Protestant minister, more or less conspicuously appears in his clerical capacity in the funeral procession passing through the public streets.

II. Churches and chapels may be built, when the building regulations are complied with, but distinctively ecclesiastical architecture, calculated to proclaim the building as the seat of a form of worship, is not allowed: at least, the Protestants have refrained from such form of architecture.

III. A cross or other emblem of religion is never permitted to be erected upon a Protestant edifice. About a year ago an attempt to do this at Barcelona resulted in the ecclesiastical authorities of that city making an appeal to the Crown for the enforcement of the law, as construed by them, and in the King's sending a letter in reply in which he assured them of his intention to enforce the laws of Catholic Spain against outward manifestations of other forms of religion. The cross in the case mentioned was taken down. Generally, the Protestants of Spain concede that the erection of a cross is a "public manifestation," and therefore, a violation of the constitution.

IV. Generally the door of the Protestant church edifice is permitted to open

upon the public street, although it is not allowed, during service, to remain open so as to attract attention to the worship. It is, however, not universal to allow the door to open upon the public street. For about ten years the front door of the Protestant church in the Calle Beneficiencia, in Madrid—that is, from its erection until last spring—was never opened. Worshipers entered by a back or side door, first passing through the house of the Protestant bishop, which adjoined the church. This closing appears to have been not so much an admission by the Protestants that they had no right to open this door, but a course of action adopted by the Protestant bishop in order to avoid irritating Roman Catholics. After the Barcelona incident of last spring, hereinbefore mentioned, as an assertion of what they deemed their legal rights, the authorities of the church in Calle Beneficiencia opened its door upon the street, and since that time the members of the church, I am informed, have entered through it for worship and have not been hindered in so doing.

V. Preaching and music, both vocal and instrumental, are allowed in the churches. Generally the doors of the church are closed so as not to publicly attract attention to the service. I am told that a dozen years or more ago, in a village remote from Madrid, a local authority forbade the holding of services unless the doors were so constructed as to prevent the sound of worship coming out to the public, but that this was considered by the Government at Madrid as a wholly unwarranted construction of the law, and the action of the village authority was not upheld.

IV. In regard to missionary efforts, proselyting, etc. I am informed that there is no interference if public order is not disturbed. A general law, however, prohibits gatherings of more than twenty persons without previous notification of the constituted civil authorities. This applies to gatherings of all kinds. It is in no sense limited to meetings for religious purposes. After the notification mentioned religious bodies may meet in such number as they choose.

VII. The study of the statutes which I have made and the advice of counsel lead me to the opinion that non-Catholics who are Spanish subjects may, by complying with the provisions of the law, form legal associations vested with a legal personality, subject, of course, in their ceremonies and religious manifestations to the restrictions of the constitutional provision above quoted.

VIII. Number of Protestants. In answer to my question as to the number of Protestants, Mr. Gulick informed me that it was a matter most difficult to tell,

but that the best information obtainable was that there were about 3000 communicants and regular attendants, and about 10,000 adherents, or persons who, though attending services only occasionally, were more in sympathy and accord with the Protestant church than with the Catholic.

I have, etc.,

Wm. Miller Collier.

LETTERS TO THE EDITOR.

To the Editor of AMERICA:

A movement for a House of Retreat for laymen is removed from the realm of mere discussion. It has become practical. The first retreat, successful in every way, is over. It was given in Fordham University by Rev. Father Terence J. Shealy, S.J. Those who participated in it will never forget his trenchant, earnest, soul-stirring, inspiring, uplifting words, his wealth of illustration, his clear, concise, urgent counsels and precepts. At its close, grateful hearts went out to him, and in few, but sincere, manly words expressed their deep debt to him for the rejuvenation of their spiritual nature and their nobler views of religious and civic duties.

The retreat began on Friday evening, July 9th with a conference at 5 o'clock, and ended on Monday morning, July 12th. Eighteen men made it. Among them were workingmen, a former Protestant minister, clerks, two Wall Street brokers, lawyers, merchants, a publisher, an editor.

There were Holy Name, Nocturnal Adoration, St. Vincent de Paul, Xavier Sodality and K. of C. men, and four were converts to the Faith. The days were divided as follows: 6 o'clock, rising; 6:30, meditation; 7, Mass and Holy Communion; 7:45, breakfast; 9, meditation; 11, conference; 12, examen; 12:30, dinner; 3:30, meditation; 5, beads; 6:30, meditation. Silence was observed, a library for spiritual reading was at hand, and there was reading at meals. The bodily comfort of the retreatants was generously looked after. From the dogmas of the Creation and Redemption, two central thoughts were developed—the nobility of the Catholic manhood, and the dignity of the Christian life. Out of these grew a strengthening of the will to act nobly in every relation, a determination to shun everything not Christlike in thought, word or deed. The purpose of the movement is to send out annually thousands of men stamped with the seal of true Catholic manhood and resolution to live the true Christian life in every field of human activity. In short to arouse and supply an apostolate of the laity. Such principles as were advanced will effectually oppose socialism and other forms of disorder and social or industrial discontent, and elevate the cause of civic duty.

On Sunday, July 10, during recreation time, in the open, under God's propitious skies, on the historic grounds of Fordham, dedicated to the sacred cause of Catholic education, within the shadow of the graves of brave sons of Loyola, a meeting of the retreatants was held to discuss the formal organization of the movement. Father Shealy explained the proposed House of Retreats fully, expressed his confidence in its success, declared that the material for further retreats had already appeared and that some means had even then been promised. He showed that the purpose was to reach all classes of men for weeks' end retreats from Friday to Monday as being the period best suited for working and business men, but that it was also meant to keep the House of Retreat open throughout the year so that men might at any time avail themselves of it, if but for a day, as a rest and withdrawal, or class of counsel and advice in troubles or cares. Committees were appointed on Ways and Means, Organization and Press. The next retreats were announced for July 30 at Fordham; Aug. 27 at Keyser Island; Sept. 3 at Fordham, and in September and October at Keyser Island.

It is intended, however, to secure a proper place within easy reach of the city as a permanent House of Retreat, with chapel, comfortably furnished rooms and suitable grounds for recreative purposes. Further information will be gladly furnished by the Rev. Father T. J. Shealy, S. J., No. 30 West 16th Street, N. Y. City.

The retreat over, the pioneer band of eighteen, three times more numerous than that which set afoot the movement in Belgium six years ago and last year sent out thousands of workmen to spread the gospel of content and Christian living, wended their way back to business and professional circles, happy in mind and heart, strengthened in their Catholicity, looking forward to higher and nobler planes of thought and action.

Respectfully yours,

Geo. F. Roesch.

New York, July 12, 1909.

WELCOME FROM THE PRESS

The hope that springs eternal in the human breast is nowhere more clearly evidenced than in the starting of periodicals. Some sanguine spirits detect a want and think that they can supply it. Or others, even more sanguine, find that they have within them the means of creating a want if they can only give it utterance. Consequently, as the poet sings in this connection, "YAWQAONG SEE ANHO YAWQAONG YAWQAONG SEE ANHO," they burden our dead leaves, other than those shed from our forests. We call attention to this common exper-

ience only to declare our belief that nothing of the sort is likely to happen with regard to the newest enterprise of our Catholic brethren in the States—the launching of a weekly review with the proud title AMERICA. In the first place it is, after all, rather an old friend in a new dress, for it has behind it all the wisdom and experience that went to the production of the well-known MESSENGER, now discontinued to make room for it. Secondly, it is no hasty venture, but one that has matured through long months of patient thought and taking counsel not only with prominent American Catholics, but also with men of weight and experience in the chief European countries, many of whom have agreed to collaborate. And lastly, its intrinsic merits are such as to ensure longevity whilst there remains a public desirous of learning and capable of appreciating what is best in Catholic thought. In form, AMERICA resembles exactly no single periodical issued here: it is a handsome quarto, partly double, partly triple-columned, and excellently printed; and in interest of contents it may vie with our best literary and religious papers. We shall doubtless have occasion to refer to AMERICA again, and meanwhile we wish it a prolonged and successful life.

—The Month.

We commend to the careful reading of all the extract from Father Casey's sermon on "The Catholic Press," and we make this commendation with special reference to AMERICA, the new Catholic Review of the Week. . . . The new weekly has already proved itself all that has been claimed for it in the first editorial announcement, and this beyond the most sanguine expectations of its friends and well-wishers. It improves with each issue. What "The Catholic Encyclopedia" is as to what we may call the permanent facts and issues of history, literature, dogma, ethics, biography, AMERICA is to current events and living persons throughout the whole Catholic world, and this with a clearness and wideness of view, an accuracy of detail and an attractiveness of form and setting which make it appeal to eye as well as mind. No more able, valiant, enterprising, yet conservative exponent of the mission of the Catholic press has appeared in our country. If we add, ask your newsdealer for it or send subscription direct to AMERICA office, it is not by way of advertisement, but simply in discharge of the duty of calling attention to whatever will help our people to become better acquainted with our holy religion and its varied interests and require them to meet the objections and remove the prejudices and misconceptions of those outside the Church.

—The Church Bulletin.

WHAT IS SAID OF AMERICA

. . . As a weekly, AMERICA is certainly the paper.—Rev. A. Kuhls, Kansas City, Kansas.

. . . AMERICA . . . is clean, clear, and to the point, and fills a long-felt want.—Hugh King, New York City.

. . . AMERICA is beautiful in name and a treasure in contents.—Rev. M. J. Kean, Buffalo, N. Y.

The Catholics of the country are to be congratulated on possessing at last a journal of sufficient competency and weight to present Catholic thought on various subjects properly and promptly. It is the first time in the history of the United States that this has been the case. Every other journal has been hampered in various ways, and the misrepresentations of the Church and its faith could not be effectively met. Now we can hope for better things. AMERICA aims at the highest things, and so far succeeds in its aims that every Catholic in the country has a right to feel proud of it. . . . Every Catholic should read it. Success to it!—Catholic Truth, Nazareth, N. C.

I feel grateful for the opportunity of becoming a subscriber to your excellent journal. Although subscribing to two Catholic journals published in the Central West, I find that AMERICA covers a field untouched by the two in question. When one considers the great missionary work done by Catholic journals, it is surprising that the practical Catholic laity do not become an active propaganda in aiding the circulation of Catholic newspapers.—Pat'k J. Purcell, Cairo, Ill.

I feel it a duty to add AMERICA to my already large list of Catholic periodicals. I have long felt the necessity for Catholic newspapers in our country, and I hope that AMERICA is the precursor of numerous dailies—one in each large city of the land.—Louis Fusz, St. Louis, Mo.

The Oesterreichische Volkszeitung, of Bohemia, in its issue of June 4, quotes the letter on English socialism printed in AMERICA of May 1 as being "taken from the newly founded weekly AMERICA, a high-class Catholic review in New York."

"I am delighted with AMERICA. I look forward to each weekly issue with an interest and devotion of profound importance. This weekly should be in every Catholic family. I hope it may grow in favor and popularity until it finds a welcome in every Catholic home."—J. R. Burns, Erie, Penn.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

Vol. I.

(Price 10 Cents)

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CHRONICLE

Home Review of the Week.—President Taft issued his formal statement demanding tariff revision downward. Whilst not committed to the principle of free raw materials generally, good and sufficient reason must be presented to convince him that iron ore, oil, coal, and hides should not be placed on the free list.—The protection advocates plan to circumvent the demand of the President. They suggest that the conference committee make a report containing the free raw materials which Mr. Taft desires, and they promise to have this report rejected and once again sent to conference. In this way they mean to show the President that it is impossible for him to get what he wants and cause him to be satisfied with what he can get.—The charges made that the wool interests have combined to prevent any lowering of the Dingley rates on wool are proved by their own official minutes of the Chicago meeting of October 15 of last year. At that meeting, according to the minutes, the growers and manufacturers pledged themselves to stand together in resisting any reduction in rates on either raw material or finished product.—Charles R. Crane, the newly appointed United States Minister to China, affirms that his aim will be to secure a foothold for America in that coming richest market in the world.—Secretary MacVeagh declares that the bond resources of the treasury are ample and that the proposed Panama Canal issues will be made only when required.—Glenn H. Curtiss makes thirty mile flight in his aeroplane at Mineola, N. Y., remaining in the air fifty-two

minutes.—A sudden black squall that struck New York Bay and the vicinity shortly after four o'clock Sunday afternoon wrought death and destruction in its course. Twenty-one lost their lives in the waters about the city.—Thorough preparations were made by the authorities to prevent violence and to preserve order in and about the Pittsburg Steel Car Company's plant when work was resumed on Monday. Armed guards were ready for the Steel Mill's opening. The strikers had kept closely to their homes on Sunday and the day passed without disorder. The sheriff looks for no further trouble.

W. J. Bryan to the President.—In an open letter addressed to President Taft, the Nebraska leader urges that a chance be given to the American people to vote on a constitutional amendment providing for the election of United States Senators by popular vote at the time when a vote will be taken on the ratification of the amendment specifically authorizing an income tax. Mr. Bryan reminds the President that in his speech of acceptance of the nomination for the presidency last year the latter had said that he was personally inclined to favor such an amendment of the constitution. The Democratic leader affirms that this would prove an opportune time to present the subject to Congress, and he pledges his assistance in securing the ratification of both amendments if proposed to the people.

Troublesome Japanese.—It is charged, in reports from Honolulu, that there has been no lessening of the picket system since Judge Robinson issued his recent injunction

restraining the striking Japanese from interfering with laborers who wish to work. Citations for contempt of court, growing out of this disregard of the restraining order, are being prepared in great numbers. The strikers have assaulted their fellow countrymen on Hawaiian plantations because of their refusal to abandon their work. Following the arrest of their ringleaders the other strikers gathered about County Sheriff Jarrett in a threatening manner, but a squad of mounted deputies coming to his aid no attack was made.

Franco-Canadian Trade Treaty.—The Chamber of Deputies, with the concurrence of the Senate, adopted almost unanimously the amended Franco-Canadian commercial treaty. Under the terms of this agreement, Canada will receive all the minimum rates of the French tariff, with the exception of the rate on cattle fattened for slaughter, which will pay the general tariff. The Minister of Commerce and the Minister of Agriculture defended the measure with vigor, pointing out that the treaty was a good business arrangement inasmuch as it opened up a big market for French goods.

South American News.—General Ortiz, the leader of the recent attempted revolution in Colombia, surrendered to the government and turned over to the authorities the various river boats and war material which he had succeeded in wresting from the government ten days before. —Bolivia's local diplomatic representative and others familiar with conditions attending the Bolivian-Peruvian territorial dispute, assert their belief that serious difficulties, which may involve other South American republics, are bound to ensue as a result of the Bolivian Government's rejection, under stress of popular protest, of the decision entered by the President of Argentina, as arbitrator in the matter of the frontier limits of the two countries. In the present excited state of the people of Bolivia, war with Peru is declared to be inevitable.

Argentina Recalls Minister.—It is reported from Buenos Aires that the Argentine has sent his passports to the Bolivian Minister there ordering him to leave Buenos Aires within twenty-four hours. The Government has also telegraphed to Señor Fonseca, Argentine Minister to Bolivia, to leave La Paz immediately. The action of the Argentine Government follows the refusal of Bolivia to accept the decision of Argentina in the matter of the boundary dispute between Bolivia and Peru. The Bolivian Minister advised the Argentine Government that Bolivia had decided to submit to Parliament for consideration the arbitral award rendered by President Alcorta, which in itself was considered sufficient reason for breaking off relations. In addition, however, the Argentine Republic has taken offense at the action of the President of Bolivia, who, it is asserted, has sent circulars to the Prefects throughout the country casting reflections on the Argentine Government.

New Railroad Across Uruguay.—The Uruguayan Senate has passed a bill authorizing a concession for the construction of a railroad from Colonia, a port of Uruguay opposite Buenos Aires, across the Republic to San Luis, on the Brazilian frontier. This is part of the Pan-American railroad development going on all over South America. This line, when completed, will connect with the Brazilian system, and in due course it will be possible to travel from Rio Janeiro to Valparaíso by rail, with the exception of the short ferriage between Colonia and Buenos Aires.

Notes from England.—The British Parliament is apparently tangled up in the Budget debate. The struggle of its opposing forces has been violent and exhausting during the past week, one sitting lasting eighteen hours. Lloyd George's adroitness may save his measure, his wonderful physique and still more wonderful courage sustain him ever and he is the freshest and most good-tempered and the most tenacious of all his colleagues. —London's naval pageant in which 150 warships are taking part is pronounced a great success. Hundreds of thousands of Londoners turned out to view the magnificent spectacle of so large a fleet gathered in the Thames. The whole river was *en fête*. The greatest rush has been to see the original Dreadnought, but general interest settled also on the half-dozen submarines moored by the Embankment. —Herbert Latham flew half-way across the English Channel in a monoplane and then, the motor failing, dropped to the water and was picked up by a French destroyer.

Siam States Go to Great Britain.—By the ratification of the British-Siamese treaty, which was framed in March, Siam transfers to Great Britain about 15,000 square miles of territory, comprising the States of Kelantan, Tringganu, Kedan, Perlis, and the adjacent island. Siam further agrees to build the portion in Siamese territory of a railway to connect Singapore and Bangkok on condition that England allow Siam a free hand in the so-called sphere of British influence, shall make to her a loan to be used in the construction of the railway, and shall pay to Siam the amount which the provinces taken over by Great Britain owe to her.

Death of Rev. George Tyrrell.—By cable, dated July 21, we have received the following report of the last illness and death of the Rev. George Tyrrell. He was taken ill at the house of a friend at Storrington on the evening of July 6. Suffering a partial paralysis, he was frequently unconscious, and could not speak articulately. The neighboring priest, who was summoned to attend him, was informed by his friend, Baron von Hügel, that Father Tyrrell would desire the last sacraments of the Catholic Church, but not at the cost of denying anything he had sincerely asserted. As Father Tyrrell at that time was incapable of explaining himself, the priest gave

him absolution conditionally. Later the Prior of Storrington gave him Extreme Unction. He lingered on attended by his friend Abbé Bremond, of well-known Modernist tendencies, and died on the morning of July 15. The next day the newspapers published a formal statement of his friends obviously intended to imply that he had not retracted. Consequently the Bishop of Southwark, the Rt. Rev. Peter E. Amigo, could not allow his burial with Catholic rites. The funeral took place on Wednesday at Storrington, and the remains were buried in the non-Catholic cemetery.

Turkish Envoys at the Vatican.—The Pope received, on July 6, the Turkish mission charged to announce the accession of Mahomet V. Ghalib Pascha and the other members of the mission were conducted to the Throne Room, where the Holy Father waited surrounded by his court. "I take all the more pleasure in this mission," said Ghalib Pascha, "because the Sovereign Pontiff is the spiritual head of a portion of the Ottoman population of trusted fidelity and devoted to the Empire." In reply the Pope expressed his thanks to the Sultan and his satisfaction at hearing such praise of the Catholics of the Turkish Empire. Having visited the Cardinal Secretary of State, who returned the visit in the name of the Holy Father, the mission returned to Turkey by way of Naples. During their visit to Cardinal Merry del Val they expressed the regret of the Ottoman Government at the Adana massacres and stated that measures had been taken to prevent the recurrence of such outrages. The Cardinal Secretary of State in reply accepted this explanation, and trusted the Turkish Government would see to it that its promises were carried out.

The French Language in Alsace-Lorraine.—The Delegation of Alsace-Lorraine discussed the teaching of French in the public schools at its session July 6, and concluded to request the Government to make the teaching of French obligatory for four hours every week in the higher standards, to allow the teachers to take private pupils at will, and to make a knowledge of French necessary for graduating from the normal schools. M. Kübler maintained that the economic interest of the country required this, and that politics were in no way involved. M. Wetterlé deplored race-feeling, and attributed the Gallophobia scare to German functionaries who are opposed to giving the native Alsace-Lorrainers a share in the Government positions.

In the name of the Government M. Zorn de Bulach announced that he was not opposed to the teaching of French, that it was necessary in bilingual districts, . . . but German must be upheld as the mother tongue. He had no sympathy with violence on either side; but he could not accept a motion to make French obligatory in all parts of Alsace-Lorraine. Out of 970 schools along the frontier portions of the country 470 were already teaching French as part of the school course.

M. Wetterlé attacked the "pan-Germanists who think they form a garrison in the country. We want to be neither Prussians, Württembergers nor Bavarians, but plain Alsace-Lorrainers, and if they will join us they are welcome."

The Centenary of Braille.—The little village of Coupvray, near Meaux, where Braille was born, celebrated the centenary of his birth on July 5. The village was *en fête*, and complimentary telegrams were received from the Vienna National Institute, the London Royal College, the Institutions for the Blind at Edinburgh, Copenhagen, etc.

The New Premier of Germany.—The appointment of Dr. von Bethmann-Holweg as Chancellor of the German Empire, in succession to Prince von Bülow, is received with general satisfaction, although, since he has never seen diplomatic service, it is feared that he lacks experience in foreign affairs. For this reason it is thought that he may throw this part of the Chancellor's duties too much into the Kaiser's hands. As the change in the Chancellorship is one of the most important political events that can occur in Germany, it was entirely natural that the people, and those in Berlin especially, should be thrown into great excitement.

Ferryboats Between Germany and Sweden.—A ferryboat and float service between Sweden and Germany was opened on July 7. The boats will run between Sassnitz on the German coast and Trelleborg on the Swedish. Four boats of 4200 tons are employed, and railway trains are ferried over between the two countries. The monarchs of both States were present at the inauguration ceremony.

The Congo Improvement Loan.—In March last the Belgian Chamber voted a loan of 21 million francs for the development of the Congo. The vote has not yet been ratified by the Senate. The new Governor-General of the Congo, M. Merlin, at his official reception on his arrival at Brazzaville, expressed the hope that this loan would be speedily available. "A new era is about to open for the Congo," he said. "The complete penetration and occupation of the country is to be carried on. Its government will be largely decentralized but effectively controlled. It will be our aim to build up a social atmosphere in which the savage races scattered over the country may have a chance of evolving towards some measure of civilization." In his statement to the Senate on the question of the loan, M. Pedebidon has reminded it that without money these improvements could not be effected, and that delay placed them in jeopardy.

Congo Conditions.—Belgium has published a grey book about the Congo. It consists of thirteen documents containing communications concerning negotiations with

England, and a reply to the American note of January 12. England sought to insist on more free lands for the natives, their rights of proprietorship thereto, and arbitration of disputed points in the Congo's commercial treaties. Belgium replies that to increase native property would be to make the Congo a native commune, that the Congo is carried on on exactly the same lines as English Uganda. The treaty of Berlin was a collective act, binding all powers having territory along the Congo basin, and Belgium can only submit to arbitrate her case if the other powers agree to apply to their possessions the findings of an arbitration court. England insists on the abolition of forced work and taxation in kind, and makes this a condition of recognizing Belgian administration. Belgium points out that attacks like those of the Congo Reform Association are calculated to compromise friendly relations between England and Belgium. Sir Edward Grey in his reply, points out that that association is in no way official, but represents popular feeling in England; he has not, however, repudiated it. The correspondence between Brussels and Washington is more lively. In a note dated June 12, Belgium announces that the Crown lands in the Congo will shortly be sold in open market for traders or missionaries to purchase at will; and that Belgium looks to the United States to insist on American missionaries obeying the laws and respecting the officials of the colony. Though strict courtesy is displayed on all sides it is clear that England's recognition of Belgium's annexation of the Congo is as far away as ever.

Pretender to the Spanish Throne Dies.—On Sunday, Don Carlos of Bourbon, Duke of Madrid, died of heart failure at the Excelsior Hotel, Varese, Italy. The dead Duke, who based his claim to the Spanish Throne on the special law succession established by Philip V, and who was known to his adherents as Charles VII, King of Spain, was born at Laybach, Austria, March 30, 1848. He leaves a son Don Jaime, who will be proclaimed Pretender nine days after the funeral of Don Carlos. Although the Carlist leaders in Spain are divided, most of them believe that Don Jaime as their new chief will give a fresh impetus to their cause. The new Pretender has made repeated visits in disguise to Spain to consult with his followers.

Croatia's Political Parties.—A correspondent to *Le Temps*, July 4, supplies some figures concerning the population of Croatia. All its inhabitants are Slavs by race, but differ in religion; there are 1,400,000 Catholics who call themselves Croats; and 600,000 orthodox Greeks who call themselves Servians. They all speak a common language but use different alphabetical signs. The Government is carried on by the Diet of Agram, composed of eighty-eight members. Dominion over Croatia is claimed by Hungary, and asserted through a Ban, or Governor, Baron Rauch.

In the Chamber, the Right, or party of Doctor Franck, which aims at a united Croatia directly subject to the Austrian Royal House, is made up of 20 deputies. The Servo-Croatian-Coalition party of 49 members, comprises 24 Catholic Croats, 18 orthodox-Greeks and 7 independents.

Both parties are opposed to Hungarian Dominion, but the orthodox Greeks of the Coalition seek union with Serbia, whereas the Catholics of the Coalition aim at an independent Croatia. Fifty-three persons have been arrested for implication in a conspiracy in Croatia to unite under the sceptre of the Karageorgevitch all those who claim to be Servians. The result promises to be a split in the Coalition ranks, and the triumph of the Franck party.

M. Clemenceau's Resignation.—The committee of the French Chamber of Deputies, appointed on motion of M. Combes, with M. Delcassé for president, to investigate the condition of the French Navy, reported on July 20 a scandalous state of affairs and condemned the administration on every count. M. Clemenceau was forced to admit an order of the day requiring a vote of confidence in his ministry. After vainly attempting to impeach the motives of the committee, and particularly of M. Delcassé, the Premier very indiscreetly disclosed State secrets about the condition of the navy prior to the Algeiras affair. The vote was 212 to 176 against him, and he resigned.

Mexico.—The editor of *El Regional* deplors that Catholics are politically conquered. *El Amico de la Verdad* tells his colleague that this is not so, for these various reasons: "Mexican Catholics have never taken part as Catholics in the politics of the country, a necessary condition if they are to be said to be politically conquered. In the days of Independence up to 1867, there was a Conservative party that defended on the field of battle and in the political arena by their influence and the ballot the cause of the Church and various political ideas, but in no strict sense of the word were they a Catholic party. This party was definitely vanquished in 1867, and since then it has not figured in Mexican politics. With the fall of the Empire it disappeared absolutely. From 1867 there has been no Catholic party whatever. How could there be when there were neither democratic elections nor free suffrage. Therefore there is no ground for the statement that the Catholics are a people conquered politically. Catholics have not adopted the ideas of the Conservative party of that day, nor do they believe that they are called upon to continue their works.

"In Mexico at present no organization of a Catholic party can properly take place; for no party at all, we see it and feel it, can be organized that could offer the least opposition to the Government. Then only will a Catholic party be organized in Mexico when there is true democracy and true liberty. It is deplorable that Mexican liberalism is incapable of founding a democracy."

QUESTIONS OF THE DAY

The Catholic Educational Association

They who had in hand the arrangements for the great gathering of Catholic Educators in Boston last week have reason to rejoice in the splendid success of their generous labor. The convention in Boston, the sixth annual meeting of the Association, had been expected to prove the banner meeting of that body, and expectations were in no wise disappointed. Clergymen, sisters and laity, representing practically every Catholic educational institution in the United States, formed a gathering of educators such as has seldom, if ever before, responded to the invitation of the Association; the welcome extended to them by the people of the old Puritan city, Catholic and non-Catholic alike, was singularly cordial; the enthusiasm manifested in the regular sessions of the convention as well as in the public meetings organized by the priests and laity of the city was impressive; and the ringing Catholicity of the resolutions embodying the spirit and work of the meeting was a wholesome evidence of the awakened interest of Catholics in Catholic education, which, as these resolutions declare, shall be fostered in every way until "the public mind will have been impressed with the strength and harmony of the Catholic system and all shall acknowledge the birthright of every Catholic to a Catholic education in school, college and university."

The Catholic Education Association, a vigorous outgrowth of the Catholic College Conference which inaugurated these annual meetings in May, 1898, has in mind a threefold object in these yearly conferences of Catholic educators. First, it means to impress upon the minds of the people of the United States the absolute necessity of religious instruction and training as the basis of morality and sound education; secondly, it aims to arouse interest in the work being done in all departments of Catholic education; and thirdly, it strives to advance the interests of Catholic education, to encourage cooperation among Catholic educational institutions, and to promote thoroughness of Catholic education work in the United States.

And this threefold object of the body was strongly in evidence in every detail that marked a singularly apt program prepared by those in charge of the sessions of the convention to achieve the purpose of its gathering. His Grace, Archbishop O'Connell, struck the keynote, which was the dominant factor throughout the three days' meeting. In a masterly discourse he set forth the worth and value of the Catholic system of education in contrast with all others claiming support and patronage. With a quiet intensity of diction, that told of a notable reserve of strength and power, he reminded the delegates of the wreck and ruin which false ideas of education are bringing upon those nations who have debased and dis-

figured their once glorious ideals, and declaring the root of the malady to lie in the pagan ideal animating society, he called upon his hearers to heed the warning of our Holy Father and labor in season and out of season to carry into effect the urgent laws enacted by the Fathers of the Baltimore Council in reference to Catholic education in this land. The Archbishop's appeal met with enthusiastic response, and one of the resolutions unanimously adopted as an expression of the purpose of the convention was "to make every effort, not only to strengthen our present splendid parish school system, but also to equip in as perfect a manner as possible, to maintain in all vigor and to multiply, wherever necessary, our academies, high schools, colleges and universities, which are coming to be more and more recognized as the only ordinary safeguards of faith for a period of life most in need of such aid; the only protection of that lofty citizenship which the Church has ever cherished, and the only effective means by which the tide of infidelity threatening our country, can be stayed."

There was apparent, too, throughout the sessions another refreshing evidence of Catholic awakening in respect to the stand to be taken in educational work. The dominating thought and purpose in the scheduled exercises of each department was the greater development and efficiency in the work proper to the scope of school and college and university. No desire was shown by the delegates to concern themselves with other things than this, except in so far as it was deemed advisable or imperative to protect the interests and liberty of Catholic education. And remembering that the Catholic body in this land forms no small portion of the rapidly growing population, it is as it should be to find our representatives in educational work taking the open stand which the impartial laws of the country allow to all its citizens. Why should it not be strictly within the province of a reputable body of citizens to raise a warning voice against unjust or unwarranted legislation that would interfere with the interests and liberty of Catholic education? Happily there is no evidence among us of a possibility of conflict threatening the stability of a school system generously built up because of conscience's sake, but opinions expressed here and there warn us to be loyally vigilant on this point. Only the other day a writer in a generally fair and reputable educational review, of conceded worth and value, asked: "Is it desirable that there should be in the United States and separate, an ecclesiastically managed chain of schools?" The opinion of the one to-day has become the rallying-cry of the many to-morrow often enough in the experience of mankind to lead one to view with gratification the building-up of a quiet self-reliance and self-confidence in the matter of the inviolable permanence of existence that must be assured to our Catholic school system.

But the feature which after all gave greatest measure of satisfaction to the Catholic heart throughout the convention days was the ever-present manifestation of unity

and harmony and cooperation which alone can bring success to Catholic effort in the solving of the difficult problem of educational work among us. Material resources are lamentably lacking, the ordinary rewards of human endeavor come not to those among us who in the spirit of self-sacrifice and devotion to the cause give themselves to the great work of developing a system which shall satisfy the demands of the young who come to us for training, equally as well as the splendidly endowed institutions whose doors, though invitingly open, may not be entered by him who seeks the nourishment of that in man which is his best and innermost self. Success in the effort requires the arms and strength and good-will of all; the enthusiasm awakened by the annual gatherings of this Association is potent to arouse unity in thought, in sympathy, in harmony of action. Such a gathering as that in Boston is at once an inspiration to those engaged in Catholic educational work and a comfort to all those who realize that the cause of Catholic education is one of the noblest that can appeal to the Catholic heart, intimately bound up as it is with the welfare of Church and country.

M. J. O'CONNOR, S.J.

Echoes of Champlain

The New York *Sun's* representative at the Champlain Tercentenary remarks, in a sympathetic article, that the week's ceremonies appropriately commenced and ended with the religious services of the Catholic Church. Indian and French Canadian from either side of the boundary, Catholics of many races, and New Englanders of Puritan stock honored the great Christian explorer by celebrations at various historic points; but they all "ended at the little Shrine of St. Anne on the site of the old French fort of that name which was built in 1666. It is accepted that at this point Champlain and his followers first landed three centuries ago, and that it was here that the Roman Catholic Church first touched the soil which is now the Northern United States, and so it was doubly fitting that the last exercises should be held at this point with the benediction of the priests of the Church under whose protection the great discoverer sailed."

The exercises were indeed eminently fitting, but the writer is in error when he states that the Catholic Church "first touched the soil which is now the Northern United States" in 1609. This was the year in which the Catholic Church first effected a permanent settlement in these regions but it had touched our Northern soil many years if not centuries before.

In a recent book, Dr. Joyce, M.R.I.A., concludes that there is a solid historical element behind the St. Brendan legend, and that not only St. Brendan in the sixth century but St. Cormac in the eighth and other Irish missionaries, landed and labored on our shores. Dr. Joyce is no mean authority nor lightly to be set aside, but,

waiving his contentions, it is practically accepted now that the Scandinavian Colonists of Greenland visited New England or "Vinland"; and they were certainly Catholics, christianized by apostolic navigators from Ireland.

Again our shores were explored by Catholics within a few years of Columbus' discovery. In 1498, John Cabot sailed down our coast from Newfoundland as far as Cape Hatteras and visited various points. Noticing the wealth of the Newfoundland fisheries, he carried the news to Europe and soon sailors from Portugal and the Basque provinces of Spain, from Normandy and Brittany, flocked to the Newfoundland fishing grounds. They were certainly there in 1504, and they would scarcely refrain from cruising along the mainland and entering the mouths of large rivers in quest of further gain. One such instance seems settled beyond dispute.

The local annals of Dieppe and a chronicle printed in Paris in 1512 record that two ships from Dieppe entered on the Feast of St. Lawrence, August 10, 1508, "a mighty river" which they named after the patron saint of the day; that they ascended the river eighty leagues, and having made a good trade in peltries, returned with seven natives to France. The two captains from Dieppe were Jean Aubert and Jean Verassen. Jacques Denys and the Parmentier brothers soon followed in their track, and Jean Verassen returned not only to touch our shores at many points but to discover the Hudson before Hudson was born, and pay the first recorded visit to Coney Island.

Jean Verassen was the French form of Giovanni da Verrazano, who, like Columbus, Amerigo and Cabot, was a native of Italy. A scientific geographer and naturalist as well as trained seaman, he had been at twenty-eight, captain of a vessel at Dieppe, then one of the most important French ports. Returning to France with Aubert, he offered his services to Francis I, who sent him in 1523, again from Dieppe, to discover a westward passage to Cathay. After many mishaps he sighted land north of Cape May on May 10, 1524, which he called "Diepa, a new land never before seen by men." Sailing northward he landed and spent three days at what would seem from his brother's map to be Accomac peninsula. In April he passed Sandy Hook, which he named Cape Mary, and entered New York harbor, which he compares to a beautiful lake. What corresponds to Coney Island on the map of his discoveries he called Angoulême, the name of Francis I's countship; he christened Block Island Louise, after the King's mother; and Point Judith, Cape St. Francis. He spent a fortnight exploring Narragansett Bay, which he named Refugio and declared "situated on the parallel of Rome in 41° 40'." This is correct almost to a second. He left Refugio May 6, then rounded Cape Cod, where he went ashore and had an encounter with the Indians. The region including Pennsylvania, New York and New England, he called Francesca. He seems to have reached as far as the

Penobscot, whence he returned to Dieppe. From his letter to Francis I in July, 1524, and the Maiollo map of his discoveries drawn in 1527, it is clear that he explored our coast from North Carolina to Maine. His is the first description of New York and Narragansett bays, of the White Mountains and the islands of the Maine Coast, which he happily compares to those of Illyria.

The following year, 1525, Estevan Gomez, a Spaniard, landing at Labrador, coasted southward to Florida, searching also for a westward passage to Cathay. He noticed Cape Cod, Narragansett Bay, the Hudson, which he named San Antonio, and the Delaware; and he "touched" at various points of our northern coast. From 1508, and perhaps 1504, French skippers were seldom absent from our waters. They ascended as far as Albany, and in 1540 built a fort near the present southern limits of the city. This is mentioned by Jean Albefonce in the journal of his voyage of 1542. He had come with Admiral Roberval to the relief of Jacques Cartier, who had wintered at Montreal in 1535. Such an enterprising mariner as Cartier could not have failed to cross the river and touch our northern territory during his long sojourn on the other side.

Albefonce was the first to explore in detail the shores of Massachusetts Bay, 1542. He mentions several Frenchmen who had traded far up the Hudson River, and when in 1614 a Dutch syndicate applied to the Netherlands Government for a license to trade on the Hudson, they forwarded memoranda which state that the French had discovered the river and traded there with the Mohawks long before Hudson's arrival. But San Antonio does not seem to have fastened to the Hudson. Norumbega, a name whose origin is still in dispute, was applied to it by many explorers, and also Rivière Grande, the Great River, by which name it was known long after Hudson's time. A map made by Kramer (Mercator), the Flemish geographer, in 1569, shows that both names were then applied to the Hudson, forty years before Hudson explored it. This map also shows that Albefonce sailed up as far as Poughkeepsie in 1542, and that the French fort of Norembègue was on or near the site of the present City Hall of New York.

It is now clear that for forty years following Verrazzano's discoveries, French fur traders visited the Hudson and had blockhouses on Manhattan Island and at Albany. The Huguenot civil wars in France interrupted maritime enterprise, but the Newfoundland fisheries were so solidly founded and so profitable that they continued to flourish. It was only in 1555 that England entered the field with the Muscovy Company which contemplated trade between our northern territory and Russia. This was while Queen Mary was ruling in England, and the first governor of the Company was a Catholic, Sebastian Cabot, the son of John Cabot. One of his assistants is variously named Herdson, Hodgeson, Huddlesdon and Hogeson, but they all signify Henry Hudson, alderman of London, member of the guild of Tanners

and owner of manors granted him from the spoils of monasteries by Henry VIII. It was his grandson and namesake who in 1609 "discovered" the Hudson and, what is more to his credit, approached nearer the North Pole than any man of his time.

John Fiske and Justin Winsor, in their critical studies of American history, as well as other authorities, make it clear that the Catholic Church was not only established in the South and West of the United States, but had "touched" and sojourned in our Northwestern territory long before the advent of Hudson or Champlain.

Nearly all the reporters of the Champlain tercentenary shared in the mistake of the *Sun* correspondent, but he seems to have best gathered the true significance of the ceremonies. He contrasts the attitude of the New England Puritan and the French Canadian. The Vermont farmer is oblivious of Champlain and has no eye for the religious ceremonies that commemorate the permanent effects of his achievement. He has come to witness a "big show," at which two governors and the President of the United States are the main features, and thus declares himself: "Gosh, I guess it was some fine, wasn't it? Why once I was standing within ten feet of the governor himself, an' I caught his eye once, too"; but the French Canadian smiled and thought: "Father Sebastian he say Samuel de Champlain is good man. He deserve all he got an' more too." History will agree with the Canadian's verdict on Champlain and add that long before him there were other good Catholic explorers of our shores and streams who deserve a much better remembrance than they have been yet accorded.

MICHAEL KENNY, S.J.

The Late Marquis of Ripon

The most remarkable lay convert in the British Isles died on the 9th of this month, when the Right Honorable George Frederic Samuel Robinson, first Marquis of Ripon, breathed his last in his eighty-second year. He was nearing the crowning point of his great career at the age of forty-seven when he took the momentous step which brought down upon him an outpouring of religious bigotry. One great newspaper said that "such an act involves a complete abandonment of any claim to political, or even social, influence in the nation, and can only be regarded as betraying an irreparable weakness of character"; another journal referred to him as a man who, in "the full strength of his powers, has renounced his mental and moral freedom"; while a third solemnly affirmed that "a statesman who becomes a Catholic forfeits the confidence of the English people." These oracular pronouncements, which are now studiously ignored by the non-Catholic press because his subsequent career has shown them to be groundless in every particular, are, nevertheless, very valuable as proving the heroic disinterestedness with which he turned his back on his religious past.

George Robinson, who was appropriately born in Downing street, the son of a Prime Minister in the reign of George IV, belonged to a family which has been steadily rising in the social scale since 1600, when a baronetcy was conferred on the head of the house. In 1761 the baronet became Baron Grantham, and his descendant became Earl de Grey in 1816. The title of Viscount Goderich was added in 1827, and in that same year, on October 24, the subject of this sketch was born. Six years later, in 1833, his father was made first Earl of Ripon, a title which passed to him on his father's death in 1859. Meanwhile Viscount Goderich, as he was then called by courtesy, had entered the House of Commons in 1852, as member for Hull; and shortly afterwards, with a courage that never failed him in politics or in anything else, he left a safe seat to win doubtful Huddersfield for his party. Although his father was a Conservative, he himself began his political life as a strong Radical. He represented Huddersfield from 1853 to 1857, and the West Riding of Yorkshire from 1857 to 1859. In this latter year, when he succeeded to his father's and his uncle's titles—the earldoms of De Grey and Ripon—he was already under-secretary for War, with Palmerston for his leader, and Gladstone as his colleague. He went to the India Office as Under-secretary from 1861 to 1863, and was Secretary of State for War from 1863 to 1866, when he was appointed head of the India Office. In 1869, under Gladstone, the Earl of Ripon became Lord President of the Council. In 1871 he was Chairman of the Joint Commission for drawing up the Treaty of Washington, which settled the Alabama claims. This great public service was marked by the bestowal upon him of a Marquisate. In the same year he was elected Grand Master of the Freemasons, an office he relinquished three years later to become a Catholic. It is characteristic of the man who preferred deeds to words and always shunned publicity that, in spite of the unparalleled excitement which his conversion produced, he never published any statement of the reasons why he submitted to the infallible Church. But the promptness and zeal with which he immediately and ever afterwards threw himself into all the practices and charities of fervent Catholic life spoke louder than any mere words.

His reception, which was doubly notable because he had never been suspected of theological propensities and because he was a typical hard-headed Englishman, took place at the London Oratory on September 4, 1874. This was shortly before Gladstone issued his pamphlet against the Vatican Council, in which he declared allegiance to the spiritual supremacy of the Pope incompatible with civic and political duties. Gladstone atoned for his indirect attack on Lord Ripon by appointing him in 1880 Governor-General of India. "God has blessed India and England," wrote General Gordon, "in giving Lord Ripon the Viceroyalty. Depend upon it, this vast country will find that in spite of all obstacles the rule of Lord Ripon will be blessed, for he will rule in the strength of

the Lord, not of men." The truth of these words, written in 1880, was confirmed by the cheers and blessings from millions of Indian tongues when Lord Ripon left India four years later. "The conqueror of Indian hearts," was the name given to him by the Hindoos, who protested vigorously against his recall. The Catholic Viceroy's popularity with the natives of India remains as a traditional asset of England, while all the dire forebodings in regard to his policy have either been unverified or flatly contradicted by the unfortunate results of a subsequent contrary policy. The Marquis of Ripon always insisted that "the first condition of the permanence of our (British) possession is that we should constantly labor to help forward along the path of civilization and progress the people over whom we have been called to rule."

In 1886 he was made First Lord of the Admiralty in Gladstone's Home Rule Cabinet. He was a consistent friend of Ireland to the end and remained a firm supporter of Home Rule when others wavered. From 1892 to 1895 he was Colonial Secretary and kept steadily before him "the progress and prosperity of those great colonies, upon which the development and extension of the Empire depend." His popularity in his home town was shown by his election to the mayoralty of Ripon for 1895-96. When the present ministry was formed there were few who did not rejoice to see the veteran statesman appointed Lord Privy Seal, an office which he resigned on October 9, 1908, owing to his advanced age.

His services to education and his well-known efforts on behalf of those cooperative schemes which tend to unite labor and capital; his service to the poor in the Society of St. Vincent de Paul, the English Presidency of which he accepted in 1899; his association with St. Joseph's Foreign Missionary Society; his Vice-Presidency of the Catholic Union; and his Chairmanship of the Leeds and Middlesbrough Diocesan Schools Association, are among the many Catholic activities that have marked the better and nobler half of his long life.

L. D.

Calvinism and Our Literature

Many readers of "A Week in the Concord and Merrimack" must have felt a most disagreeable shock, whilst perusing that delightful book, at the author's apparently deliberate preference for the pagan conception of Jove over the Christian idea of God. The passage apart from the context is too blasphemous for quotation. Thoreau was in many important respects a good, kindly and thoughtful man. These qualities make his text charming. That such a man should deliberately write himself down as ready "to betake myself in extremities to the liberal divinities of Greece rather than to my country's God" creates for a moment in the reader's mind a sense of painful strangeness amounting to mystery.

But the mystery dissolves when Thoreau confesses

later on that he never entirely outgrew the prejudice against the New Testament which was the result of the sabbath school experiences of his youth. This confession offers to us a satisfactory explanation of his indignant impatience with Christianity. Readers of Hawthorne and students of New England history are familiar with the distorted and repulsive form of Christianity which flourished in the northern colonies far into the nineteenth century. Of all the modes of Protestantism the concentrated Calvinism of the Puritans succeeded best in vulgarizing and robbing of its sweet reasonableness the gentle and majestic Christianity of the centuries. We cannot recall the ugly meeting-houses, the stern and terrifying doctrines propounded inside their walls, and the harsh and literal observances enjoined beyond them, without a shudder and a feeling of infinite pity for the gentler spirits so unfortunate as to have been born and brought up in the baleful glow of the "infernal sabbath fires" of colonial America.

What extenuation can be offered for the cruel fanaticism and narrow obstinacy of the New England fathers? When intellectual and emotional growth made Puritanism impossible, the infidelity of Thoreau was the only visible refuge for harassed souls. The creed of the Puritans was to many the best the Christian Church could furnish. Tradition and training, if unsuccessful in wringing their mature assent to the doctrines of their forefathers, were yet strong enough to convince them that no form of Christianity could accomplish anything where Puritanism had failed. Other creeds lay beyond high walls of carefully built prejudice and political antipathies which few cared to scale. It was Puritanism or nothing. And, consequently, with the dawn of New England's intellectualism and literature, America reaped a large crop of unbelievers. Thoreau was not more unchristian than Emerson. And Emerson counted his followers by the thousands. Transcendentalism cast off countless barques from their ancient Puritan moorings and sent them adrift "in seas of Death and sunless gulfs of Doubt."

Now the pity of it is that these American infidels were for the most part men of remarkable moral worth. Generations of hard and rigorous training according to the unbeautiful ideals of Cotton Mather, if they did nothing else, seemed at least to have planted habits of restraint and sober living which no single lifetime of unbelief could. Naturally, their example was disastrous to the Christian men and women of their time. They are still, after nearly a century of rapidly spreading culture and education, the giants of our American literature, the literary models in schools and colleges where Christianity receives no recognition, by their natural qualities of honor luring to unbelief a generation that chafes at all authority and restraint.

Calvinism has vitally injured our literature. A godless and unchristian literature is a loveless thing. The inferiority of American literature to the literature of Eng-

land is traceable, in no small measure, to the hard and even vulgar disregard for ancient and tried and holy traditions which Calvinistic monstrosities put beyond the credibility of many among our most gifted writers. The only really vulgar and essentially unpoetic thing in the universe is unreligious radicalism.

But our complaint ought not to be so much with the effects of Calvinism, in the abstract, upon our literature, as with the excruciating torments it has inflicted upon the rare and beautiful souls that have disclosed themselves to us in the literatures of England and America. Hawthorne, Cowper, Charlotte Bronte, George Eliot, John Ruskin, are only a few of the names that suggest themselves to us when we think of the fine minds and hearts Calvinistic nightmares of youth have darkened and appalled and, not infrequently, driven into a troubled agnosticism. The infidels of England's literature were not the moral degenerates of the corresponding class upon the continent. Many of them suffered more than man can tell before logic and feeling forced them at last from the fantastic Christianity of the Reformers. "In the fell clutch of circumstance," they passed through life, maimed in their highest and their best, but unflinching in the pursuit of subjectively honest purpose.

These observations are called forth by the revival of interest in the Genevan reformer artificially stimulated in this centenary year by various publications. Calvin is hailed as the apostle of political freedom and of modern thought. We have no desire to discuss this statement. It seems to many profound scholars that Calvin was cast up by the political ferment of his times, and was by no means its creator. And, even if he were a prophet of freedom, it still is a mystery to us why political liberties had necessarily to be purchased by the overthrow of an age-old and authentic Christianity and the building up in its place of an elaborate structure of religious error and narrow fanaticism. It is true, many churchmen were unscrupulous and tyrannic. But the Church still survives for the examination of critics, and close and impartial scrutiny can discover no essential wickedness in her. Calvin "poured out the baby with its bath." He was an iconoclastic reformer, an anarch who, "mixing his private spites with his defense of Heaven," would destroy all existing social and religious order to remedy its defects.

As to modern thought, he may be admitted to be its founder in much the same way as the sight of a drunken man is the cause of temperance in a disgusted onlooker. By helping to win for the impossible religion of the reformers general acceptance as the purest and most perfect type of all Christian creeds, he has alienated modern enlightenment from all Christianity. His religious doctrines, as laid down in his "Institutes," are fast becoming obsolete. He changed Christianity into a naked Judaism, unmitigated by the great Hope which, like a shining thread of silver, relieves the gloomy grandeur of the Old Testament. He turned the Good Shepherd, the Father of the Prodigal, the Good Samaritan, the

gracious Redeemer, into a tyrant of iron and brass. He made all spiritual experience a tragedy and a snare. He extracted the beauty out of life and added to the terrors of death. And for poetic and literary purposes he destroyed Christianity utterly. Newman claims that our literature is Protestant. This is too broad an utterance. The immortal elements in our literature somehow have no affinity with the religion of the Reformation.

Whatever Calvinism has accomplished for the world at large it is not easy to find grounds for any gratitude towards it in the history of our literature. In the Caroline England it drove literature to the catacombs for twenty years, branded poetry with the stigma of disgrace, and drove her into the company of profligates. It came to America, and as a consequence our early colonial history of letters is a barren waste. And, when the vision of beauty dawned at last upon our shores, it made it necessary for those who entertained the vision to seek a sanctuary in paganism, or to find a weak compromise in a sort of paganized Christianity called Unitarianism.

Geneva is said to be at the present hour the headquarters of Free Thought, Socialist propaganda, and Nihilist conspiracies. *Absit omen!* JAMES J. DALY, S.J.

The Old California Missions

One much needed and most desirable result likely to come from the present Alaska-Yukon-Pacific Exposition at Seattle, is a wider and instructive knowledge of the old California Missions. Current ideas of these landmarks of early civilization among the Indians of the Pacific coast are drawn mainly from that "mosaic of fiction and of fact," Helen Hunt Jackson's "Ramona." What absurd notions of the history of the Church and the early missionaries of California and Mexico obtain is brought to public attention by Charles F. Lummis of Los Angeles, in a letter which *The Evening Post* of this city printed on July 9. Mr. Lummis, who is the Librarian of the Public Library in Los Angeles and a well-known authority on local Californian history, had occasion recently to supply the National Library of Dublin with information concerning Gaspar de Portolá, commander of the first expedition by land in California, of which Father Junipero Serra was a member; first Governor of California and founder of Monterey, California, June 3, 1770, whose name is not in the "Century Dictionary of Names," nor in many of our text-books.

"But this is a trivial affair," writes Mr. Lummis, "beside the recent contribution to 'History As She is Wrote,' by Nellie Urner Wallington, an attractive book on 'Historic Churches of America,' with an earnest introduction by Edward Everett Hale. It advises us (pages 106 *et seq.*) that Portolá was a Jesuit priest; that 'more than one hundred years before the establishment of any Protestant church on the eastern shores of our country. . . . in his little frail boat he sailed up to the head of the bay [Monterey], and, selecting two stately oaks near the shore, he nailed to them a wooden cross, beneath

which he said Mass. . . . Journeying on, Gaspar de Portolá sought other and more populous sections where he might make converts, finally returning to Mexico, where he made his elaborate report to the Church. . . . On the missionary, Portolá, that journey up the Bay of Monterey made no special impression, and as the years passed on the exact site of this bay could not be located. In 1768, however, another member of the Jesuit Brotherhood traveled over the first portion of the route taken by Portolá. . . . Overjoyed, Padre Junipero Serra, with his followers, knelt in thanksgiving beneath the wooden cross.'

"Portolá, a Jesuit missionary! Junipero Serra, a Jesuit missionary and one hundred and sixty-eight years later than Portolá!

"The chapter on Santa Fé is as absurd. It puts the capital of New Mexico in the Sangre de Cristo valley of Colorado; founds it in 1540 (it was founded in 1605), and so on. The various chapters on Spanish American churches are all of this impossible sort."

At the Seattle Exposition George Wharton James, with the splendid enthusiasm that has characterized his indefatigable labor of love in collecting and caring for all that pertains to the glory and the preservation of the records of the old California Missions, has made a special exhibit of their relics under the auspices of the Bureau of North American Ethnology of the Smithsonian Institution. With the cooperation of Archbishop Riordan, Bishop Conaty, the Very Rev. Rector of Santa Clara College, the heads of other institutions, ecclesiastics and private collectors, Mr. James has been able to bring together a large number of historic relics in an exhibit, which he declares in *The Ave Maria*, "is destined to attract much attention and be a source of education to thousands of people upon the subject of the missions and their builders, those first great pioneers of the States of the Pacific Ocean, pioneers who came not seeking homes for themselves and families, or allured by the lust of gold, but moved by the love of God and humanity to seek to uplift from savagery and degradation a native people still in the darkness of superstition, idolatry and heathenism."

THOMAS F. MEEHAN.

The New School of Experimental Phonetics

The precision and the exact methods that characterize the modern science of Comparative Philology are largely due to the developments of an auxiliary science, that of Phonetics or speech-sounds. Before the application of the rigid laws of phonetic change in tracing the relationship of words in cognate languages, accidental similarities in sound and form were often considered sufficient to establish relationship between these words. It was this haphazard etymologizing that threw discredit upon the whole science. But when greater attention was given to phonology and the laws regulating sound-shifting in cognate languages these guessing processes were gradually ruled out of court. Grimm by his clear statement of the law concerning the change of mute consonants in the Indo-Germanic languages led the way in this process of

reform. Exceptions to the law as formulated by him were afterwards satisfactorily explained by other laws established by Verner, Grassmann, Paul, Kluge and others. Within the last few decades the methods of the laboratory have been introduced into the scientific study of speech and have widely extended our knowledge of the laws governing sound science. Accurate and successful investigations have been made into the nature of speech-sounds, their interaction, methods of production, etc.* This new field of research is Experimental Phonetics and the great master in the science to-day, both on account of his numerous writings and his successful experiments (many made with instruments of his own device), is a Catholic priest, the Abbé Rousselot. He is at present in charge of the Laboratory of Experimental Phonetics at the Collège de France and was formerly a Professor at the Institut Catholique de Paris.

Many of the ablest exponents of the science have taken instruction directly from the master. Laboratories, similar to the one the Abbé Rousselot is now conducting at the famous French school, have been established at Yale University under the guidance of Professor E. W. Scripture, and at Clark University, Worcester, Mass. while experiments with Rousselot's apparatus for the analysis of speech-sounds have also been made by Prof. Schmidt-Wartenberg of the University of Chicago.

One of the principal works of the Abbé on this science is "*Principes de Phonétique Expérimentale*" (Paris, 1897). In this volume he discusses the graphic method of representing movements of speech—a method for whose study the Laboratory of Experimental Phonetics of the Collège de France is well equipped by the possession of specially devised instruments. But even before turning his attention especially to the experimental study of vocal sounds the Abbé Rousselot had done excellent work in practical linguistics. Realizing the importance of patois or provincial dialects in the historical study of language he made a detailed investigation of the patois of a single family at Cellefrouin (Charente) which was published in 1892 under the title: "*Les Modifications phonétiques des Langues étudiées dans le patois d'une famille de Cellefrouin*," of which the first part is a minute study in general phonetics. This work is a notable contribution to the question of the relation of dialects to the standard language.

Rousselot had the good fortune of a philologic training under the brilliant Gaston Paris, who, like few, has succeeded in combining attention to the rigid methods of modern comparative philology with an ardent devotion to the larger humanistic side of those studies in which he has become so great an authority. Rousselot has in turn become a mentor and an inspiration to scores of students who went to France to take up under his guidance the study of experimental phonetics. It has always been a special pleasure to him to initiate prospective missionaries to foreign lands in the science of learning and recording the languages of savage tribes. Several

superiors of religious orders in Europe have sent subjects to the Collège de France to prepare under the Abbé Rousselot for missionary work among foreign nations. An excellent example of the work done by a missionary-student of Abbé Rousselot's courses is the "*Essai de Phonétique, avec son application à l'étude des idiomes Africains*," by the Rev. Th. Sacleux, C.S.Sp., and formerly missionary in Zanzibar. The work was published by Welter of Paris in 1905, and merited a warm letter of congratulation for the author from his illustrious teacher.

This genuine interest in his chosen science and especially in the work of his pupils and colleagues is emphasized in an appreciative article on the work of Abbé Rousselot by Dr. Juan M. Dihigo, Professor of Comparative Philology at the University of Havana. It is contributed to that University's *Revista de la Facultad de Letras y Ciencias* (Enero de 1909). He writes of the "Creator of Experimental Phonetics in France" as follows: "Professor Rousselot, like all men who reach the heights of knowledge, always takes special interest in helping those who come to him to be initiated in phonetic studies or in explaining the difficulties which may have arisen."

The excellent work in the field of linguistic science of scholars like Rousselot and still more of missionary-priests like Sacleux, P. W. Schmidt, S.V.D., G. A. Morice, O.M.I., and Msgr. Le Roy—all of whom are still active in these pursuits—will not be a surprise to those who know the story of our Catholic missions during the last three hundred years. These men are really continuing and completing the work of their missionary predecessors of the sixteenth, seventeenth and eighteenth centuries. As Fr. P. W. Schmidt, S.V.D. correctly says in the review of the linguistic work of Rev. P. Th. Sacleux (*Anthropos*, Vol I, page 646), "There are countries and centuries for which almost everything that has been written on their languages, grammars, dictionaries, comparative studies, etc., is due to their (the missionaries') indefatigable labors."

ALBERT MUNTSCH, S.J.

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Deputy Turati questioned the Italian Minister of Foreign Affairs at to Germany's attitude towards Italians migrating to Germany, stating that at the frontier they must present identification papers and give proof that they had secured an employer. Other requirements, he added, made it almost impossible for Italians to stay in Germany. Minister Tittoni replied that Deputy Turati's information was correct, and that the German Government had been notified that these restrictions violated the treaties of 1871, 1891 and 1904; and unless some action were taken to relieve the situation Italy would be obliged to submit the question to arbitration. The press of Berlin is preoccupied with the situation arising from the emigration of Italian workingmen.

CORRESPONDENCE

The Late President of Brazil

On June 15, the President of Brazil died at the comparatively early age of sixty-one, before the completion of the four years of his official term.

Affonso Penna, even in the days of the Empire, had appeared large on the political horizon. From 1874 to 1889 he was a member of the Imperial Parliament and represented his native province in various capacities; he became Minister of War in 1882 and Minister of Agriculture and Justice in 1885. After the fall of the Empire, he took part in the Constituent Assembly of the State of Minas Geraes, and was its first president, from 1892 to 1894. Resigning this office he became Director of the Republican Bank of Brazil and retained this position till 1898. Upon the death of the Vice-President, Silviano Brandao, in 1903, Penna became his successor, and in the elections of 1905 was placed in the presidential office.

Before entering upon his new duties, however, he undertook a six months' voyage in order to visit the most important states of the Republic. This voyage, during which he was accompanied by press representatives from the Capital, was the first of its kind in Brazil and gave great satisfaction throughout the Republic as evidencing the interest of the President in all sections of the country. It resulted in creating unbounded confidence in his government.

From the beginning the conduct of affairs under Affonso Penna was marked by political insight, broad-mindedness and ceaseless activity. His administration brought about unmistakable progress in every direction. The army was reorganized and the President had the satisfaction of seeing in the bay of Rio de Janeiro Brazil's first warship and the establishment of his country's naval supremacy in South America. Most of his efforts, however, were devoted to the activities of peace. With many of the adjoining States treaties were signed, in which Brazil showed herself actuated by justice and good-will. In her negotiations with foreign powers the same care was shown for the preservation of peaceful relations, and at the second Peace Conference at the Hague, Dr. Ruy Barbosa, the Brazilian delegate, not only won the reputation of an able statesman, but drew from the representatives of the great powers an unreserved and cordial acknowledgment of the important position among them which his country had suddenly acquired.

With Germany friendly relations were established, which found expression in the invitation given to the Brazilian officers to witness the German manoeuvres, on which occasion they were treated with marked distinction. Similar cordial relations were entered upon with Portugal, the mother country, which alone of all the foreign powers was invited to take part in the Exposition at Rio de Janeiro.

Further indications of the prosperous development of Brazil under the late President are to be found in the official report for 1908-1909. It contains the record of nine treaties effected by the International Court of Arbitration, and all of them, especially those with the Argentine and Uruguay, bespeak the high sense of justice and keen political wisdom of the Government. Vast improvement is also noticeable in domestic affairs. There have been, it is true, occasional disturbances, but

in general harmonious relations among the several states have been promoted and an era of substantial peace inaugurated. Civil and military reforms have been quietly introduced and rapid progress in a modern sense has followed the extension of railways and of telegraphic and postal communication. The construction of docks and the improvement of harbors in order to facilitate the export trade are especially noteworthy.

The President thus concludes his Report with a summary of the work of his administration:

"The program which I adopted in my first manifesto has been carried out, as far, at least, as the funds at my disposal would allow. All these great undertakings have, and it could not be otherwise, necessitated a very considerable outlay. Those who require that the national debt shall not increase in a state like Brazil, newly entering upon the paths of progress, are advocates of retrogression. Happily, the greater part of the sums expended during the last few years is represented by things tending to augment the national exchequer. Railroads, telegraph lines, canals, fortresses, harbors, the redemption of paper money, the erection of public buildings, the purchase of ironclads and war material, call for a very considerable outlay, but these improvements are wholly justifiable and productive investments."

The details of the death of Affonso Penna are not forthcoming. The Brazilian newspapers make no mention of his illness, but a Portuguese Catholic paper states in its issue of June 17, in a telegram from Rio de Janeiro that, "Senator Ruy Barboza is authorized to state that, in the opinion of the physician, the sudden death of the President may be regarded as the result of moral shock caused by recent political events."

The nature of these events is not mentioned, but, no doubt, reference is made to the violent press attacks of which Affonso Penna has been the object. In explanation of such violent invectives it is to be remarked that preparations for the elections have been in progress for the last few months, and that the late President favored the candidature of Dr. David Campista, the Minister of Finance, while powerful party leaders have been active for the re-election of Rodriguez Alves. The likelihood is, however, that Hermes da Fonseca, the late Minister of War, who cleared the way for himself by resigning his post on May 15, will be chosen for the Presidency.

Should da Fonseca be elected, Brazil will be again governed by a soldier. After past experiences under military Presidents, this would not augur well for the interior peace of the country. Meantime, the Vice-President is carrying on the administration and on him depends, in great measure, who shall enter the Government Palace as President on May 15, 1910. C. S.

The International Eucharistic Congress

Preparations for the Eucharistic Congress at Cologne in August foreshadow a splendid and even for Germany an unprecedented triumph. The invitation has been at once responded to, not only in the Ecclesiastical Province of Cologne, but in the surrounding districts, and even in the neighboring countries of France, Belgium, Holland and Austria. We hear, too, that Spanish and Portuguese Bishops intend to be present, and doubtless, as the date of the Congress approaches, the number of church dignitaries arriving in Cologne will greatly increase. As things stand at present, we can count upon the presence of six Cardinals, and between sixty and seventy Bishops and Abbots, so that in point of numbers the Cologne Eucha-

ristic Congress bids fair to surpass that of London last year.

According to the present plan, all that has been done for the honor of the Most Blessed Sacrament in the way of institutions and buildings will be reviewed. The present and past worship of the Eucharist in Germany will be dwelt upon by a number of brilliant and learned speakers, both from home and abroad, and many of the works which past ages accomplished to prove their reverence for the Holy Eucharist, will be on view, for, besides the sittings of the Congress, there will be an exhibition of sacred vessels and vestments of all kinds and of the finest workmanship. Of these the city of Cologne will furnish some of the richest and most artistic specimens from the Cathedral treasury, and thus an appeal will be made to the sense of the beautiful and to the devout feeling of those attending the Congress. The business side of the preparations has been well attended to, and rich donations have poured in in great numbers. The participants will also be expected to contribute.

For strangers, a beautifully illustrated guide to Cologne has been published. Everyone is expected to purchase a badge to show that he is participating in the Congress, and to secure in this way a souvenir of the great event. The sale of admission tickets will, of course, realize the largest amount. These arrangements are not only calculated to pay expenses, but also to preserve order during the celebrations.

A *via triumphalis* has been organized from Coblenz to Cologne for the Papal Legate, Cardinal Vannutelli, who is to preside over the Congress as he did last year over that held in London. A splendid and significant reception is being prepared for him. He will travel up the picturesque Rhine from Mainz to Coblenz. Here a specially chartered steamer will await him. Coblenz being the first city of the Ecclesiastical Province of Cologne to be touched at, *en route*, the Legate will be greeted on board the gaily decorated steamer and to the strains of a specially provided orchestra and accompanied by numerous beflagged and ornamented river-craft the journey will be continued. He will have the opportunity of enjoying the beautiful scenery of the Rhine, as the steamer carries him along past towers and villages, where amidst the joyful ringing of church-bells, priests and people will line the banks of the river, carrying flags, banners and flowers, and singing their songs of faith and loyalty.

At the islands of Nonnenwerth and Grafenwerth the second formal greeting will be offered the Legate. Thence the journey will be resumed to Bonn and Cologne. In spite of the fact that this last part of the journey lacks much of the romantic charm of the first, yet the prosperous villages dotting the banks of the lordly river lend variety to the landscape. The steamer is due at Cologne at 5 P. M., a favorable hour for people to assemble to greet the Cardinal and to permit of the carrying out of the arrangements for his reception.

At the landing stage the Cardinal will be received by the Archbishop Cardinal Fischer. A splendid procession will conduct him to the Cathedral and after some time spent here in prayer, he will proceed to the palace of the Archbishop whose guest he will be during the Congress.

The daily proceedings will be as follows: Wednesday, August 4.—Morning, reception by the Legate. Afternoon, 4:30, opening of the Congress and first public meeting at the Church of the Assumption. Evening, 8, Benediction and sermon in the Cathedral by one of the attending Bishops.

On Thursday, Friday and Saturday the order will be:

Early Mass in all the parish churches celebrated by one of the Bishops; 8 A. M., Pontifical High Mass in the Cathedral; 10 A. M., sectional sessions of the Congress in the Gürzenich and the Minorite Church. These sessions will be held in French and German. 3 P. M., sectional sessions in French, German, Italian and English: on Monday and Thursday for priests, on the same days also for confessors for the young; on Monday and Thursday for women. 4:30 P. M., a general public assembly in the Church of the Assumption. 8 P. M., Benediction and sermon in the Cathedral.

Sunday, August 8.—6 and 7 o'clock Masses. General Communion in the Cathedral and in all the parish churches. 9 A. M., Pontifical High Mass in the Cathedral. 3:30 P. M., solemn procession of the Blessed Sacrament.

In consequence of the expected concourse of people, the Vicar-General has arranged that only priests and religious (men and women), men and youths and the First Communicants of this year shall take part in the actual procession. The women, girls and children, church societies and sodalities are invited to line the way carrying flags and banners.

From the foregoing it is clear that the preparations are timely, complete and detailed, so that the procession, as well as the entire course of the Congress may be an orderly and magnificent celebration. C. S.

The Austrian Budget

INNSBRUCK, JULY 4, 1909.

In the Austrian Lower House during the past fortnight two important measures have occupied the attention of the members. The first of these was a bill authorizing the Government to proceed with the commercial treaty with the Balkan States. The carrying through of this bill will undoubtedly give Serbia a solid assurance of Austria's pacific intentions, an assurance which the treaty itself would strengthen appreciably. But the passage was blocked by the Czechs and German Free-Thinking Landowners, a result not unlooked for but nevertheless to be deplored. With the second measure, during the week just past, the Ministry was more successful. This bill contained the Government's Budget scheme, and after a number of long and wearisome sessions had been devoted to it, it was finally pushed through, mainly through the efforts of the Christian Socialists. Throughout the debate the Social Democrats, who can usually be depended upon to oppose the Government in any measure it may bring forward, strained every nerve to defeat the ministry, but in vain. For their pains they received a stern rebuke from two members, especially from one of the ministers, Dr. Gessmann, who roundly condemned the dishonesty of their methods.

The Minister of Finance has proposed a new tax-law that gives little or no satisfaction to the Austrian "ultimate consumer," on whom the burden it proposes to lay upon the country will press most heavily. The proposal includes a personal-income tax, a tax on profits, one on journeymen and an increase of the existing tax on dividends. It is expected that the total income from these sources will reach 10,000,444 crowns, a small increase when compared with that expected from the brandy and beer taxes, namely 95,500,000 crowns. The amount, it seems, is not what is objected to; the apportionment of the personal-income tax is rather the ground of contention. As sketched in the bill the tax would slide

from 0.4% on an income of 1,200 crowns, to 5% on incomes of 210,000 crowns and over. The main attacks against this graduated tax are that the increase is not made uniformly and that, in view of the fact that the small incomes are immeasurably more numerous than the larger ones, the poorer classes must pay proportionately much more than the rich.

On Sunday, June 20, Tirol held its religious celebration of the jubilee of 1809. This Sunday, being that within the octave of the feast of the Sacred Heart, is the day on which Tirol yearly fulfills the vow made in 1796, to solemnly celebrate this feast in order to obtain the Divine protection from the imminent danger of invasion from the French armies then sweeping all before them in Italy and Bavaria. In Innsbruck the ceremonies were especially beautiful, including a solemn Mass in the historic university church, at which the Archduke Eugene, the entire army-staff, the members of the Reichsrath and Landtag, and practically all the imperial officials in this, the capital city of Tirol, assisted. Of course there had to be an exception. This exception was the Innsbruck city government—the "Liberal" rulers of this Catholic city, who declined the invitation with the remark that "the Innsbruck governing body will not take part in such celebrations." Such language is little short of insulting, and it is high time, as the Catholic papers insist, that the negligence and lack of organization of the Catholic forces in Innsbruck made such spectacles impossible in a Catholic city.

We spoke some weeks ago of the jubilee of the Austrian victory over the French at Aspern. An introductory skirmish to this famous battle took place on May 13, 1809, on the island of Schwarzelackenau in the Danube, in which the French, who were advancing over the Danube from Nussdorf, were driven back and thus prevented from occupying the Bisamberg from that direction. The Bisamberg formed a point of great strategic advantage to Archduke Charles, the Austrian leader. The commander of the Austrian regiment that won this important skirmish bore the honorable name of O'Brian. On last Sunday a monument was erected on the spot, bearing a medallion portrait of the brave Major, of the nationality of whose ancestry at least one can have little doubt.

July 5 and 6 are the hundredth anniversaries of Napoleon's victory over the Austrians at Wagram. In this historic battle the French forces numbered 180,000 men and possessed 600 cannon against Austria's 130,000 and 450 cannon. The Austrians lost 24,000 men, killed and wounded, and the defeat forced Kaiser Franz to conclude peace with the victorious Napoleon on July 12.

Kaiser Franz Joseph has conferred the great cross of the order of St. Stephen on President Fallières of France. This is taken not only as indicative of the friendly relations existing between the two countries, but as a mark of gratitude on the part of Austria for the attitude of France during the late unpleasantness with Servia. Somewhat in the same spirit Archduke Franz Ferdinand, the Austrian heir-apparent, is visiting the Roumanian royalties at Bucharest. A less pleasant echo of the Servian trouble comes in the shape of an outcry from the Bulgarian press against the visit of the Bulgarian heir-apparent, Prince Boris, to Vienna.

There is a good deal of satisfaction expressed in commercial circles and in the press of Austria over the growing success of the still young Austrian-American steamship line between New York and Trieste. Formerly the tourist from America reached the Austrian Alps and the

water-cure localities of Bohemia, such as Karlsbad and Marienbad, by way of English and German ports. Diligent advertising has brought the Trieste route to the notice of American travelers, who have passed through Trieste this year in large numbers, and have expressed their pleasure and satisfaction over the fact that the new route concedes nothing in comfort and convenience of service to any of the great English and German lines. The route combines an Atlantic sea-voyage with one through the Mediterranean and the Adriatic. From Trieste there is a variety of routes to the North of Europe, which carry the tourist through some of the most picturesque portions of the Austrian-Hungarian Empire and have, as yet, the charm of novelty, which the better-known routes have long since lost through frequent description. It may be added that the beauty of the Austrian Alps in the Tirol and the Salzkammergut, that is, the region of upper Austria about Salzburg, is not surpassed in Europe. The tourist traffic in these parts has within the last few years increased by leaps and bounds.

M. A.

Brutal Duel Tragedy in Germany

On the morning of June 14, a duel took place near the little city of Blankenburg in the Harz district of Germany, that shows the brutality and barbarism of this mode of "vindicating injured honor." The details are as follows: A lieutenant in the German army, Zwitzers by name, of Blankenburg, was promoted on his birthday. In the evening of the same day he attended a ball at which he became a bit merrier than was becoming, and on being obliged to accompany to her home the fiancée of a brother lieutenant named Granier, of Thorn, who had not been present at the ball, attempted to kiss the lady, who repulsed him, but before parting at her home forgave him and promised to say nothing of the occurrence. Nearly four months later, however, she broke her promise and related the fact to her betrothed, who thereupon challenged Zwitzers to a duel.

A court of honor was assembled and Zwitzers was asked if the lady had given him any provocation. Upon his answering frankly in the negative, the court decided that he must fight the duel. The conditions of a military duel in the German army are: combatants at ten paces distance, alternate shots with thirty seconds aim, the challenger having the first shot, the shooting to continue until one or other of the participants is killed or disabled. On the morning of the duel in question, there were two physicians in attendance, the field was picketed at a distance by two details of soldiers, and a locomotive with a railway ambulance wagon attached stood at the Blankenburg station in readiness. Granier it seems aimed at his opponent's head, but missed. When Zwitzers' turn came his weapon missed fire. This counted as a shot. Granier then took aim again and fired, the ball passing through his opponent's right lung and lodging in his spine. He was hurried to the hospital in Halberstadt, where he died a day and a half later in the arms of his broken-hearted young wife, who was about to become a mother for the second time. Duelling, be it remarked, is forbidden by law in Germany. This latest breach of the law with the open connivance of the military authorities in such a brutal fashion, makes one realize why Socialism has got such a foothold in Germany. One cannot wonder that the common people lose their respect for law and order when they have

such examples before their eyes from those who, they have been taught to believe, are the mainstay of lawful authority. It is to be hoped that this latest duelling scandal will arouse public opinion against the senseless and immoral practice.

M. A.

The Catholic Croats in the Balkans

SPALATO, DALMATIA, JUNE 20, 1909.

You are no doubt well aware of the dispute—now peacefully settled, but from which it was feared war would arise—between the Servian Kingdom and the Austro-Hungarian Empire. The Kingdom of Servia is entirely schismatic, whereas the Austro-Hungarian Empire is entirely Catholic; and the Liberalistic forces all the world over, and the opponents of Catholicism have been, and are, busily assisting Servia so as to weaken Austrian power and authority, and relatively to seriously injure the prestige of religion in all Catholic countries. The quarrel is really not one of politics but of religion.

Among the Slav races dwelling in the Balkans only the Catholic Croats are subject to Austria: all the other Schismatic races are either independent or remain subject to Turkey. Liberalistic and Masonic influences have been at work to undermine Austrian influence, and to impose the sway of Servia over Catholic Croatia, when they hope by oppression and persecution to alienate it from the Faith. For this purpose they have been stirring up disunion in Croatia especially among the students and they have met with some success. Here with us many young men from the country districts flock to the larger towns to pursue their studies at the high schools and universities. They board with private families where naturally there is no supervision. These young men at a dangerous age, finding themselves without any restrictions on their liberty, fall an easy prey to a class of men who aim at corrupting their faith and morals in the hope of encouraging them to disseminate their godless principles among the Croats, and leading them to cast their lot with Schismatic Servia which seeks by every means to detach Croatia from the Church.

The principal cause of the growing indifference among the wealthier and even among the poorer classes is the neglected religious training of the young, so much so that by the time they grow up or reach the university they are almost without faith. To remedy, if possible, this state of things I begged the Salesian Fathers some time ago to cooperate with me in opening a high school for boys in this town. And I have now secured a promise from their Superior-General that they will come this year. While I am grateful for this I am at a loss for funds to build, and am driven to appeal to public charity.

PHILIPPUS FCUS. NAKIC.

Bishop of Spalato.

The Guild of Ransom

LONDON, JULY 7.

To-day Canterbury is witnessing an annual event which is one more token of Catholic progress. It is the feast of the Translation of the Relics of St. Thomas of Canterbury. The event commemorated by the feast took place on July 7, 1220, when the body of St. Thomas was solemnly removed from the grave in the crypt where it had been laid two days after his martyrdom, and placed in the splendid shrine erected in the chapel of the Holy Trinity behind the High Altar. For three centuries that shrine was the object of one of the most

famous pilgrimages of Christendom. Then came the Reformation, the shrine was despoiled and the martyr's relics scattered. The pilgrimage came to an end. But in July, 1891, on the feast of the Translation, it was resumed, and the pilgrimage of to-day is the nineteenth of the annual series.

It is carried out under the auspices of the "Guild of Our Lady of Ransom," founded by two converts in November, 1887, one a barrister, Mr. Lister Drummond, the other an ex-Anglican clergyman, Father Philip Fletcher, who had been a curate in one of the "highest" of "High" churches, St. Bartholomew's, Brighton. He and one of his brother curates were beginning to doubt about their position, when a movement towards the Catholic Church began among the congregation. Some of the laymen went first. Then Father Fletcher and his colleague were received into the Church. Another curate followed them. In all there were fifty conversions in a few weeks. The three ex-curates and several of the laymen became priests. The object of the Guild is "to ransom souls from the captivity of error." It takes its name from the Order of Our Lady of Ransom founded by St. Peter Nolasco for the Redemption of Christian Captives. Its badges are derived from the colors of the kindred order founded by St. John of Matha. Whittier's poem on the legend of St. John of Matha tells of his vision (it was at his first Mass), when he saw—

A strong and mighty angel
Calm, terrible and bright,
The cross in blended red and blue
Upon his mantle white:

Two captives by him kneeling,
Each with his broken chain,
Sang praise to God who raiseth
The dead to life again.

Dropping his cross-wrought mantle
"Wear this," the angel said:
"Take thou, O Freedom's priest, its sign,
The white, the blue, the red."

In Catholic England there were thousands of foundations of Masses for the dead, which all ceased at the Reformation. Then, during more than three centuries how many deaths there were of lonely Catholics leaving no friends to pray for them! These are remembered in the prayers said and the Masses arranged for by the Guild "for the forgotten dead."

In 1891 the first pilgrimage to Canterbury took place and hundreds of pilgrims went by special train to Canterbury. They were met at the station by the local Catholics and a procession was formed and passed along the High street singing hymns and saying the rosary. After a service at the Catholic Church of St. Thomas, the pilgrims went to the cathedral. The Dean had promised that they would be allowed every facility for visiting the scene of the martyrdom. They prayed in the chapel where St. Thomas was slain, kissed the stone that marks the spot where he fell, and then went to the site of the shrine and of the grave in the crypt. For some years the Dean allowed a lecture on the history of the martyrdom to be given in the chapter house, but his successor, a more Protestant clergyman, has withdrawn this permission. The pilgrimage, however, goes on. The non-Catholics of Canterbury have always acted in the most respectful and even friendly way. More than once a Protestant mayor has officially welcomed the pilgrims to the city.

A. H. A.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, JULY 24, 1909.

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Some Signs From Georgia

The settlement of the Georgia Railroad strike does not appear to have settled the fundamental question involved. Though the negro fireman was not eligible to become an engineer and was paid less than the whites, the latter demanded that the negro should be denied all other privileges, and later that he be eliminated altogether. The arbitrators—all Southern men—found against the whites on nearly every count, and decided, moreover, that all firemen should receive equal pay. The negroes seemed to have scored a victory, but the strikers received it with equanimity, claiming that equal pay for the negro means his elimination eventually. As long as feeling could be stirred up against the negro along this line, railroad companies will not care to take the risk of employing him if it can get whites at the same price. The *Charleston News and Courier* calls the award dishonest, because the men who made it ostensibly in the negro's favor, knew that it would work to his detriment; and also because they had no more right to dictate salaries to the railroad than to any other class of employers. The *Augusta, Ga. Chronicle*, the *Macon, Ga. Telegraph*, and most of the Southern papers and Southern men of character and influence who had the courage to discuss the question, take the same view.

Nor has their advocacy of justice to the negro been confined to the question of his employment on the Georgia Railroad. When the late Governor Smith of Georgia was a candidate for office he appealed to a triple sentiment which seemed predominant for the moment: anti-railroad, anti-liquor and anti-negro. On the railroad and prohibition question the press disagreed; but in his inflammatory appeals to racial prejudice he had the support of but one prominent paper, the *Atlanta Journal*, and of this he was or had been himself the owner. It was a period of economic depression and consequent popular passion, and both swept Smith into power; but he failed to carry his promises into law, and before he was a year in office he was ignominiously defeated for

re-election. Anti-negro shibboleths had ceased to be effective and the sanest of the press and people of Georgia were vindicated by the popular vote. It is well for Northern men to consider that the most respectable and influential of the press and public men of the South, who depend for their political existence on popular support, have consistently advocated justice to the negro and that by so doing they have eventually won the support of the people.

AN END TO NEGRO-BAITING.

There is only one instance of a Southern negro-baiter of prominence who has for any extended period maintained his influence. Governor Smith is a notable instance to the contrary. His violent pre-election harangues were used by a Canadian labor leader to win sympathy for the firemen's claim, and his inaction while life and property were attacked left a whole railroad in the hands of a mob but now there is none in Georgia to do him reverence. The railroads and the negroes are found to have their uses and their rights. Twelve-and-a-half cent cotton, which makes employment needful and profitable, may have influenced the rural population, but the best elements were actuated by other motives. These say with regard to the negro: If he may not shovel coal on a train because he is black, what kind of labor is open to him? If we draw the color-line on coal, why not on brick, wood and clay? We have eliminated him politically and told him to go and work; we have encouraged him to train for industrial and mechanical pursuits, but the general application of the firemen's claims would make all this a mockery and shut against him the gates of hope.

Most of the papers and publicists who advocate industrial freedom for the negro, favor his political disfranchisement, and on a variety of grounds: He is venal and irresponsible; political would lead to social equality or give him a deciding vote and thus make him a ruling factor; and "this is a white man's land." The last is the vital motive. There are many, however, who see danger in complete political exclusion, and a few, like ex-Congressman Fleming of Augusta, who are not afraid to say so. Mr. Fleming thinks that the constitutional devices, by which intelligent and industrious negroes are excluded from the polls and illiterate or vicious and idle whites admitted, promotes dishonesty and hypocrisy and a lower standard of legislative, official, and therefore of civic life. He believes, too, that a subject class who as such are denied any voice in selecting their rulers, will become the helpless victims of unjust aggression. Legislators and judges will usually give first consideration to those who made and can unmake them.

For expressing such sentiments, Mr. Fleming's re-election was contested. His opponent, Mr. Hardwick, won by a majority of counties, but Mr. Fleming had a larger popular vote. As it was a white primary election, it is clear that there is in the South much more sober thought and equity of judgment on this question, when

it is properly presented, than is commonly supposed. The thinking portion of the people—and they are ordinarily the majority—are becoming less susceptible to catch-cries of unscrupulous office-seekers. Governor Brown of Georgia is no orator. He won his election, without making a single speech, on written appeals to the equity and business sense of the community. This is a good sign for the future; but it does not promise to settle the negro question. A wise governor may prevent friction, but there are certain ills that governments cannot cure. The racial difficulties of the South can only be adjusted by such influences as control the souls of men. We hope to show some other time that such influences are already at work.

Who is Father Fonck?

Accurate knowledge regarding things Catholic is not to be expected from *The Independent*. When it touches on the Catholic Church, or on allied topics, it seems to live up to its title and to be so far independent as to make statements regardless of accuracy. In the current issue there is an article on "Religious Tolerance" which, in casting doubt on Christ's Virgin Birth, is offensive to Christians of every denomination. In the same number is another editorial with the caption, "Who is Father Fonck?" Father Fonck, as our readers know, is the first president of the Biblical Institute recently founded by Pius X. The new appointment mystifies the editor of *The Independent*, for he scarcely knows him. "He (Father Fonck) does not seem as yet to have secured recognition as a Biblical or Oriental scholar." The editor seems to think that no one else knows Father Fonck. Some years have now elapsed since the battle first began between Conservatism and Modernism. Father Fonck has been the head and front of the Conservatives. He was selected by his superiors to fill the chair of Scripture and Oriental languages in one of the foremost universities of Europe. Native talent, travel in the East, and a long course of studies eminently fitted him for this exalted position. That he honored the position is evidenced by the fact that he has stood as a wall of adamant against the assaults of Modernists. Is it possible that *The Independent*, which plumes itself on knowing so much, should be in the dark as to one who during these latter years has been the redoubtable champion of orthodoxy, publishing articles in magazines, and writing books against the new heresy? But *The Independent* has "looked through the last few years of the 'Orientalische Bibliographie,' and apart from the volumes mentioned (it cites two) his name does not seem to be included except for several book reviews." The man who successfully combated rationalistic critics of the modern type like Harnack, and Catholic Modernists like Loisy, or those who held Modernistic tenets like Schell, and others of that ilk, is not an obscure man. That he is young, if forty-five be young, serves all the more to enhance his

work and his worth. Holy Scripture counsels that wisdom is old age—"cani sunt sensus hominis." As to the books written by Father Fonck, *The Independent* underrates the number and the quality. Had he consulted Keiter's "Katholischer Literaturkalender" for 1909, he would have found a long and instructive series of publications of the highest merit, dealing with important and difficult questions now agitating the students of biblical science. Admittedly he is not the founder of a new school of biblical science or of higher criticism. But he has a keen perception of truth and falsehood, and is courageous in propounding the truth and in refuting error. One of his latest productions is "The Method of Scientific Workmanship" in two volumes, the value of which is shown by the testimony of the learned, among them Professor Schroers of Bonn, and by the translations which have appeared or are appearing in Italian, Spanish, French and English. On July 2, there appeared under his direction the first number of the *Acta Pontificii Instituti Biblici*, which will be issued periodically and "will give an account of every interesting and important happening in the Biblical world, and contain learned articles illustrating various biblical topics and questions." *The Independent* says: "One wonders, or, rather does not wonder, why a recognized Catholic Oriental scholar, like Lagrange, was not selected. But all such men have been attacked and are under suspicion. Dr. Fonck is 'safe,' a chief merit." If *The Independent* keeps its eyes open and does not consult merely the "Orientalische Bibliographie," it will soon realize that with good reason the Holy Father has selected a "safe" and sound critic and an acknowledged scientific Biblical and Oriental scholar like Father Leopold Fonck. For the rest comparisons are odious. The comparison between Father Fonck and Father Lagrange is out of place, not to say malign. Father Lagrange would repudiate as we do any reflection on his orthodoxy or his scientific methods.

Bülow and the Centre Party

The resignation of Prince Bülow from the Chancellorship of the German Empire was accepted by the Emperor on July 14. It may be well to recall the events which led up to this step. Nearly three years ago, as Chancellor, Bülow demanded of the Reichstag the sum of about seven million dollars to keep the army in German Southwest Africa up to the strength of twelve thousand men. The Centre party then held the balance of power in the Parliament, and thought an army of 2,500 men was sufficient. But what predisposed the House most of all against the bill was the serious complaints against the colonial officers, who were charged with barbarous cruelty towards the natives. The Government bill was defeated. Upon this ground—the *N. Y. Evening Post* calls it a flimsy pretext—the Reichstag was dissolved by the Emperor. The Evangelical Alliance had been agitating all

the time against the Centre, and the new elections were carried on with a bitterness which rivalled the times of the Kulturkampf. "Down with the Centre" was the watchword. But that party increased from 100 members to 105. The parties, however, that had promised to be obsequious to Bülow's directions, were returned to the Reichstag in the majority. This was the *bloc*, a conglomeration of heterogeneous elements, held together practically only by their opposition to the Centre. While for two years it passed the bills demanded by the government, the *bloc* as well as the Chancellor fought shy of issues that would touch their pocket-books. The reform of the finances however could not be postponed indefinitely. The *bloc* became the stumbling block of the Chancellor. The Conservatives, the most numerous party of the *bloc*, refused to consent to the taxation of the inheritance of wives, husbands and children, which the Chancellor considered as essential to his plans of reform. So after a two years' war they united with the Centre, and thus broke up the *bloc*. The Emperor might have dissolved the Parliament, but though Bülow boasted that he had reduced the Socialists in the last election he evidently did not believe too firmly in his power over them. He preferred to tender his resignation. The greatest organ of the Conservative party, the *Kreuzzeitung*, while giving Bülow due credit for his talents and undeniable merits, now says that the eliminating of the Centre was his cardinal mistake.

The Late Rev. George Tyrrell

The announcement of the death of the Rev. George Tyrrell has renewed the question about his defection from the Church. So far as one can judge from his actions and writings it came about in this way: Father Tyrrell's mental habit was more speculative than practical. He was not disposed to make, or to follow, the researches and critical studies of modern scholars in the very questions upon which he loved to speculate. He was not an expert in historical or biblical criticism, though, strange to say, he had an exalted idea of the experts in these fields and attributed unquestioningly to them an authority which he denied somewhat bitterly to the masters of theological study. With the endeavor of the latter to formulate the doctrines of the Church he had little patience, though he constantly dealt in formulas of his own. He was fond of giving new expression to old truths. He labored hard to interpret the teachings of the Church in terms which its opponents had used to supplant Catholic belief. It did not occur to him that the few who valued the new terminology would misunderstand him, or rather interpret his words in their own erroneous sense. As he labored without the large success he had expected, he began to attribute his failure to the inherent difficulty of the doctrine, or to previous futile attempts to express it. But for this he believed that intelligent men generally would enter the Church.

For want of such expression of their belief as he had attempted to provide, he feared that thousands were on the point of leaving the Church. Like many other minds, over exercised in one line of activity, he lacked or lost the sense of proportion. He overestimated the disposition of the non-Catholic, and he underestimated the faith of the Catholic. He attributed undue credit to the pretensions of much modern criticism, but he ignored the common sense or wisdom which grows out of faith and which enables the Catholic to keep philosophically cool when others are flurried over every wind of doctrine and every specious assumption made under pretext of science or criticism. He failed to see that what attracts people to the Church is its definite, consistent and obligatory doctrine, just as what repels them from other churches is a vague, shifting and accommodating religious teaching. He appreciated so highly the benefit of membership in the Church that he did not wish to leave it, even when he was secretly disloyal to it and counselling others in accordance with his own attitude. His "Confidential Letter to a Friend who is a Professor of Anthropology," published later under the title, "A Much-Abused Letter," is an exposure of views and of methods that make one question the sincerity of his belief, and wonder what moral standard he followed. It was the detection of this clandestine propagandism that brought his dismissal from the Society of Jesus and later his condemnation by the Church. His defection was not the disaster to religion which some predicted. His death has caused no agitation of the views for which he stood. It is only another evidence that Modernism was the cult of a clamorous few, whose voices were silenced by the Encyclical "Pascendi Gregis." It happens at a moment which emphasizes the fidelity of the Church in safeguarding the Faith of those who seek its light from her. When other Christian bodies are licensing as preachers young men who have abandoned the foundations of Christian belief, the Church would rather face the threatened defection of thousands of minds reputed brilliant or learned, than sacrifice one iota of the Truth confided to her by her Founder.

Could the dying priest have spoken for himself, would he have retracted his errors? Perhaps; but unfortunately those about him were interested in having it appear that even in death he favored their heresy, and they are responsible for his non-Catholic burial.

Cardinal Gibbons closed his seventy-fifth year yesterday. With reason we may congratulate His Eminence on attaining such a venerable age, not only with full possession of his distinguished powers, but also with all his wonted activity and beneficent influence. With reason also we may thank God that the chief representative of our Church in this country should be one whom every citizen, regardless of creed, respects as the embodiment of zeal, religion and patriotism. Even at this advanced age the Cardinal's health is such that we may say confidently, AD MULTOS ANNOS!

"THE BEAUTY OF THY HOUSE."

My friend, "The Doctor," is sixty years of age, a widower, lives on Washington Heights alone in a small house where his wants are attended to by an old colored couple, with two Irish terriers as his companions. He no longer practises his profession. He is mediaeval in his habits of thinking and reading, dividing his time between modern scientific publications in various languages and scholastic philosophy. He corresponds lengthily with a friend in Louvain, who writes to him in Latin. He is argumentative when he can find an antagonist who is worth while, and becomes dangerously excited when anyone mentions William James and Bergson to him without due warning. He has a theory that Aristotle is again going to come into his own. He smokes much, drinks not at all and keeps open house for his friends on Friday night, when there is always good fish for dinner and first-class tobacco (his own prescription) in the jar. He is suspected of writing, but the evidence is only circumstantial, as there is nothing in print over his signature.

This is merely to explain how it was that on a recent Friday night my friend (whom I shall call "the Lawyer") and I, sitting on the Doctor's porch, smoking the doctor's good tobacco with the Doctor between us, happened to be discussing the ugliness of modern life in a large city with especial reference to the devotional value of liturgical services. I had obtained the floor, so to say, and was enlarging upon the beauty of Benediction on Sunday afternoons at the Sacred Heart Convent at Manhattanville, about as follows:

"It is a June afternoon. As the bell rings you leave the Convent Garden and take your place in the little gallery set apart in the chapel for visitors. Without, there is the brilliant sunshine of the early afternoon on the young green leaves and the chestnut blossoms and the dull roar of the city lying beyond the convent walls. In the chapel there is the dimness and the stillness of the cloister. You can hardly distinguish at first the outline of the choir stall, where the nuns are silently and noiselessly assembling for benediction. Two black-robed figures are silhouetted against the white altar as they light the tapers. There is but the faintest sound as one by one, black veils and white veils, the nuns glide in.

"Presently you hear the rhythm of slow and measured steps on the tiled corridor without, and the school girls enter two by two in stately procession. First come the elder ones and then the younger; all are dressed in black uniforms with long white veils on their heads. They advance up the middle aisle, dividing at the top and a line comes down each side aisle, filling the benches from the bottom of the church. It is order itself personified. As the first of the procession reaches the top of the aisle the organ in the loft above us peals out and the girls' voices break into a processional hymn. They sound as one—the unison is splendid. There is no dragging, no haste, the rhythm is perfect. And the procession moves slowly but steadily on, the little ones as they come by looking frankly aside at our little gallery to make sure that father, mother, brother or sister is truly there. And now the benches are filled, the priest with his acolyte enters from the sacristy, the monstrance is placed on the altar, all heads are bowed.

"Then from the organ loft come the opening measures of an anthem. There are two voices, soprano and contralto, and they twine and intertwine in marvellously beautiful and simple harmony and counterpoint,—*'Tota pulchra es Maria et macula macula originalis non est—non est in te'* It is the contralto which closes in a phrase of rare lingering sweetness, as the organ harmonies dissolve into the full tonic chord and the notes die away. Another anthem, this time choral by the choir, some eight or ten voices perhaps, and then the girls' voices rise in the

Tantum Ergo. What a hymn! And how triumphant it sounds as the girls sing it! And how swiftly and surely they answer the priest's versicle—*Omne delectamentum in se habentem!* Then there is silence—every head is bowed; the bell rings once, twice, thrice; the Lord has visited and blessed His people.

"Benediction is over. And as we leave our gallery the girls rise in their places and the recessional hymn rings out. The procession will go out as it came in but we may not stay to see it. We go again into the garden, where the sunlight is, and pass through the convent gates out into the world of disorder. Is there anything more beautiful than this? And if so, where is it?"

Thus I, not without some pride of the artist who feels that he has secured his effect. The Doctor said nothing at first—then grunted and said something that I did not catch, but I know he used the word "hyper-aestheticism," whatever that may mean. The lawyer took the floor.

"Not a bad description on the whole. I have seen it myself." (Dear man! He would not rob me of my pleasure in the telling of it!) "But somehow it did not impress me so much as did the Benediction service at St. Andrew's novitiate at Poughkeepsie. The chapel opens off the cloister at the back of the house; it is simple, strong and bare as a Jesuit novitiate chapel should be, and amazingly devotional. It was summertime when I was there, all doors and windows stood open, and the sunlight flooded everything. There is an harmonium at the top of the church. As you go in from the cloister you find the fathers scattered over the last few benches—eight or ten of them, and the lay brothers a little higher up. You take your place midway between them. Presently you hear the tramp, as it were, of soldiers in broken step and in come the novices—some forty of them—sturdy, vigorous, tanned in face, and swift of movement, and they march with thundering heavy step up the aisle to the top of the church. It is not a procession exactly. It is the movement of trained men who need no rigid rules to keep order, if you understand what I mean. They take their places. Then come from the sacristy six more sturdy novices as torch-bearers, a thurifer and the priest. Another novice seats himself at the harmonium and Benediction begins.

"Now I can't make you hear the singing of those young men as my friend here can make you hear the Manhattanville girls, but it seemed to me as if I never before had realized the beauty of strong men's voices—not trained in choir, you understand—but singing with almost the precision of a choir and with a spontaneity, a heartiness, an earnestness that no trained choir ever yet reached, to my thinking. I am not emotional nor am I especially amenable to mere artistic effects, but these men shook my soul to its very depths. It seemed to me as if this was the service that must please God the most—the homage of men, young men, simple, direct, honest, strong,—and the wind in the trees, the sunlight, the fresh air, the summer—"

There was silence for a moment as the lawyer helped himself to a pipeful. As by common impulse we both turned to the Doctor.

"Doctor," said I, "decide. Tell us. Which—and why."

It is the Doctor's habit to speak or be still as he pleases; he is a man at times of expressive silences. As he shifted his chair so as to repose both legs on the porch-rail and laid his pipe down, it was clear that he would talk.

"You (turning to me) have been a newspaper man and you know what the early hours of Sunday morning are in New York. Our friend here, I hope, does not. Suppose you start out from here, say at one o'clock or half-past one on Sunday morning and take a subway train down town, you see nothing but the lees and dregs of the week. A few tired and sleepy men and women going home—some half drunk, some whole drunk, the men quarrelsome, women giggling noisily, or dozing in most unlovely fashion, faces flushed and puffy,—maybe two or three men going home from work asleep in corners. And you reflect that

it's Sunday morning! More people of the same kind get in and out at every station as you go down town—sometimes there is a baby crying for want of sleep in its mother's arms. Or a fresh faced young Irish servant girl going home with a hard-faced young man from a party, and you wonder if she'll go to Mass to-day or not.

"You get out of the subway at the Grand Central and take an uptown Third Avenue car and it's full of the same kind of people only worse, maybe. Have you ever noticed the breed of young tough that has been developed on the East Side of late years—pig-eyed, pointed-eared, strong-jawed, bullet-headed, stunted but stocky with the devil's marks all over his face?—well! anyhow—you get off at Seventy-sixth street. A few doors west on the north side is the Church of St. Jean Baptiste. The main doors are closed, but there is a side door with a light in it. You go in. It wants but five minutes of two o'clock.

It isn't much of a church to look at—it's small and stuffy and poorly decorated. But—the Blessed Sacrament is exposed on the altar and there is a blaze of candles all around it—two o'clock in the morning! There are a couple of priests kneeling at priedieus on the altar. There's a man kneeling at the top of the aisle and eight or ten men in the benches at each side. As you go in they are finishing some prayers. Fifteen or twenty men are in the benches at the bottom of the church. You notice they are of all ages, from eighteen to seventy-five. As the clock over the sacristy door strikes two—two o'clock in the morning, and Sunday morning, mind you!—the men at the top of the church rise and go out; the men at the bottom of the church takes their places. The leader at the priedieu in the centre of the aisle commences to read "The office of the Blessed Sacrament," and they settle down to business as if they were Trappist monks in choir. It's Bute's translation they use,—English, of course. The leader can just about read aloud without stumbling over the words, the man on his right reads with a strong Cork accent and the left reader is clearly a scholarly man of some sort—a lawyer, may be!

"*Forty years long was I grieved with this generation and said: It is a people that do err in their hearts,*"—you ought to hear the man roll those rs! And for a solid half hour the office goes on. At the half-hour there is an Act of Reparation recited all together—no hurry but slowly and distinctly. And then the whole lot of them receive Holy Communion. At five minutes of three there are prayers for the Holy Father and for deceased members of the Society, and at three o'clock there is another batch of men to take their places. And this thing has been going on from ten o'clock on Saturday night and will go on until six o'clock on Sunday morning on the last Saturday of every month in the are clearly many. The last Saturday—I think you said. Good-night!"

It grieves me to say that at this point the Doctor swore what sounded a most satisfying German oath and pounded the chair with his fist. "Do you catch the idea?" he almost shouted. "New York City! New York at night! New York on *Saturday night!* Two o'clock in the morning,—*Sunday morning.* How does *that* look to the Lord do you think? *Men, old men, young men, working men, learned men,* out of their beds to worship Him in the dead of night in the middle of rottenness, corruption, and devilry of all kinds!"

He dropped his feet from the rail with emphasis, knocked his pipe out noisily on the floor, got up and stretched himself—meaningly, I thought. The lawyer looked at his watch:—

"It's nearly eleven. I must be going. I think I shall find new meanings in the "*decor domus tue*" henceforth,—for there year. And it beats me why it isn't every Saturday in the year and every night in the year, for that matter, when you think of it."

And when you come to think of it the Psalmist's phrase does hold a good many ideas in it!

ANDREW PROUT.

LITERATURE

The Via Vitae of St. Benedict. The Holy Rule arranged for mental prayer. By Dom Bernard Hayes, monk of the English Benedictine Congregation. With an Introduction by the Right Rev. J. C. Hedley, O.S.B., Bishop of Newport. New York: Benziger Brothers. Price \$1.75.

This book makes the Rule of St. Benedict the subject matter of a series of devout meditations adapted especially for members of the Order of St. Benedict, but suited also for members of other religious orders, for the clergy and for pious lay people. The Rule of St. Benedict has stood the test of ages and has become the model of succeeding monastic rules. It is a wonder of prudence and simplicity. The present work is divided into seventy-three chapters, each of which is introduced by excerpts from the Holy Rule in Latin and English. The excerpts are followed by "thoughts" which spring forth spontaneously at a more minute consideration of the excerpts. Each chapter concludes with a "prayer," which is composed of pious aspirations and ejaculations called forth by the subject of meditation. The idea of the book is somewhat different from that of other books of meditation. He who looks for elaborate meditations with carefully worked out introductions and divisions of the subject into parts will be disappointed in this book. The author enters completely into the spirit of St. Benedict with whom meditation was what it should; viz., merely a mental prayer, a speaking of the heart of man with his God. It is this simplicity, this absence of all formality, which gives the work its excellence. Here the trained as well as the untrained mind will find an inexhaustible treasure of pious thoughts that can keep his heart for hours in sweet commune with his Creator.

Find the Church. An Aid to the Inquirer. By WILLIAM POLAND, S. J., St. Louis, Mo: B. Herder.

Father Poland's compact treatises on philosophic topics have long been recognized as classics in the difficult art of expressing profound truths in clear, terse, and strikingly accurate English. His reputation for forcible brevity in the explanation of doctrinal points of importance will suffer no diminution because of the above named brochure, which will be welcomed by all who have to do with those who in good faith "seek that they may find."

It is a small pamphlet of twenty-nine pages, published to meet the need of many who profess Christianity to-day. Recognizing the broad fundamental notion of Christ's divinity and the general outline conditions of the Church, whose institution of Christ they accept as an historic event, a difficulty arises from a fact which they cannot help seeing. As the author puts it: "They behold around them hundreds of distinct Institutions, each one of which claims the right to be called the Church of Christ. They see, moreover, that each one of these Institutions holds a doctrine which it puts forward as the doctrine of Christ, but which disagrees with the doctrine held by any other of these Institutions. . . . He asks himself: Where does that name 'Church of Christ' really belong? How are men, to-day, to get the exact doctrines taught by Christ?"

Questions these, which have been asked by troubled minds, in sincere good faith seeking the light, as long as Christ's Church has existed. And rarely has there been offered an aid to their inquiry so brief, yet so compelling in its clear and forceful logic and so charming in its neat, simple English phrasing as is this little pamphlet of Father Poland. We trust that it will be scattered broadcast; in the maze of indifference that one meets in the world to-day a little clean-cut logic is bound to work excellent results.

LITERARY NOTES

Handboek der Algemeene Kerkgeschiedenis. 2 vols. by P. ALBERS, S.J. Nijmegen: L. C. G. Malmberg.

One who in his student days had to grope his way, with Wouter's "*Historia Ecclesiastica*" for his principal guide, through the labyrinth of historical material bearing on the development of the inner as well as the outer life of Christ's Church, rises from the perusal of the above volumes with feelings of relief. Thanks to the learned author, the weekly hour allotted in our Seminaries to the important study of Church History need no longer be a bugbear to the young cleric. With Father Albers for his guide, and an up-to-date lecturer in the professional chair, to invest the dry bones of a text book with flesh and blood, the path of the student of Church History has grown pleasant, and we see no reason why the young levite should not emerge from the seminary course possessed of such knowledge of this study, as in our day is considered the natural equipment of a priest on entering the ministry.

We have here the work of one who is at once an able historian, eminently possessed of what is commonly called the critical faculty, and a practical teacher, in sympathy with his task, in touch with his audience and appreciating their needs and thoroughly at home with all the devices of modern text book making. He has laid under contribution the great mass of accurate historical information which the modern scholarship of France, Germany, England, Italy and other countries has collected together. With remarkable breadth of view he marshals his facts, at every step corroborating his statements and conclusions by sound documentary evidence and abundant references to original sources as well as to the articles of specialists in the various periodicals of the day.

It was a matter of small surprise to learn that a French translation has already seen the light and that Italian and Spanish versions are in contemplation. Yielding to the pressure of those who insist that the history of the Church is most aptly treated in the language of the schools, the author is preparing a Latin translation, the advance sheets of which have reached us. It is brought up to date and is for all practical purposes a third edition of the above work.

Let us hope that this excellent manual may soon find its way through a good translation into the hands of English readers.

M. M. B.

The *July Irish Theological Quarterly* presents a remarkable array of able articles on philosophic, moral, theological and historical subjects. The book reviews

which constitute perhaps the strongest feature of the review, are largely on the same lines. Their soundness as well as breadth of view combined with originality of thought and clearness of expression should commend this magazine as a safe and instructive guide to students of theology whether in seminaries or on the mission.

Father Walshe's "*Prehistoric Types*" has a general interest. It is the discussion of the conclusions drawn from a discovery made last August by the Abbés A. and J. Bouyssonie of a human skeleton in Chappelle-aux-Saints in the Correze. As the face was prognathous, the nose broad, the superciliary ridges enormous and the chin indistinguishable, it was claimed at once as a link of the missing Darwinian chain. Other alleged links are judiciously examined and some are found to have had a larger brain capacity than the average man of our day. The great variety of opinion among Darwinian scientists reminds one of the evidence of insanity experts in a courtroom. The Quaternary period for example is set down as starting with man 500,000 B. C., and again at 30,000 or 20,000 B. C. One allows 158,400 years for the formation of the Mississippi Delta; another thinks that 1,700 is enough. The Cave-man was wont to be considered an upward-struggling savage, but now he is deemed an intelligent but unfortunate fellow who fled for shelter to the caves from the ice-glaciers that invaded Ireland, Britain and France and encroached on Austria and Germany. The prehistoric man was not handsome but his brain capacity was often far greater than ours. One Pleistocene brain was 1710 cubic centimeters whereas the average cranial capacity now is only 1500. There were great artists among them who have left us excellent drawings of the fauna and animals of the period on reindeer antlers and mammoth's tusks. They also made well-designed statuettes of men and women and wrote with oxide of iron or rounded stones. All the human fossils so far discovered present "resemblances for which unity of origin alone can account." The language of the Australian and other aborigines, containing words, phrases and elaborate constructions beyond their present needs, point to a complete past civilization; all savagery is a sign of degeneracy from a higher state owing to severe climatic conditions and other hardships. Those who were better favored by climate and environment preserved and increased their knowledge and civilization. Brain and physique were affected favorably or unfavorably by circumstances, but there always remained an abyss between man at his lowest and the ape at his highest. M. K.

ART

At the Société Nationale des Beaux Arts this year several large schemes for decoration have been shown and almost all have splendid qualities. Albert Besnard sends one of his four panels for the Petit Palais. They are to represent thought, matter, mysticism and plastic art. We presume the latter is intended here. Four figures soar upward through the clouds; at the apex Jove is served by a graceful Hebe; in the lower foreground a female figure offers an apple to a youth. It is a large and beautiful work. René Ménard appears with six big panels for the École de Droit. They are in his usual style, landscapes of great beauty and restfulness, water, cliffs; an occasional classic temple, or sacred grove, making the view more solemn and archaic. Generally he is true to Greece, with sometimes a glimpse of the coast of Italy. Here are strong figures of primitive laborers, Greek youths riding bareback, a female figure of nymph or poetess rising up out of a solitude and they are admirably painted and some of the vistas beautiful as dreams. Guillaume Dubufe exhibits a decoration for the Mairie of Saint Maudé: "*The Morning of Life*." One is reminded of his white villa at Capri, half-way up the mountain and overlooking the sea, for it is Capri that he has done into sober blues and grays, and his Youth is a brown fisher lad, standing expectantly at the bows of a trireme. Rosset-Granger contributes the two companion pieces, "*The Evening of Life*," in tones full of darkness and destruction. Mme. Wehrli-Dubufe is also a decorator this year. Her "*Flight into Egypt*" is destined for a church and shows a peaceful landscape with hills in the distance and water and rocks near at hand. The scene is treated with great artistry and is one of the few religious subjects in the salon. Aubritin's "*L'Esson*" (purchased by the State) has some wonderful study of light and color, daybreak being shown by the light on the faces of women. Gillot's "*La Mine*" will not allow itself to be ignored. Painted for a public building and commissioned by the State, it is essentially a modern work and full of the gloom and harshness of poverty. A bleak, coal-veined hill, a chain of forlorn cinder-gatherers, a railway station and a factory enveloped in smoke. It is painted with enormous courage and conviction—dun and dreary as the reality—one wonders what the aesthetic think of it. But there it is, and you cannot overlook it. One of the most important of these schemes for decoration is Boutet de Monvel's for the basilica of Domremy. Here there is a distinct subject, and Boutet de Monvel comes near high water mark for he has vast, splendid composition, breadth and sympathy of treatment, a simplicity that places him in rank

with the primitives, and consummate workmanship. The breath of the public has been somewhat taken away by these three magnificent panels. They represent episodes in the life of Joan of Arc; "The Vision," "Joan recognizes the King in the midst of his Lords," and "The Sacre at Rheims." These panels, which are to be reproduced exactly in the basilica at Domremy, and which have been one of the notable features of the Salon, are to become the property of Senator William A. Clark of Montana. C. S. C.

EDUCATION.

A summer school of Gregorian music is to be held in Omaha, during the first week of August. The Benedictine Fathers, Gregory Huegle and Sigisbert Burkhard, from Conception, Mo., will be in charge of the instructions.

A charter of incorporation has been secured for a college for Polish Catholics, by the St. John Kanty College Association of the city of Erie, Pa. The new college, which will be built at East Millcreek, will be conducted by the Vincentian Fathers.

In laying the foundation stone of the new buildings of the Imperial College of Science and Technology at South Kensington, King Edward encouraged the campaign in favor of higher scientific education, to the lack of which most public speakers in England are in the habit of attributing that country's loss of ground in her industrial race with America and Germany. After emphasizing the "supreme importance" of the highest specialized instruction in science, especially in its application to industry, the King said: "I feel more and more convinced as time goes on that prosperity, and even the very safety of the existence of our country, depends on the quality of the scientific technical training of those who are to guide and control our industries. With the present rapid growth of knowledge specialism of a high order is necessary to success."

John D. Rockefeller has raised the total of his contributions to the Rockefeller Foundation of the General Education Board to \$53,000,000, by a gift of \$10,000,000 which is to be passed to the credit of the board between now and August 1. He has gone further than that, and entrusted to the membership of the board the responsibility of distributing the principal of the fund among the educational institutions of the land if it shall be deemed advisable. Under the regulations at present obtaining this power of final distribution would extend only to \$33,000,000, inasmuch as the board holds the other \$20,000,000 in trust with the power to dispose of the income,

while Mr. Rockefeller and his son retain the right to dispose of the principal during their lives. It is expected that a power of final disposition over the whole fund will soon be vested in the board.

Through the generosity of an old alumnus, P. H. O'Donnell, of Chicago, the newly established seismographical observatory of Georgetown University will receive its complete equipment. This will consist chiefly of two earthquake recording instruments, one horizontal and the other vertical. The work of observing and studying earthquake shocks and tremors and investigating the causes of such disturbances will be carried on at Georgetown in connection with existing observatories, and particularly with about a dozen Jesuit Colleges in the United States and foreign countries.

At the commencement exercises of Mount Saint Joseph Seminary, Hartford, Ct., the baccalaureate address was delivered by Rev. Thomas E. Murphy, S.J., president of Holy Cross College, Worcester. His theme was "Woman's Influence on Education." With admirable conciseness he dwelt upon the influence which woman has exerted on true education in the past and then discussed her mission in helping to solve the educational problems of to-day. After a brief survey of the work already done by those who made a profession of teaching, such as the teaching communities of nuns and the great army of women teachers to whose willingness to undertake this work Archbishop Spalding has attributed the rapid spread of popular education in our country during the past century, special emphasis was laid on woman's educational work in the home.

In solving the educational problems of to-day, he said, we have to look again to the home, to its maidens and mothers, for assistance. What is the greatest defect in modern education? It is undoubtedly the neglect of the training of the will. From the kindergarten to the university we are seeking ways and means of gratifying every whim of the child and providing every subject which the inexperienced youth may elect, thus overdeveloping and abnormally enlarging the intellect, while allowing the will, through lack of training, to become shrivelled and feeble and incapable of effective resistance or vigorous action when occasion demands it.

At a Technical Congress held in Galway, Ireland, Bishop O'Dea spoke favorably of the technical education given under the direction of the Department bureau in regard to agriculture, but their efforts in other directions were largely

expended in vain, as there were not enough industries in the country to give employment to their trained apprentices. The result is that they were training skilled men for other lands where there was a demand for such acquirements. He recommended extension on agricultural lines. Thorough agricultural knowledge on the part of the farmer would quadruple the wealth of Ireland. He also advocated better technical buildings and apparatus in important centres, and in rural districts that a garden should be attached to every national school, and the teachers adequately paid. Such expenditures in increasing the wealth of the country and stemming emigration would be profitable not only to Ireland but to Britain. There was a general complaint of niggardliness of the government in Irish educational matters.

SOCIOLOGY

In the greater part of Russia the peasants hold no personal property, save their houses and a little yard. Grazing and tillage lands remain the property of the community and are held according to certain customs and laws. To emphasize the fact of this municipal ownership, a redistribution takes place from time to time when the shares are assigned by lot to other holders. A law of 1893 fixed the time between such redistributions to be at least twelve years. It is evident that this kind of communism which, however, by no means denies the right of private property, is possible only under very simple circumstances, and will never allow agriculture to rise from its primitive state. As a matter of fact the Russian peasant harvests considerably less to the acre than his Western brother. The Duma has a law under consideration to abolish these antediluvian conditions, but the rural population is against it. They cannot believe that agriculture will have the same success if each farmer is owner of his fields and obliged to think and shift for himself. This is due to indolence and carelessness and no doubt also to the disappointments which until now invariably followed the attempts of government at relieving the oppression of the peasantry.

Ten ocean steamers left the port of New York for various European ports last week, having on board 234 persons deported from Ellis Island after being refused admission to the United States because they did not measure up to the new standard established by United States Commissioner of Immigration Williams. This represents 3 1-5 per cent. of the passengers carried on the inward bound trip of these same steamers, a per

centage more than double that of previous records. The action of the Commissioner illustrates the policy he means to follow in his future efforts to enforce a more thorough inspection of incoming aliens in order to shut out undesirable immigrants. This notwithstanding the fact that the immigration societies affirm the demand in this country for capable farm hands, sailors and domestics to be greatly in excess of the visible supply at the present time. The action, however, meets with the approval of men in position to speak with authority in the matter of undesirable applicants for admission to our shores. A prominent charity worker in New York asserts that his bureau is constantly being applied to for relief by immigrants who have been in the country but a few days or weeks and who are found to be in such a condition of poverty, disease and ignorance that they cannot fail to be a lasting burden upon the city and the country.

In an address closing the exercises of the thirteenth annual summer assembly of the Jewish Chautauqua Society of Buffalo, Jacob H. Schiff expressed a fear that the congestion prevailing in the Jewish districts in towns throughout the East will menace the status of his race. He said:

"I am convinced that the United States can yet receive and absorb to its own advantage a very considerable part of the Jewish immigration from the Slavic countries. But the responsibility which accrues to us toward the people of this hospitable country is very great.

"Unless we find an effective way to deflect the stream of immigration from New York City and the North Atlantic seaboard towns the congestion already existing there is certain to grow, and it may become a menace to the status of the Jew throughout the country."

Zionism, said Mr. Schiff, is idealistic and impracticable. The only solution of the problem is the better distribution of Jews throughout the West through the ports of Galveston and New Orleans.

A new organization of the printers of the country declares its purpose to labor to prevent future strikes among the members of the typographical craft. This organization, the Printers' League of America, through its secretary, D. W. Gregory, has issued a call for the meeting of the first annual convention, to be held in New York, beginning Sept. 23. It is the design of the promoters of the league to bring about a national organization of employers for the purpose of hastening a strikeless age, in which strikes, lockouts and other disagreements will be relegated to the past.

In the call for the meeting, it is said that printing strikes have cost hundreds of millions of dollars, and employers in towns having no regular employers' associations are invited to attend as individual delegates.

Following the example of Prussia, the Kingdom of Saxony proposed to its parliament a law to increase the safety of mineworkers. Those miners who are of age and have been working at least one year in the same mine, shall elect safety delegates with the right of inspecting at least once a month and not oftener than three times a day the machinery and especially the precautionary appliances of the mine. Only those are eligible who are at least thirty years old, German citizens, and have worked five years in the mine. Their term is two years, during which they may not be dismissed except for cause. They cannot give orders, but must enter their findings in a minute book which is from time to time inspected by the State authorities. This law will unquestionably help to give the miners a greater feeling of security and should for this reason be welcome to the mine owners. But it is expected that the Liberals, the Wall Street element in the German parliaments, will strain every nerve to prevent the passage of a measure which might force them to do more for the welfare of their workmen.

The failure of the German *bloc* has had another good effect. The liberal elements of it intended to pass a law which would make cremation lawful in Prussia. The Prussian Minister of the Interior had been won over to introduce a bill to that effect in the Prussian Landtag. "Unfortunately he fell ill," writes the *Flamme*, the organ of the crematorians, "and thus his good intention was frustrated. Meanwhile the policy of the *bloc* came to an end, and with the Conservatives and Centre at the helm in the Reichstag, little can be hoped for in the Prussian Landtag. They are the only ones who oppose cremation, but they do so on principle."

While in Cincinnati recently to fill a Chautauqua lecture engagement, William Jennings Bryan outlined his views on the liquor question in the following significant words: "I shall add a total abstinence lecture to my platform efforts. The best way to promote temperance is by persuasion, rather than by statutes. I opposed State prohibition in Nebraska because it is in contravention of that essential doctrine of Democracy, home rule. County option, to my mind, is the solution of the liquor problem."

ECONOMICS

The notable growth of the money order business in the postal service of the United States is manifested by the details of the latest report of the department issued from Washington.

Money order transactions in the post offices of the country have grown so in the last year or two that it now is necessary to maintain a force of about 750 accountants, bookkeepers, sorters and examiners in the office of the auditor of the department.

There are 50,000 money order offices, from which 850,000 money order accounts annually are received by Auditor Chance. They are accompanied by 68,000,000 paid money orders, aggregating \$575,000,000.

At the recent meeting of the State Bankers' Association of New York in Saratoga, Clark Williams, State superintendent of banks, delivered an address of pertinent interest to the bankers of the commonwealth. As a safeguard to depositors of State banks he pleaded for a strong surplus, and vigorously attacked as unsafe and unsound the practice of certain banking institutions which pay interest at the rate of 4 per cent on daily or monthly balances in open accounts. He expressed his belief that such a rate was inordinately high and hoped that the day of high interest rates on deposits would speedily come to an end.

Notice has been sent out by the State Labor Department of New York to all employers of labor in the State, calling attention to the changes in the law affecting the employment of children under 16 years old, which becomes operative on October 1.

The new law prohibits their employment in the operation of certain machinery, such as circular saws, planers, pickers, printing presses, stamping machines, rolling mill and laundering machinery; in adjusting a belt to machinery in any place where alcoholic liquors are manufactured or bottled. Girls under 16 shall not be employed in any capacity where such employment compels them to remain standing constantly. No child under 16 shall be permitted to manage or operate an elevator, either for freight or passengers.

The plan for a new city charter for Atlanta, Ga., as submitted to the Committee on Revision by a sub-committee that has considered various proposals, comprehends four basic principles: (1) Separation between legislative and executive departments. (2) An executive department consisting of a Mayor and six Councilmen.

(3) Reduction of the legislative body to half its present size, all members to be elected at large but with provision for territorial representation. (4) A separate department of accounting.

ECCLESIASTICAL NEWS

—The National Convention of the Total Abstinence Union of America will be held in Chicago on August 4th, 5th and 6th.

—The annual pilgrimage to Croagh Patrick, in which all Ireland is represented, will take place on the last Sunday in July and promises to attain immense proportions. The gathering takes place on the summit of the mountain overlooking Clew Bay that St. Patrick made a shrine of pious visitation by his prayers and fasting. Masses will be celebrated on the mountain top by priests from all parts of Ireland and from abroad at frequent intervals from early morning until noon. A sermon in Irish will be preached by the Rev. Nicholas Fegan, of Ennistymon, Co. Clare, a fluent speaker of the old tongue, and a sermon in English will be preached by the Rev. Bernard Kneafsey, O.F.M., Limerick, who will exhort his hearers, for the honor of St. Patrick, to take the temperance pledge for twelve months.

—One of the most impressive functions ever witnessed in St. Petersburg took place at the requiem Mass at the funeral of the late Archbishop Wnukowski, Metropolitan of Russia, who died there on June 3. The Mass was celebrated with great pomp and ceremony in the Cathedral, which was draped with black cloth. From the earliest hours of the day the church was crowded by the faithful. The Minister of Foreign Worship, M. Harousin, and the Chief of Police, General Dratchefsky, were present, together with several members of the Government and the Duma. The procession to the Warsaw Station was half a mile in length, and headed by a priest bearing the crucifix between lights, pupils of the Catholic schools; students from the seminary and academy, and children in white carrying a banner of the Blessed Virgin and lilies of the valley. The emblems of the archiepiscopal dignity—cross, mitre, and pastoral staff—were borne by surpliced clergy. At the sides of the procession marched priests in surplices and students carrying lighted candles. Bishop Deneshefsky and assistant priests in vestments also accompanied the procession. Draped banners were carried before the funeral car, by the side of which walked four priests in rich black and silver vestments. The coffin was completely hidden under a mass of wreaths and flowers, and on arriving at the station children strewed flowers in its way to the train. Admirable order was kept by the police during the whole route. Four priests accompanied the body to

Zhitomier, where the Archbishop was buried. The rear of the procession was brought up by hundreds of the parishioners and faithful chanting the liturgical dirges. Even in Russia, that land of ecclesiastical ceremonies, such a procession is rarely to be seen.

—Bishop Hugh MacSherry, of Eastern Cape Colony, South Africa, who has been in this country since last winter, left for Europe on July 17, to spend a few weeks in Ireland among students for the priesthood who are preparing to become missionaries in South Africa. Then he will return to Port Elizabeth.

—The Right Rev. Joseph Lucchesi, General Provincial of the Servites, who arrived recently from Rome, presided at a Provincial chapter of his order held in Chicago, on July 20, at which a western province with headquarters at Chicago was established.

—Indianapolis has begun to prepare for the convention of the Central-Verein which will be held there September 19 to 23. The Apostolic Delegate, Mgr. Falconio, has promised to attend and make an address.

—Bishop-elect Dunne of Peoria took oath of office and made the solemn profession of Faith, required by the new canonical procedure for bishops, since the United States is no longer a missionary country, on July 13, at the Apostolic Delegation, Washington. The documents were at once forwarded to Rome and when received there the Bulls confirming Dr. Dunne's nomination will be dispatched to Chicago and a date set for the consecration.

—The Provincial Chapter of the Province of St. Joseph of the Capuchin Order was held at Detroit, Mich., July 8, the Very Rev. Benno Auracher, Definitor General, who has just completed the Visitation of the American provinces, presiding. Very Rev. Antonine Wilmer was reelected provincial, Very Rev. Gabriel Messmer, Rev. Benno Aichinger, Rev. Capistran Claude, and Rev. Benedict Mueller, were elected Definitors.

The province has 69 priests, 14 professed clerics, 6 novices, 44 lay brothers, 4 tertiaries. On July 13 the Provincial Chapter of the Province of St. Augustine was held at Pittsburg, Pa. Very Rev. Benedict Wich was elected Provincial, and the Rev. Aloysius Kausler, Rev. Herman Joseph Peters, Rev. Constantine Hoefler, Rev. Fidelis Maria Meier, Definitors. The Very Rev. Provincial will reside at Cumberland, Md. This province numbers 66 fathers, 22 professed clerics, 4 novices, 42 lay brothers and 2 tertiaries.

—The chapter and clergy of Auch, France, have presented an address to their Archbishop congratulating him on his stand against the Separation Law. The address was read by Canon Berriès. In his reply

the Archbishop said that "once it was a disgrace to be accused of breaking French law: but it is now no longer so since Bishops, priests and nuns are being continually haled before the courts."

—According to recent Government statistics, one person in every 851 is deaf. With a Catholic population of 14,235,451 in the United States, there are consequently 16,726 Catholic deaf. One-third of these, 5,575, are deaf mutes, unable to speak at all, to which must be added 12 per cent., or 2,207 persons, who speak so imperfectly that their only method of communication is by means of writing or the sign language. This makes a total of 7,782 Catholic deaf mutes in the United States. Of this appalling number, 56 per cent., or 4,357 deaf mutes, are less than 20 years old, and therefore of school age. Only twelve dioceses in the whole United States have made any provision at all for the education of deaf mute children. In these twelve dioceses there are fourteen schools, having an enrollment of 1,117 children. Thus a scant one-ninth of the Catholic deaf mutes of school age is being provided with Catholic education. There is only one Catholic school for the deaf west of the Mississippi River, nor is it to be found until the Pacific slope is reached, at Oakland, Cal. The State of New York, out of a total Catholic deaf population of 3,197 has four schools, with an enrollment of 690 children. Throughout the remaining portion of the United States, from the Atlantic to the Pacific, and from the Great Lakes to the Gulf, there are but ten schools, with an enrollment of 427 children, notwithstanding the fact that in this vast stretch of territory the Catholic population is four times greater than that of the State of New York. Only 1,117 Catholic deaf mutes are cared for in Catholic Schools for the deaf. The remaining 8,691 are either being educated in non-Catholic schools, where their Faith is being stolen from them, or they are receiving no education at all. In State institutions for the deaf, the doctrines of Protestantism seem to form part of the daily instruction, since some of the most zealous Protestant ministers in the United States to-day who are working among deaf mutes were born of Catholic parents.

—To the booming of rockets and the hoisting of Papal, British and Sacred Heart flags, the Katholikentag of the German-Canadian Catholics of Western Canada was inaugurated at St. Joseph's church, Winnipeg, on July 14. The gathering was marked with splendid success. Representative men were present from Winnipeg, Ontario, Regina and other points in Saskatchewan and Alberta, in fact from all the German colonies of western Canada.

By the will of the late Patrick Dunphy,

of Pueblo, Colo., all his property, valued at about \$100,000, is bequeathed, share and share alike, to St. Patrick's Church, St. Mary's Hospital and Pueblo Council Knights of Columbus, with the exception of \$2,000. The deceased was a Pueblo pioneer and for the past thirty years a prominent railroad contractor.

—The Portugese Catholics of Sacramento, Cal., have obtained permission from Bishop Grace to erect a church, and to have a priest of their own.

—Bishop Muldoon, of Rockford, delivered a discourse at the Solemn Military Mass celebrated in the quarters of the Seventh infantry at the State Camp of the Illinois National Guard, on Sunday, July 11. Brig. Gen. Foster and staff attended the Mass. The altar was built under a tent fly. The candles were set in bayonets for candlesticks. Mass was served by captains of the line in full uniform and the full regimental band played.

—In the recent outbreak of the mutinous Filipino troops at Davao, Mindanao, the Rev. P. Lynch, S. J., so long and well-known here as one of the editors of *The Messenger*, won by his bravery the admiration and commendation of General Bandholtz.

OBITUARY

The Rt. Rev. John Shanley, Bishop of Fargo, North Dakota, was found dead in his room at the episcopal residence at Fargo, having died of apoplexy, on July 16.

Bishop Shanley was born at Albion, N. Y., in 1852, the son of John and Nancy (McLean) Shanley. When he was five years old his parents moved to St. Paul, Minn. He studied at the Propaganda, Rome, and in May, 1874, was ordained priest. Returning to St. Paul he was for a time stationed at the cathedral in that city, and in 1875 was made pastor, relieving Father (now Archbishop) Ireland. He served at this post until his consecration as Bishop of Jamestown, which see was afterwards changed to Fargo, North Dakota, on December 27, 1889. Bishop Shanley was very active in the cause of temperance. Cretin Hall, a parochial school for boys, at St. Paul, stands as a monument to his perseverance and earnestness of purpose—traits which characterized all his ministerial acts throughout his career. The late Bishop, during the twenty years of his episcopate, quadrupled the number of priests and quintupled the number of churches, and was beloved by all his clergy as well as by the faithful. He was very popular in all North Dakota as a preacher and lecturer. He was also a great authority on the Catholic history of the entire Northwest, both north and south of the

boundary line between the United States and Canada. For many years he edited the *Northwestern Chronicle*, the official paper of the Archdiocese of St. Paul.

Colonel Thomas O'Brien, who was born in Ireland in 1830, died at his home in Wheeling, W. Va., recently. He served during the Civil War, attaining the rank of colonel, and was elected state treasurer in 1880. He was president of the People's bank and prominent in the business and financial life of the city. He was a trustee of all the Catholic educational and benevolent institutions in Wheeling and vicinity, and first president of the Carroll Club.

PLATFORM AND PULPIT

A recent address of ex-Supreme Court Justice Henry B. Brown on the subject of divorce before the Maryland Bar Association was a shock to the Christian sense of the community. An admirable reply has been communicated to the press by his Eminence Cardinal Gibbons.

"In a recent convention of lawyers held at Old Point Comfort," said the Cardinal, "Justice Brown, while referring to myself in kind and courteous language, has taken exception to my views on divorce and remarriage. He is reported to have referred to the Founder of the Christian religion as an 'idealist,' whose sentiments, while suitable to less favored times and circumstances, are not adapted to this enlightened age. The learned jurist will permit me to say that the teachings of Christ have been the basis of all Christian legislation for nearly 2,000 years, and continue to be the light and guide of hundreds of millions of souls.

"We are indebted to this Divine Legislator for the Christian civilization that rules the destinies of Europe, North and South America, Australia, and large portions of Asia and Africa. Neither Solon nor Lycurgus, nor Justinian nor Napoleon, nor any other framer of laws ever exerted a tithe of the influence which the Gospel of Christ exercises on the human race. And there is no subject which He treats more fully and clearly than the question of marriage, which is the very foundation stone of our family and social life. In three of the Gospels He proclaims the unity of marriage and permits separation of a married couple only in the case of adultery. I don't see why a law which has been enforced and cordially accepted in every age and country where Christianity dominates should be considered obsolete or impracticable in the United States."

"The multiplication of divorces," the Cardinal continued, "is largely ascribed by some writers not to our divorce laws,

but to the eager and reckless manner in which ministers of God officiate at marriage services. I have no word of apology or excuse for the scandalous conduct of some clergymen in this respect. But are not those persons confounding cause for effect? Divorces are multiplied not because ministers willingly assist at ill-assorted marriages, but because loose legislation on matrimony render it easy for married parties to annul the marriage bond.

"If the civil laws of all our States were as strict as they are in South Carolina and in Canada, the persons contemplating marriage would seriously and prayerfully reflect; they would study each other's disposition and temperament before entering into a contract which would bind them for life. And certainly the peace and good order in the family life in South Carolina and Canada can be favorably compared with the domestic conditions existing in those States where divorces can be easily obtained."

Archbishop Christie contributes to the thirty-ninth anniversary number of *The Catholic Sentinel* of Portland, Oregon, an article on the importance of the Catholic press, in which he says:

The government of the country manifests an admirable concern for our physical well-being in enacting rigorous Pure Food laws and making them operative. There is no doubt that the general health of the people is kept at a higher level as a result of such salutary vigilance. The pity is that we are imposing no Pure Food laws on the press. It is difficult for a cultured Catholic to pick up a paper or periodical emanating from the secular press in which nothing offensive to his conscientious convictions will be found. This does not argue that the Catholic reader is too exacting for ordinary human journalism, but it does evidence the fact that modern journalism is alien to the spirit of Christ and has drifted far from those principles which are the necessary ground work of correct thinking and virtuous living.

It is the mission of the Catholic paper to offset the dangerous literature of the day by supplying Catholics with wholesome reading. There is always much misrepresentation of Catholic teaching and Catholic purposes; some of it, notwithstanding an admirable disposition on the part of many of our leading dailies to be high-minded and impartial. It is the office of the Catholic editor to expose the mistakes of an erring press and make the truth stand forth. A Catholic paper makes useful knowledge accessible.

We have an impressive and instructive example of the power and influence of

the Catholic press in the great good gained through its agency for the oppressed Catholics of Germany. For it was the Catholic papers of the country which united the faithful to the Center Party, enabling that splendid organization to gain its well-known victories over Bismarck in the Kulturkampf. Let us listen to the testimony of Dr. Barth given at the Catholic Congress of Ratisbon: "The Catholic Germans had behind them a gift inspired by Heaven. . . . Such a gift was the vigorous, able, aggressive Catholic press. In quality and quantity it developed into a power that could not be ignored in public life. . . . In the course of fifty years the number of newspapers, resolutely Catholic, increased to more than twelve hundred, periodicals included, with a circulation of more than seven million copies.

"The Catholic press suffered and fought, ever increasing in number, always with ardent zeal, with an inflexible and untiring spirit of sacrifice for the rights of Catholics. . . . It saved the Catholic people from the moral imbecillity of religious indifference; it armed and elevated their aspirations toward the imperishable goods of Heaven, towards faith and virtue, which live forever, even if the world fall into ruin."

LETTERS TO THE EDITOR.

To the Editor of AMERICA:

AMERICA has won so assured a welcome in the entire land and promises to worthily fill so exceptional a place among Catholic weeklies that it naturally is already regarded as a fit depository of such incidents of Catholic chronicle as one deems proper to be reserved for future reference in the telling of the story of our Catholics' life and influence among men. Therefore I send you this brief memorial of a distinguished Jesuit priest, Reverend James J. Conway, who, on July 11, here in St. Louis laid down the heavy burden of work he had been generously carrying to reap the reward of his untiring zeal in the promotion of God's glory in our city.

Few priests who have lived and died in St. Louis have left behind them a sweeter memory than this scholarly Jesuit. Since his coming to this city in 1887, immediately after the completion of the long years of arduous training and preparation the Society of Jesus imposes upon its members, the good people of St. Louis enjoyed the fruitage of the splendid maturity of his powers almost uninterruptedly. In that year he taught poetry in the old University on Ninth and Washington avenues. When the new scholasticate was opened on the present university site on Grand avenue and Pine street, in 1889, Father Conway was chosen by his superiors to

fill the chair of Metaphysics. In 1896 he was transferred to the chair of Ethics and continued to lecture in this course until a dangerous attack of illness in 1898 made it imperative to relieve him for a year's rest and recuperation. In 1899 he resumed his connection with the scholasticate teaching metaphysics and ethics in the third year of the philosophical course until July, 1908. Meantime he had been designated director of the Young Men's Sodality, embracing a membership of more than 500 prominent business and professional men from the parishes of the city, and the chaplaincy of St. John's Hospital had been entrusted to him.

A filled-up program of engagements, one would say. Yet the list but suggests a portion of his busy round of duty. So eager was Father Conway for work, so ambitious to do the Master's service fully that despite a kindly readiness to be at the beck and call of every one, he used to complain to his friends of his waste of precious time that God had given to him. How unfairly to himself a mere summary of the occupations to which he turned for relaxation in his leisure hours will make manifest. He was extraordinary confessor of a numerous religious community, he was instructor in his own community and regularly at a neighboring convent, he was engaged in writing a work on ethics, he was visited nightly by young men of all shades of mind and heart, he was called upon to spend many an hour in the parlor counselling and comforting men and women who came to him for guidance and direction, he was a wise and prudent confessor, he found time to get up a special lecture course year after year for his Sodality—he never seemed to tire in doing God's work. Few of his brother Jesuits have enjoyed his reputation for wide and cultured scholarship, and yet, perhaps, he was better known in St. Louis for his marvellous ease and grace as an orator. He often spoke at public gatherings and he was equally in demand at celebrations of a religious character and before societies and civic bodies. Only a year ago he accomplished his last and crowning work. Called upon by his superiors in July, 1908, to found and organize the St. Louis University Institute of Law, he threw himself into the task with ardor,—he got together an excellent faculty, rented a spacious building, furnished and equipped it in a manner evidencing his refined and artistic sense, made out the course of studies and arranged a model schedule of lecture hours, bought a valuable law library and all with such happy success that the school was ready for its ninety registered students in the first week in October.

Who would prophesy so brilliant a career for the young lad, timid and retiring, who in 1863, at the age of eight entered the then Indian school of St. Mary's, Kansas,

the first white boy to register in that now famous institution of the West. Extraordinarily endowed as he was intellectually, from his early years he was ambitious to do the Lord's work well, and his deep piety and unrestrained charity allowed God's workings free scope in the shaping of his remarkably successful life as a priest and teacher. The high esteem in which he was held was shown in the immense throng that turned out at his obsequies. Unattended by ostentation and unmarked by a word of eulogy, after the rule of his community, his funeral was yet a public pageant that the most worldly might envy. All classes of our city were represented and the one sentiment animating those who gathered into the beautiful Church of St. Xavier to do him reverence was affection deep and heartfelt for a priest whose memory shall linger long among the Catholics of St. Louis.

St. Louis, Mo., July 17, '09.

M. J.

To the Editor of AMERICA:

The publication in the current issue of AMERICA of the diplomatic correspondence between the State Department at Washington and the Holy See reminds me of a letter which was sent by John Adams to the President of Congress. Writing from Braintree, Mass., August 4, 1779, on the condition of affairs in Europe in their relation to the United States, Mr. Adams said:

"The court of Rome, attached to ancient customs, would be one of the last to acknowledge our independence, if we were to solicit it. But Congress will probably never send a Minister to His Holiness, who can do them no service, upon condition of receiving a Catholic legate or Nunzio in return, or, in other words, an ecclesiastical tyrant which it is to be hoped the United States will be too wise ever to admit into their territories." (Adams' Works, Vol. VIII, p. 110).

Mr. Adams, however, like so many of the early New England politicians, had a rooted objection to "Popery."

The anti-Catholic prejudice at the outset of the Revolution is hardly appreciated now, though it was then almost universal in the colonies and mainly political. The enactment of the Quebec Act which, as we now understand it, was the establishment of religious toleration in Canada—was set down as one of the reasons why the colonies should revolt.

John Adams, while a delegate to the Continental Congress in Philadelphia, went with Washington, on October 9, 1774, to attend vespers in old St. Mary's Church. He wrote to his wife, Abigail, after the service:

"This afternoon, led by curiosity and good company I strolled away to mother

church, or, rather, grandmother church, I mean the Romish chapel. I heard a few short moral essays upon the duty of parents to their children, bounden in justice and charity to take care of their interests, temporal and spiritual. This afternoon's entertainment was to me most awful and affecting. . . . Here is everything which can lay hold of the eye, ear and imagination. Everything which can charm the simple and ignorant. I wonder how Luther broke the spell."

(Letters of John Adams to his wife Abigail, during the Revolution), p. 45).

Yours, &c.,

M. F. Thomas.

Boston, July 17, 1909.

WELCOME FROM THE PRESS

The mail from New York is so regular that the new journal, AMERICA, reaches us regularly on Monday morning, as the *Tablet* on Saturday morning. The seven numbers which we have carefully read seem to us to attain the objects of the undertaking. Every paragraph is compiled with care, from accurate knowledge of facts, and space is not wasted on matter of merely local and ephemeral interest. It is well to have such an estimate of George Meredith as is furnished in No. 7. AMERICA is, of course, frankly American; the vast majority of its constituency will be drawn from the United States, and it must consult for their interests. But a large portion of its contents regard the Universal Church and the world at large; and an Irish priest or an intelligent Catholic anywhere will read it from beginning to end with considerable satisfaction and advantage.—*The Irish Monthly for July*.

AMERICA is, from a journalistic standpoint, coming up to and surpassing expectations. The interest it has aroused in all circles, Catholic and non-Catholic, is very gratifying. Still more pleasing, however, is its distinctly national trait. May AMERICA continue to grow and prosper, and may it speedily pave the way in the attainment of the only true progress in American Catholic journalism, the establishment of thoroughly up-to-date, National, Catholic dailies in all the larger cities of the United States.—*The Catholic Tribune, Dubuque, Iowa*.

From the United States comes a new Catholic Weekly Review, entitled AMERICA. It is published at the small price of ten cents per copy. The founders intend to run it both as a newspaper and a review; and in order to do so they have made arrangements with correspondents in all parts of the world to supply information likely to interest Catholic readers. In addition to

mere items of news, articles of great value, and very readable in form, are contributed by competent writers. The publication began in April, and has had an astonishing success in the United States. Judging by the latest number to hand, AMERICA is the style of a review that ought to succeed. We would earnestly recommend our readers who wish to get up-to-date information on Catholic affairs in all parts of the world to order the review for at least one quarter. Once they have made its acquaintance they are not likely to withdraw their support unless the editors fall far from their present standard. The need for such a paper as AMERICA has long been felt in these countries.—*The Irish Theological Quarterly*...

The weekly, AMERICA, . . . is admirable to judge by the numbers we have seen since April 17. It contains abundant, varied, serious and important information from all parts of the world of interest to Catholics, especially to those of the English tongue. . . . We hope for the new review a wide and prosperous career.—*Razón y Fe, Madrid*.

Judging by its contents we may predict for AMERICA a long and brilliant career in the loftier walks of Catholic journalism. Every page is readable, and the leaders and leaderettes display the judgment, close reasoning and conciseness of the facile and erudite pen. . . . It is a high-class review, dignified and courtly, and as such we hope to see it do champion work in the causes of literature, truth and culture. We expect it will keep a watchful eye on the world's progress and that every important event that happens of interest to Catholicism or humanity will find an echo in its columns. Floreat!—*Southern Cross, Buenos Aires*.

WHAT IS SAID OF AMERICA.

I must confess that I am mightily pleased with AMERICA, and if it keeps up to its present excellence it ought to obtain a wide circulation, and prove a great success. The numbers so far deserve the highest praise.—*Rev. John Earnshaw, Bradford, Yorkshire, England*.

I have seen AMERICA and I am highly pleased with it. I congratulate you warmly on this publication; I desire for it a most brilliant future, and I will do all in my power to increase its circulation.—*Rev. Amalio Moran, S.J., Collegio De Belen, Havana, Cuba*.

May God bless your efforts, and ere long see this bud, as it were, bloom out into a magnificent daily.—*C. E. Herold, New Canaan, Conn.*

Please accept my sincere congratulations on the beginning of AMERICA. The name is admirably chosen, and should be an earnest of the success of the whole admirable enterprise.—*Nelson Hume, Hume School, New Rochelle, N. Y.*

AMERICA will attract the eyes of many new subscribers; its sprightliness, sincerity, love, and truth must conquer their minds and hearts.—*Thomas G. Rapier, Jr., New York*.

AMERICA is all we expected of it. It is eagerly looked for and perused with great interest. *H. S. Maring, S. J., Grand Coteau, La.*

If ever there was an enterprise deserving of the support of the Catholics of this country, and especially of the clergy, it is your effort to supply what has been so long so badly needed—a high-class Catholic weekly.—*Rev. D. J. O'Shea, Pittsburg, Pa.*

AMERICA is fulfilling the promise of the first numbers. With it on the community-room table of our houses, every Sister should be able to keep herself intelligently informed on the questions of the day. To have the Catholic view-point in studying history in the making would alone recommend AMERICA to our teachers. That all success may attend your publication is the wish of the *Sisters of the Holy Cross, Notre Dame, Ind.*

What I like about AMERICA is this: it is not an American, French, English or Irish paper; it is a *Catholic* paper.—*Rev. F. H. M. Descoteaux, S.J., Thessalon, Ontario*.

I feel that I cannot deprive my family and myself of a single number of AMERICA during this current year. I sincerely hope your new enterprise will prove a financial success, as it deserves.—*Mrs. Caroline M. Babcock, Richmond Hill, L. I.*

You cannot imagine the intellectual enjoyment that the perusal of AMERICA gives me. I wish you the success you deserve.—*Rev. Joseph. F. Dittman, Munising, Mich.*

It will be certainly worth while to preserve a file of AMERICA; it appears to have got its stride, if the expression may be pardoned, and is pushing ahead with no uncertainty, on its worthy mission.

—*Herman A. Wolf, Portland, Me.*

Hurrah for AMERICA! I send you here-in enclosed the subscription for the next two years, \$6. I wish it were \$600.—*Rev. L. S. Weber, S.J., Philadelphia, Pa.*

It more than satisfies every expectation.
—James M. Kieran, Normal College, Park Avenue, N. Y.

I wish you every success in your undertaking.—Most Rev. Ambrose Agius, Apostolic Delegate, Manila, P. I.

May AMERICA ever be the champion of truth, and the fearless defender of our Faith.—Miss Frances Beck, Lancaster, Pa.

I am well pleased with AMERICA, and I think it has obviated a long felt want among the educated Catholics of the United States.—Rev. Wm. Leon, Walker, Ohio.

Your admirable paper indeed deserves a wide circulation. Wishing you all success in your praiseworthy enterprise.—Theodore Bach, Bad Dürkheim, Germany.

Wishing you every success with the Review, which gives evidence of eminent ability in its conduct.—Rev. Clement Lowery, Burlington, Texas.

To use a trite saying, AMERICA supplies a long felt want. As is well said by Cardinal Mercier, "it fills a want in the strictest sense of the phrase. It has come not to crowd out other Catholic papers, but it has come to occupy a place of its own, a place hitherto unclaimed."

The ideal of AMERICA is high, but we feel confident that the editors have the power, the ability, the incentive to reach and maintain this ideal in the fullest degree.

The editors have reason to feel sanguine of the success of this new publication in view of the cordial welcome which is being accorded to it. It should have a place in every Catholic home. As an agency capable of doing great good in the cause of religion, as a means of engendering a fondness for home life and as an upbuilder of morality and of all that tends for the betterment of human nature, AMERICA will stand unrivalled.—The Gesu Directory, Milwaukee, Wis.

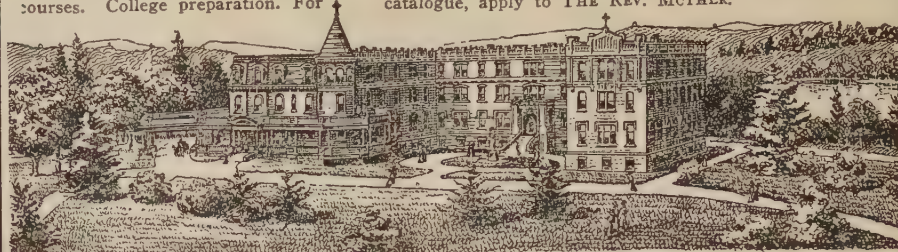
I am certainly very much pleased with AMERICA, and you deserve a great deal of credit for the general get-up and contents of each issue.—A. G. Case, Chicago, Ills.

Every Catholic, it seems to me, must take an honest pride in AMERICA. Be assured that I will do what I can to make the paper known among Protestants.—Eva M. Hubbard, West Lebanon, N. H.

I shall miss the Messenger keenly, but feel that the want will be more than supplied by AMERICA.—Rev. P. L. Duffy, Charleston, S. C.

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AMERICA

A CATHOLIC REVIEW OF THE WEEK

Vol. I. (Price 10 Cents)

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CHRONICLE

Home Review of the Week.—The Marquis de Villalobar, the new Spanish Minister to Washington, arrived early in the week. He spoke freely of his purpose to encourage trade relations between the two countries, "which, because of the present cordial feeling between Spain and the United States, and because of the excellent opportunities for greater trade, should be vigorously cultivated."—The date of President Taft's meeting with President Diaz of Mexico at El Paso, Texas, has definitely been set for October 18.—The Executive Committee of the American Hebrew Nationalist Association of New York decided to ask President Taft to rescind Immigration Commissioner Williams' order compelling immigrants to have \$25 before being allowed to land.—Twenty thousand men are wanted by the wheat raisers of Minnesota and the two Dakotas to harvest the 1909 crop. All available sources of information indicate that there is this year a larger wheat acreage than ever before in Minnesota, and that the increase in the Dakotas is from 8 to 10%.—Among the birthday tokens received by Cardinal Gibbons on the completion of his seventy-fifth year last week was a certificate of life membership in the famous corps of the Albany Burgesses. He consented to his election as honorary chaplain of the corps. Among the twenty-five life members of the organization the Cardinal will find as associates King Edward VII, Theodore Roosevelt and other notables here and abroad.—The tariff tangle apparently will depend on President Taft's influence with

Congress for its final settlement. The Senate, as is known, stands for a tax on hides, the House has approved the placing of hides on the free list. The President will be informed that there are not enough votes to pass the bill with a free hides provision and that if he wishes it to become a law with this provision he must secure the votes. The conferees, therefore, will lay the completed bill before President Taft and say that it rests with him to get Senate votes for free hides with lower rates on leather products or to get House votes for 7½ to 10 per cent. duty on hides.—After half an hour's debate the Senate decided that the President should notify the Governors of the States that the income-tax amendment resolution had been passed by both houses of Congress.

Galveston's Sea Wall.—The storm that swept South and West along the Texas coast last week, "manifesting in its course some of the most violent cyclonic disturbances," wrought considerable damage to life and property on the Texas sea board and in many inland towns. Though Galveston stood right in its path while it moved at a velocity of 76 miles an hour and the barometer dropped to within two degrees of the 1900 record, the sea-wall remained impregnable against a tidal wave and hurricane equal in intensity to the storm-flood that destroyed the city September 8, 1900. The Galveston Commissioners were able to issue the assurance that "the great sea-wall has vindicated its efficiency and protected the city and its people. The great wharves and shipping interests suffered no damage and not a life was lost."

Archbishop Ryan on "New Religion."—The venerable Archbishop of Philadelphia touches the core of the fallacy underlying the suggestion of a new religion founded on humanitarianism, advanced by President Emeritus Eliot of Harvard. In an interview on Sunday last he said among other things: "One of the most fatal and demoralizing superstitions of this country is this attempted separation of morality from doctrinal teaching. Doctrines are as the granite foundation to the whole edifice of Christian ethics, and with them that edifice must stand or crumble into ruins. What underlies the value of holy childhood but the doctrine that the child has an immortal soul? Abolish this, look at the child only in the light of its utility to the State, and soon infanticide will commence again, and deformed children will be put to death, when men shall have lost the tendencies which Christianity has produced and fostered. . . . In the name of our Christian civilization, I, a Bishop of the Christian Church, lift up my voice to warn you that the popular modern system of teaching morality without the doctrines that motive it, whether that system be called Christian ethics or moral instruction or unsectarian teaching, is sapping the very foundation of Christianity and Christian civilization."

Notes From England.—Madariel Dhinagri, the Indian student who, on the night of July 1, shot and killed Lieut. Col. Sir William Curzon Wyllie, was found guilty and sentenced to death after a trial of less than an hour, at the Old Bailey Police Court, London. The prisoner heard the sentence unconcernedly.—A. F. Horsley, printer of the *Indian Sociologist*, recently arrested on the charge of publishing a seditious newspaper, the avowed object of which was to support the Indian nationalist movement for the liberation of India from oppressive alien rule by the use of physical force, pleaded guilty and was sentenced to four months' imprisonment. The paper had openly approved the murder of Sir William Wyllie.—Torpedo boats No. 2 and No. 13 collided while manoeuvring in the Solent. The No. 2 struck No. 13 amidships while traveling at a high speed, cutting the latter vessel almost in half and sending her to the bottom. The crew of No. 13 was picked up by No. 2, which was rushed into port to prevent her sinking. This is the second war vessel lost by Great Britain within a week in collisions.—King Edward visited Whitelaw Reid, the American Ambassador, at Wrest Park in Bedfordshire. It was the first time that a sovereign had visited the ancient home of the De Greys and the first visit that King Edward has paid to the country in many years. The occasion, therefore, was made a public festival.—It is announced that the Duke of Connaught has resigned the Inspector-Generalship of the Mediterranean forces, a command comprising the garrisons at Malta and Gibraltar and all the British troops in Egypt, the Soudan, Crete and Cyprus. The ground alleged is "the ineffective nature of the work and the useless expense to

the nation involved therein."—M. Bleriot, a French aviator, sailed from Calais early Sunday morning and succeeded in happily ending the first aeroplane voyage across the English Channel. He landed in Dover but is reported to have suffered a slight injury.—At no Hyde Park demonstration in recent years has there been such an array of members of Parliament as spoke Saturday afternoon, July 24, in favor of Chancellor of the Exchequer Lloyd-George's budget. The audience numbered probably 500,000 people gathered from all parts of the country and unbounded enthusiasm marked the proceedings.

"Britannia Must Rule the Sea."—"The time has arrived to take steps to make sure of British predominance on the sea not only now but in the future." With this declaration in the House of Commons Monday afternoon, First Lord of the Admiralty McKenna virtually proclaimed to the Empire that the agitation for a much larger navy has changed the policy of the Government. Radical and Labor members protested against the increased expenditure. Prime Minister Asquith begged them to believe that the program is announced solely because the Cabinet, after a month's anxious deliberation, has come to the conclusion that it is the only one which assures a proper regard for the safety of the Empire.

The concluding words of the debate came from Mr. McKenna: "After a very anxious and careful consideration into the shipbuilding conditions of foreign countries, the Government has come to the conclusion that it is desirable to take all necessary steps to insure the laying down of four additional Dreadnoughts in April, to be completed in March, 1912.

Ireland.—One of the reasons assigned for the defeat of Lord Roberts' National Service (Training and Home Defence) Bill was that in instituting Irish volunteer military service, the most dangerous portion of the population would be trained to arms. The bill was lost by 123 to 103.—The 12th of July passed off quietly in Ireland except in Belfast, where bands of Orange rowdies were frequently charged by the police.—Mr. Lloyd-George has, at the instance of the Irish party, exempted agricultural land from the new taxation, but Mr. Birrell's Land Purchase Bill has increased the interest that was paid by purchasers from $2\frac{1}{2}$ to $2\frac{3}{4}$ per cent. The Irish members of all parties are unanimous in the opinion that this discontinuance of the established rates will greatly impede the progress of land purchase.—The annual report of the Labor Department is being used to influence the settlement of a labor strike in Cork, a rare occurrence in Ireland. Last year's strikes in Great Britain and Ireland numbered 399, involved 300,000 workmen and a loss of ten million working days. 8.5 per cent. were won by the strikers, 25.2 per cent. by the employers, 65.6 were compromised, and the remainder are still unsettled. A conciliation board headed by the Bishop of Cork is arbitrating the dispute in that city.

The German Tax Reform.—The Reichstag is closed for the summer months. Since November last it has been nearly exclusively occupied with the reform of the finances of the Empire. The scheme prepared by the Government under Bülow found much opposition. The Centre party proposed sound measures, but the Chancellor and his supporters declared repeatedly they would rather have no reform at all than accept it from the Centre. By the middle of April it was probable, and by the end of May it was a fact, that Bülow was without a majority. The Conservatives, the mainstay of his *bloc*, siding with the Centre, defeated his favorite bill, the increase of the inheritance tax, and carried the tax on bonds and stocks which he did not want. But after Bülow's resignation the Government was less inexorable. With an admirable promptness an understanding with the new majority was reached. Following is a short summary of the taxes finally agreed upon:

Direct taxes (taxes on property): Tax on the unearned increment of value of landed property, \$10,000,000; stamp duty on stocks, \$5,750,000; on checks, \$3,250,000; on coupons (so-called stub duty, levied on the stubs of coupons), \$6,750,000; on time drafts, \$1,750,000. Total direct taxes, \$27,500,000.

Indirect taxes: On beer, \$25,000,000; on brandy, \$20,000,000; on tobacco, \$11,250,000; on tea and coffee, \$9,250,000; on sparkling wines, \$1,250,000; on matches, \$5,750,000; on incandescent mantles and electric lamps, \$5,000,000; on railroad tickets, \$5,000,000; on sugar, \$8,750,000. Total indirect taxes, \$91,250,000. An increase of the contributions of the Federated States by \$6,250,000 completes the amount of 125 million dollars demanded by the Government. A glance at the above summary shows that there is an amount of \$91,250,000 which will fall on the people at large, namely the indirect taxes. The direct taxes, amounting to \$27,500,000, will principally affect wealthy classes. The unearned-increment tax is the only new tax which to some degree will affect landed property. It is expected, besides contributing to the exchequer, to exercise a wholesome influence on speculation in real estate. None of these indirect taxes were included in the original project which the Chancellor and his *bloc*, dominated by the German Wall street element, the National Liberals, had provided. High finance was to go scot-free. Instead of the direct taxes now adopted, they had proposed the new inheritance tax with its disastrous consequences.

Commenting upon these new German taxes a correspondent of the *Evening Post*, July 24, in a sympathetic communication overlooks several important things. "The large land owners," he says, "are not hit at all." But it should be remembered that while less able to pay ready cash, they have already to contribute more than any other part of the population. The difference is in some States as high as 15%. Moreover, the correspondent thinks, that the landowners "need not sell at all." That same applies to the beer tax as well, which he deplors so

much in the interest of the "poor" man; he need not drink beer at all. The amount of one pfennig ($\frac{1}{4}$ of a cent) on every two pints of beer, has found the least opposition of all the taxes. The taxes on brandy, coffee, tea, tobacco, incandescent mantles and electric lights, as originally proposed by Chancellor Bülow were about \$20,000,000 higher than they are now. In the present scheme the amount was made up for partly by leaving two other taxes, which were to be dropped, in operation, as taxes already existing do not press so heavily as new ones. The abolition of one of them, on sugar, would hardly have benefited the people at large, as it is not probable that the wholesale dealers would have consented to any considerable lowering of the prices. The general characteristic, which the *Evening Post* correspondent does not seem to notice, is that it succeeded in some degree in placing a part of the burden on shoulders most able to bear it, the men of wealth who reap the greatest advantage of Germany's military, naval and diplomatic prestige.

Briand Completes New French Cabinet.—Gen. Brun and Admiral de la Payrere having accepted M. Briand's call to the portfolios of Minister of War and Minister of Marine respectively, the new Premier announced on Saturday his new cabinet in succession to the fallen Clemenceau Ministry. The French press appears skeptical regarding the permanency of the new cabinet, but the general impression is favorable. The moneyed interests are gratified at the disappearance of M. Caillaux, a pronounced Socialist, from the Finance Ministry. The Socialists are displeased at the fact that the portfolios of War and Marine go to professionals, but the placing of a general and an admiral in charge of the national defense is otherwise generally accepted as a guarantee that the abuse of politics, which has caused so many scandals in the army and navy, will be eliminated. The Ministerial declaration regarding the necessity of a coalition of capital and labor is warmly welcomed by the newspapers.

France To-day.—In *Le Correspondant* of July 10, Auguste Boucher passes in review the incompetency of the late French Government, and deplores that in France parliamentary elections are carried by district majorities and not by the actual number of votes polled. The state of the navy is a national disgrace; and demoralization in the schools is rampant. In the universities the younger professors curry favor with Freemasonry by irreligious lectures. Only the other day a Paris schoolmaster publicly declared that as a "thinking man, a man of science, he could not speak to his pupils of duty, conscience, responsibility, free will"; all that he could affirm was "the material existence of the brain." Religious persecution is once more active. Archbishops and bishops are fined, presbyteries emptied, archives looted. There was an epidemic of typhoid fever at

Pleslin and the mayor called in the aid of three nuns as nurses. They have been punished by the courts as a "congregation." In Cambria five nuns were employed in a private hospital as nurses; they have been exiled as a "congregation."

Disorder in Madrid.—Despite the activity of the civil guards, who have made scores of arrests, closed the Republican clubs, and suppressed the anti-government newspapers, disorders continue to prevail in Madrid and the capital is almost under martial law. The continued operations against the Moors in Africa are arousing the bitter discontent of the people. The heavy losses already sustained and the fact that there are thousands of married men in the reserves summoned to the colors have caused a fearful excitement among Spanish women, and they, it is reported, are causing the men to revolt against the Government. Though the Ministers have urged King Alfonso to remain in Madrid, he insists upon doing what he claims to be his duty and he is touring southern Spain and directing the movement of the relief forces.

Bolivia's Position an Unenviable One.—The difficulties noted last week in South America between Bolivia, the Argentine Republic, and Peru, seem to be the outcome of a long standing state of affairs that may ultimately result in the entire absorption of Bolivia. When Bolivia joined Peru in the war against Chili, in which both lost disastrously to the latter, Bolivia was forced to give up the little strip of land that joined her to the Pacific Ocean—her only means of connection with the commerce of the world. Geographically she depends upon the toleration and sympathy of her neighbors. To lack of seacoast and port of entry of her own may be traced Bolivia's difficulty in development, which despite her stupendously rich natural resources, has been sluggish in the extreme. She is weak from a military point of view, and her rich mineral resources are coveted; and it is over the questions involved in the possession and development of these natural sources that Bolivia will exist or be absorbed.

Bolivia Averse to War.—President Montez asserts that the justice of Bolivia's claims will prevent the loss of territory. Bolivia does not desire war and will endeavor to settle the pending questions without bloodshed. La Paz, the capital, is quiet except for some excitement caused by the rumor that Peru is sending troops to the frontier in anticipation of war. Señor Fonseca, the Argentine Minister to Bolivia, will remain in La Paz, as the Bolivian Government has promised to give satisfaction to Argentine for the recent hostile demonstrations made against that Government.

Mexican News.—In a series of articles on "Agriculture in Mexico," Francisco Loria attributes the absence of agricultural progress to lack of irrigation, fer-

tilizing, colonization, practical technical instruction, and to difficulty of communication and high freight charges. —President Diaz has sanctioned an agreement between Mexico and Austria for the interchange of postal stamps not exceeding 500 francs. *El Tiempo* asserts that there is a like agreement between France and the United States, but that France has deferred the two-cent letter rate project. —A training school for librarians is about to be established. A knowledge of English and French will be obligatory. —A book on Mexican economics and finance, just issued by Barrera Lavalle, is declared "valuable to the economists and statesmen of all nations." —A committee has been appointed and elaborate preparations planned for the Seventeenth Congress of Americanistas, the international society of American Archaeology, which is to meet in Mexico City as determined last year in the sixteenth Congress at Vienna, Austria.

Count Witte Sent to China.—Count Witte's appointment as special Commissioner from Russia to China was made known during the week. Reports have it that the designation of so able a deputy for this mission means that Russia has taken fright at the plans being made by the nations who wish to share in the loans being negotiated by the Chinese authorities, and is unwilling to take chances through the ordinary diplomatic channels. The Russian Government, though to-day weak where it once was thought to have permanent foothold, still deems it important to assert itself in Chinese affairs. This is especially true in regard to railways, because developments in China will naturally seek a Western outlet over the Siberian lines. To preserve the prestige of the Russo-Chinese Bank, of which he was the founder, Count Witte will make a strong effort to secure a large share of the loans, and as he has always been successful in dealing with the Chinese his visit doubtless will improve relations already friendly.

The Chinese Railway Loan.—Latest advices report that American participation in the loan of \$27,500,000 for the construction of the Hankow-Szechuen railway is by no means assured. British, French and German interests are opposing it. They urge that America had opportunity to join them when the loan was proposed in London on July 7. When this opportunity was declined the remaining interests signed an "equality alliance" under which full arrangements were made to carry the loan. They now object to a disturbance of their plans, even at the request of President Taft, and insist that the Chinese authorities stand by them. Henry P. Fletcher, American Chargé d'Affaires, notified British Minister Jordan to-day that the American Government will interpret further adverse insistence as sanctioned by Great Britain.

Briand's Debut.—M. Briand made his début as Prime Minister by asserting the principle of authority and denying the necessity of electoral reform.

QUESTIONS OF THE DAY

Mother Seton in the West

It is often said that the Catholics of the United States are strangely unmindful of the precious value of early historic Church records. The characteristic bustling activity of the American people appears to be destructive of the finer sense of loyal reverence for tradition found among older and more conservative races, and we push along to the goal which an unwearied quest of progress holds before us paying but little heed to the glory writ upon the story of past achievements. And the spirit apparently has grown in a way into our religious as well as into our civic and material life. But little more than a century old, at least as an organized hierarchical body, the Catholic Church in the United States has lived through an era of growth and development that is marvelous, yet what a lamentable lack of records and annals confronts the student who delves into the century's story to seek the data of this splendid growth. They who toiled in the Church's building were too intent, in most instances, upon the task in hand, to find time to leave permanent records of their labor for the edification and the inspiration of us who come after.

This is a reason, perhaps, of the enthusiasm exhibited in the preparation for and celebration of the many centenary memorials that have occurred in our own generation. Finer minds among us appreciate the wholesome effect which a rehearsal of the deeds of old-time heroism must have upon men even in their exuberant pursuit of the progress of the day. And to achieve that effect these finer minds dig deep into what our jejune records afford and build up as they may the captivating story of the generous zeal and undaunted purpose of our forbears in the American Church, that while we glorify their names and find honest cause of pride in their achievements, we may discover, too, inspiration to press on after them doing God's work faithfully.

The thought comes to one as he reads in the papers of last week the account of the celebration of a centennial day in the beautiful chapel of a convent crowning a hill-top which overlooks one of the most picturesque scenes of the Ohio valley. One hundred years ago, in a humble home in Emmitsburg, Maryland, the saintly Mother Seton founded her congregation, the American Daughters of St. Vincent de Paul, soon to be known from their quaint, distinguishing head-dress as the "Black Cap Sisters of Charity." Twenty years later, in 1829, the Right Reverend Edward Fenwick, the first Bishop of Cincinnati, succeeded in securing a band of this community for his new diocese, and seven sisters traveled from Emmitsburg to open as pioneers the magnificent record since written by their own sisters and other communities in Cincinnati. To-day the successors of that band form a community in no wise affiliated with the

Emmitsburg Mother-house, yet they claim the right to celebrate the hundredth anniversary of the foundation of Mother Seton.

The story is of interest, though not as well known as it might be. The seven "Black Cap Sisters" who came from Emmitsburg were soon settled in the house provided for them on Sycamore street, opposite the old cathedral, then occupying the present site of St. Xavier Church and College. Full of the spirit of Mother Seton they threw themselves whole-heartedly into whatever manner of charitable work there came to them. Pioneers in parochial school work in the middle West they organized a flourishing school in their cramped quarters, and an orphanage and an academy were speedily added to their care. In active union with the Emmitsburg house they ran a successful course until 1850.

In that year superiors at Emmitsburg, for reasons satisfactory to themselves and to ecclesiastical authorities, effected the affiliation of the American Daughters of St. Vincent de Paul with the Daughters of Charity in France adopting, in the new relation, certain changes in rule, traditions and costume. The reasons suggesting the change did not appeal to the Cincinnati Sisters, and a special motive induced them to plead to be allowed to retain the old institute of Mother Seton in all its details. The then superior in the western mission, Sister Margaret George, had entered Mother Seton's community in 1812; she had been entrusted with high office in the Emmitsburg house before volunteering for the work in Cincinnati and her intimate association in these charges with Mother Seton herself had given her very full knowledge of that saintly woman's plans and purposes.

As part of this knowledge she was aware that in the forming of the original rule of the community, both Archbishop Carroll, who had confirmed it on January 12, 1812, and Mother Seton herself, had been averse to taking over the rule of the French Institute in its fulness because of the limitations it imposed regarding the works of charity the Sisters might undertake. In the new land of America, it was thought by the holy foundress, prevailing conditions were such as to make the widest possible scope in their works of charity advisable in the scheme of life she was planning for her sisters. Loyal to the old traditions, therefore, and not affected by the arguments which had led the Emmitsburg community to adopt the change, Sister Margaret George and her Cincinnati companions asked to be permitted to retain Mother Seton's original rules, constitutions, traditions and costume. Archbishop Purcell of revered memory, after conferring with several bishops and eminent divines confirmed the sisters in their desire to preserve Mother Seton's foundation unaltered, promising to be their Spiritual Father and to found a Mother-House of the American Daughters of Charity in his episcopal city of Cincinnati.

True to his promise the Archbishop arranged to have the new yet old community open a Novitiate in his own

city in 1852, and in 1854, after the civil and ecclesiastical requirements attending the separation from Emmitsburg had been complied with, it began to be known by the corporate name of "The Sisters of Charity of Cincinnati, Ohio." A notable success attended the efforts of the body from the beginning. Aided and encouraged by priests and people the sisters have wrought wonders in the little more than fifty years of their organization as an independent community. No work of charity is excluded in the all-encompassing scope of the spirit that their saintly Mother Seton inspires in its life. To-day the community numbers almost eight hundred members and sixty-eight branch houses scattered through Michigan, Ohio, Tennessee, Colorado and New Mexico. Two flourishing diocesan branches, in New Jersey and Pennsylvania, whose inception was due to Mission bands sent out from the Cincinnati Mother-house, may fairly be added to the list when the scroll of worthy effort is written up for the jubilee day of Mother Seton's western sisters.

Fifty of these branch houses are parochial schools. Pioneers in this manner of work, the Cincinnati Sisters of Charity have never faltered in their unselfish and devoted cooperation with zealous pastors to do their splendid share in building up the imposing parochial school system existent to-day in the great Archdiocese of the Ohio valley. And their pronounced success in this all important field of educational work in the Catholic Church was surely the element first in mind in the paeans of thanksgiving which the sisters sang on the hundredth anniversary of their Mother's first foundation. Academies for the higher training of young women, too, and orphanages and sanitariums are part of the charge that they worthily fill—how worthily, the place the "Black Cap" Sisters of Charity hold in the grateful affection of the western people is best evidence.

Therefore, in thankfulness to Him who has blessed their work in these eighty years, and in reverent memory of their Mother's name, the Cincinnati Sisters of Charity gathered into the beautiful chapel of their present Mother-house, Mt. St. Joseph on the Ohio, on July 19, in solemn jubilee service to keep the centennial day of Mother Seton's foundation. And they who know their generous purpose and their unfaltering zeal rejoice with them in the filled up measure of good achieved, and pray that the Master, whose cause they serve, will continue to bless their labors a hundredfold.

M. J. O'C.

Galveston's Disaster Retrieved

The recent storm in Galveston and the success of the sea-wall in preventing a repetition of the 1900 disaster has drawn upon that city the attention of the nation. The former storm destroyed 10,000 people in a night and swept half the city bare; the latter of equal violence wrought slight injury to property and none to life within

the city limits and in the territory protected by the Wall. With half its population lost through death and flight in 1900 and many of those who stayed, without home or resources, the stricken city set an example of courage and character to the country and the world. To rebuild the city they had first to rebuild confidence; that could only be achieved by making its site invulnerable to the waves by a tide-proof barrier. As the east end of the island on which Galveston is built narrows to a point, the city stretches about five miles west along the gulf, and hence a wall high and strong enough to resist the highest and most violent flood was a stupendous undertaking. As the city level was only a few feet above mean tide, it was necessary to grade the entire surface to the level of the wall and raise the buildings accordingly. All this Galveston has done and more. The wall serves as a magnificent boulevard 100 feet wide which, looking out upon tide and beach, is in situation and construction superior to the famous sea-drive at Ostend.

Not only has a city of 50,000 people accomplished all this in a few years but it has found itself in excellent financial condition at the end of it. The commission plan of government, which is Galveston's gift to the nation, enabled the five commissioners, by strictly business methods, to double and often triple expenditures without any notable increase of taxation. The absolute exclusion of politics and party and the narrowing the number of the officials to be selected, simplified the task of the electors in choosing the most competent men, and precluded the waste that necessarily accompanies the rewarding of partizans. It is found that the vast expenditures on the five miles of sea-wall and the raising of the city surface have already come back to the city in the enhanced value of real estate and the general stimulus that the confidence inspired by the new rampart has given to commerce and business.

The success of this enterprise has encouraged the city to undertake a greater one. The flood of 1900 swept away the two-and-half mile arched bridge to the mainland, and the temporary railroad trestle that was then built has been destroyed by last week's storm. Already Galveston City and County, in conjunction with the railroad and trolley lines, had signed a contract to lay down a solid causeway 130 feet wide and nearly three miles long. This will carry two railroad tracks, a trolley line, roadway, motorway, and walking paths. It is to be built so high and solid as to be proof against wind or tide. The successful resistance of the sea-wall will give new courage to the builders.

Galveston is a typical American city, nearly every civilized nation and every State of the Union having contributed to its citizenship. That Northern States are well represented is evidenced by the fact that it more than once sent to Washington the sole Republican Congressman from Texas. Some of the elements that chiefly contributed to its character and growth will have special interest for Catholic readers. Though it cannot

be called a Catholic city it was founded by Catholics and Catholics now constitute about one-third of its population. Galvez, from whom it is named, the Spanish Governor of Louisiana and later of Mexico and California, was an earnest Catholic. Col. Michel Menard, president of the Galveston Developing Company and the founder of modern Galveston, brought with him from his native Canada, faith and zeal as well as enterprise, and one of his first acts was to donate to Mgr. Odin, first Bishop of Galveston, the best resident block in the city for educational purposes in 1854. The bishop at once erected a substantial building.

France has deserved well of our Republic and particularly of the Catholic Church in the United States. It gave not only our greatest pioneer priests and early bishops but often the funds with which they built churches and schools and carried on their missionary work. From the French Society of the Propagation of the Faith, from his friends in France and the French planters of Louisiana, Bishop Odin obtained the means to erect St. Mary's University, the second educational institution in Texas. The first was the Ursuline Convent still flourishing in Galveston. The bishop also erected St. Mary's Cathedral Church, a stately building to-day. St. Patrick's soon followed and later St. Joseph's for the German immigrants; also a well-equipped hospital and orphanage established by the French Sisters of the Incarnate Word. Bishop Gallagher has completed the work of the illustrious founder of his See by providing a church for the colored people, extending educational facilities and introducing the Jesuits, the Dominicans and the colored Sisters of the Holy Family who are directing an excellent industrial institute for colored girls. Other races have taken up the work of the founders of religion and education in Galveston, but the French pioneers are still held in reverent and grateful memory.

St. Mary's University has had a chequered existence. Owing to the scarcity of Catholics, the Civil War, yellow fever and other causes, it passed through the hands of nine different governing bodies from 1854 to 1884, but it never closed its doors and the best citizens of all denominations received their education there. In 1884 Rev. T. W. Butler, S.J., Provincial of New Orleans, took over the institution at the request of the bishop, and a month ago it celebrated its silver jubilee under Jesuit management. After sixteen years of labor their church, parochial school and parish were ruined in a night. Their demeanor in disaster was well described at the recent jubilee by Rev. J. M. Kirwin, rector of the Cathedral, whom Mr. Richard Spillane's hero series has made known to the general public as "The Hero of Galveston."

"Men competent to fill university chairs here have labored to instill the rudiments of knowledge. Primary instruction has occupied the time of learned fathers prepared to scale the heights of pure mathematics, and long-

ing for earnest classical studies. To the east of us they builded a magnificent temple of worship and their olden saints looked down through the stained glass windows, resplendent in Texas' golden sunlight, upon their humble efforts and frequent prayers, but death and desolation rode on the night winds, and but the memory of the old Sacred Heart Church remains. Not merely the church but the parish and its people were swept into the sea by the storm king. And yet they never faltered. Their missionary superior asked for instructions, and when the bishop said, 'Galveston needs you,' they bent themselves anew to the weary task, reconstructed their college and built the beautiful church in which we assemble to-day to felicitate them. Names redolent with precious memories of holiness and priestly ministrations come out of the silence and linger on the lips. . . ."

The college buildings withstood the gale and sheltered some 500 people for several weeks, until schools were resumed. Of 150 students present on the eve of the storm only eight answered roll-call at the reopening, but the college has kept pace with the city's stride and is now, under the presidency of Rev. A. E. Otis, S.J., in the most flourishing condition in its history. It will be seen that the Catholic Church is prepared to take its share in the great future which is confidently predicted for this city.

By situation the natural emporium of the Southwestern States, Galveston possesses one of the finest harbors in the world and in imports and exports, now ranks next to New York; but its heroic accomplishment of the last few years has done more for it than to stimulate trade. It has awakened a healthy civic pride and made every citizen feel that individually and collectively he is capable of great undertakings; that there is no enterprise which he cannot achieve and no disaster he cannot surmount. *Possunt quia posse videntur*. He also believes that he has the best and cleanest government in the world and hence fears no storm from without or from within. The dogged perseverance of Galveston, its ready self-adjustment to most discouraging conditions and the principle if not the form of its civic government, should invite not only admiration, but imitation. The news that the work of its hands had withstood last week's hurricane occasioned as much satisfaction through the country as the 1900 disaster awakened sorrow, for the undaunted spirit manifested by its citizens is rightfully regarded as one of the most valuable assets of a nation.

MICHAEL KENNY, S.J.

A Modern Catholic Statesman

The Marquis of Ripon died on July 9, in his sixty-second year. Americans and Englishmen alike will remember him as the statesman who took a leading part in settling that long controversy over the Alabama claims, a quarrel that more than once threatened to involve Great Britain and the United States in war. Earl de

Grey and Ripon, as he then was, took a wide view of the question and succeeded in impressing on his English colleagues the wisdom of dealing liberally with the settlement. He held that peace between the English-speaking peoples was too valuable to make it worth while to haggle over the compensation to be paid. His services were recognized by his promotion to the higher title of Marquis of Ripon.

This was nearly forty years ago. But even then he had a notable career to his record. He was the son of a sturdy Yorkshire family. In the eighteenth century his ancestor, "prosperity Robinson," as he was called, had made a fortune in business, become a great landed proprietor, thrown in his lot in politics with the ruling party in England and found employment in the diplomatic service for his sons, with resulting promotion to the peerage. The late Lord Ripon was born to a career, for his father was Prime Minister in 1827, and his birth took place at 10 Downing street, the old house that has so long been the official residence of the Premier. Before he succeeded to the family title he had had a practical training in politics, in diplomatic work, and as a member of the House of Commons, and had held secretaryships at the War Office and the India Office. Like Manning he was a born democrat, full of the enthusiasm of the older type of English Liberalism for reform on patient, statesman-like lines. He was a kindred soul to Gladstone and one of the band of faithful friends who were so long his devoted colleagues. He worked heart and soul with his chief in his first great campaign for Ireland. The Irish Church was disestablished, the first Land Bill was passed, but the Government fell on a too timid University Bill.

It was in 1874, when the Liberals were in Opposition that the greatest event of Lord Ripon's life took place. He was Grand Master of the English Freemasons. That he should hold such an office is proof of the confidence reposed in him by his fellow countrymen. One day it was announced that, without giving any reason for the step, he had resigned his post. A week later he was received into the Catholic Church at the Brompton Oratory. The news caused a great sensation. When the late Marquis of Bute became a Catholic it was easy to say that it was the act of an enthusiastic young man. But now the convert was a statesman in mature middle age, who had all to lose by the step, for he himself believed, and it was the general opinion in England, that by becoming a Catholic he had put a close to his political career.

It was a shock to Gladstone—none the less because he had himself been once nearly persuaded to do likewise, and had shrunk back at the last moment. There is good reason to believe that Gladstone's outbreak of pamphleteering against "Vaticanism" was the direct result of Ripon's conversion. It was the leader's protest against his follower's action, and he was steadying himself, as Newman, when he saw his followers taking the way to Rome, tried to "steady himself" by saying and writing bitter things against the Church of which he was after-

wards the splendid champion. But the personal friendship between Gladstone and Ripon was never broken. When the Liberals returned to power in 1880, Gladstone did not venture to include the Marquis in his cabinet, but he was anxious to find scope for his talents, and within a year the opportunity came.

In the disastrous second stage of the Afghan War Lytton resigned the Viceroyalty of India. It was at this critical moment, when things looked very black in the East, that Gladstone offered the vacant place to Ripon and it was accepted. There was a storm of protests from the militant Protestant associations, but the Premier took no notice of them.

For Lord Ripon the call to India was accepted with a deep sense of responsibility. He prepared for it in a way that showed his thoroughly Catholic spirit. If the fact had been known at the time it would have raised the storm of Protestant outcries to a pitch of madness, but only a few intimate friends knew that, when in the midst of his preparations for going to India, Ripon disappeared from London for a week, he had gone to the Jesuit novitiate at Roehampton to make a retreat. Morning after morning the novice who served Mass at the side altar of the Lady Chapel was told that there would be a communicant, but he had no idea that the layman for whom he said the Confiteor was preparing to leave England to govern two hundred and fifty millions of men. He took with him to the East as his chaplain, Father Schomberg Kerr, S.J., like himself a convert, and once a captain in the British Navy. He chose as his military secretary Colonel Gordon, the "Gordon of Khartoum," for whom he had always a great admiration and whose sense of duty inspired by religion was like his own. Gordon soon resigned. He afterwards said that this was not the result of any divergence of views from those of his chief, of whom he spoke enthusiastically, but "he could not live among the fuss and feathers of a viceregal court."

Lady Ripon was a Protestant, and when the Viceroy made his visits to Indian stations Lord Ripon was always a prominent figure at some celebration at the Catholic mission, while Lady Ripon made the adherents of the local Protestant establishment happy with her presence. Ripon's India career is still the subject of controversy. His first thought was neither for the Rajahs nor for the European official class. He held that India did not exist to be a happy hunting ground either for the native Prince or the European fortune seeker. It is a land of countless villages and small country towns, with great cities few and far between, with a handful of rich men and millions of hard working poor tillers of the soil. These were his first thought. He reestablished the Agricultural Department and revised the taxation of the land. He cut down the oppressive salt tax to a minimum, and he took measures to extend education and made a beginning in the organization of local government by the natives themselves. He abolished the rigid censorship of the native press, and he provoked a storm by making the Europeans

subject to the ordinary jurisdiction of the courts. He was the first Viceroy who put India and not England first in his thoughts. He brought the Afghan War to a successful close, swept away the aggressive schemes of his predecessors, and holding that the best bulwark of the Northwest was a strong and independent Afghanistan that would trust the British Government and be its ally, he gave the Afghan people the ruler of their choice and placed Abdurrahman on the throne of Kabul.

It was said he was going too fast: that he was not keeping the "black fellows" in their place: that he was sacrificing European prestige. But when another party came into power and Lord Dufferin went out to India to replace him, the new Viceroy wrote: "I sincerely trust that when Lord Ripon reaches England he will obtain the credit he deserves. No Viceroy has labored so conscientiously or so uninterruptedly for the good of the millions entrusted to his care." This eulogy of a political opponent on the first Catholic Viceroy of British India is his best defence against ignorant depreciation.

It need hardly be said that the people of India of every race and creed were devoted to their benefactor and their champion, and the memory of his good deeds is a permanent gain to the Church in the East. His departure was the subject of widespread grief among the native population. His journey to Bombay where he embarked for home was a triumphal progress. Deputations from all parts of the Indian Empire came to bid him farewell. Sometimes the popular feeling found a strange expression. In Bombay he passed under an arch of flowers, inscribed with the well-meant but unconventionally expressed good wish, "God bless Ripon, our Father and our Mother too."

He stood beside Gladstone in his fight for Home Rule for Ireland. He held the Colonial Office in his leader's last cabinet. When the Liberals were again in power under Campbell-Bannerman, the veteran, despite his seventy-nine years, was again in office and led for the Government in the House of Lords. Though broken in health and anxious for rest at home, he remained in office in order to try to effect a compromise on the education policy of the Government. He differed from many of his fellow Catholics in so far as he thought the first Education Bill could be so amended as to save our schools, and he feared its rejection would lead to more damaging legislation by the huge majority at the beck of the cabinet in the lower house. Events have proved he was mistaken. But he was doing his best for what he held to be the most sacred of interests. Only a few who knew him well were aware that the old man after a weary day and night's work at Westminster would rise every morning to make his full hour of meditation and then go to Mass and Holy Communion at the nearest church.

As a Protestant he had been Grand Master of the English Freemasons. The order in England has disavowed the anti-Christian masonry of France and prides itself on its organized charitable works. When he left it to become a Catholic he accepted before long the head-

ship of another association, and for long years he was directing a great brotherhood of charity as president of the English Conferences of the Society of St. Vincent de Paul. He was no mere figurehead. He took a most active part in the work, and when in London never missed a general meeting. He used his wealth generously in the cause of the Church and of charity. When one of the historic sanctuaries of Assisi was in danger of confiscation he bought it and handed it over in trust to the religious, with only one proviso—that the venerable buildings should never be defaced by "restoration." In England he helped to found many churches. His loss as a benefactor of the Church will be felt, for his eldest son who succeeds to the Marquisate is a Protestant. Earl de Grey, to give him a title he has so far borne, was a young man of twenty-two when his father became a Catholic. He is famous as the best game shot in England. His wife, now Marchioness of Ripon, is a daughter of Lady Herbert of Lea, but unlike some of her sisters did not follow her mother into the Church.

A. H. A.

The Catholic Missionary Society of Philadelphia

The Second Report of the Catholic Missionary Society of Philadelphia covers the period of twenty months extending from May 1st, 1907 to December 31st, 1908, and is an encouraging record of efficient work accomplished for the preservation of the Faith among the large Italian population of Philadelphia. Conditions here are much the same as in our other large cities. The tide of immigration brings to our shores constant accessions from the ranks of the Italian laboring classes, and while by every lawful claim they are ours, their poverty and ignorance expose them to become the ready prey of the proselytizing zeal of the sects.

In Philadelphia the Italians number more than one hundred thousand, and of these by far the majority are huddled together in a single congested district, south of Market and east of Broad streets. It is here that the Catholic Missionary Society has concentrated its best efforts, and while the hope is cherished of extending more and more the sphere of its activity, as its resources are enlarged and experience is acquired in attracting and moulding this neglected, but intelligent race, it is from the Madonna House that its activity chiefly radiates for the present.

Located at 814 South Tenth street, the Madonna House is in the very heart of the Italian district, where, were it not for the devoted labors of some sixty earnest Catholic men and women, who generously give of their time and energy to the cause, the disciples of error would have a free hand to work incalculable harm in the perversion of thousands of souls. Various Protestant denominations are waging an aggressive campaign to win these poor people to heresy, and besides opening schools, kindergartens, settlement houses and churches, for the purpose of instilling false doctrines into their minds, they

endeavor by means of worldly advantages which they hold out, such as help in poverty and illness, to render them more susceptible to their pernicious influence.

Much has been already accomplished by way of reclaiming those Catholics who had allowed themselves to be seduced—much more in the preservation of large numbers who were in danger of being led astray, and yet a great amount of good must be left undone for want of funds to extend the work, and for lack of zealous workers ready to sacrifice their leisure in order to help on this truly Catholic cause.

Besides the Board of Managers, of which His Grace the Archbishop is President, and which comprises a dozen well-known names from among the clergy and the laity, and the Executive Committee, which is partly identical with, partly distinct from the Board of Managers, there are also resident and non-resident workers. The residents are only two in number—Miss Marianne J. Hunt, who has been at the head of the Madonna House since its inception in July, 1904, and is largely responsible for whatever measure of success it has attained, and Miss Amelia A. Ryan, her zealous and efficient cooperator since August, 1906.

The features of the work are the same as are to be met with in other similar institutions, and which, we take it, our readers are for the most part familiar with—Kindergarten, Night schools, Instruction classes, Sunday schools, Clubs, Gymnasium, Sewing classes, etc. To speak only of the Sunday school and the results achieved through the instruction classes. Opening on September 18th, 1904, with but fifteen children, the Sunday school reached an average attendance for the first year of 227 boys and girls, while for the five Sundays of November, 1908, it was 507, and on the 6th of December last the attendance reached 602. This rapid growth necessitated the removal from the Madonna House to the chapel of the Archbishop's school on Montrose street, where the classes have been held since the 13th of December.

The number of those who have been prepared for the worthy reception of the Sacraments has also steadily increased. For whereas in the first year after the foundation of the Madonna House only 62 were prepared for their first confession, and 25 for their first Communion, there were 150 first confessions last year, and 116 first Holy Communions.

Yet for all the good work that must be credited to the Catholic Missionary Society, and the generous moral support it has received from many, the financial assistance given to it has not been very considerable. The receipts for the twenty months ending December 31st, 1908, were only \$8,828, while the expenses were almost \$2,000 in excess of that sum. It is to be hoped however that as the work becomes better known, and its importance and necessity are more widely realized, a larger number of Catholics will be prompted to give liberally to its maintenance and extension. We are not sure that there is any other institution in the country just like

the Madonna House, and the fact that it is so largely under Catholic lay auspices should serve as a stimulus to Catholic men and women elsewhere, to see whether in a spirit of generous rivalry they might not achieve equal or even greater results for the future of the Church in this land by aiding to rescue so many of our less fortunate Catholic brethren from imminent danger of drifting away from the faith, or even of falling into the meshes spread for them by the untiring partisans of error.

R. V.

A Catholic Empire-Maker

British East Africa, a colony which includes the region of the great lakes and the important mission field of Uganda is to have a Catholic Governor-General. Sir Percy Girouard, who has just been appointed to the post, is a French Canadian. He has had a very remarkable career. He was educated at the Canadian Military College at Kingston, obtained a commission in the engineer branch of the British army, went to England and became a specialist in railway construction. When Kitchener began the advance into the Soudan in 1896, by the re-occupation of the Dongola district, the main feature of the plan of campaign was the laying of a military railway through the rocky desert of the Batu-el-Hagan, one of the wildest stretches of country in the world. I was with the expedition as a war correspondent. The railway was creeping slowly into the desert, and 400 yards a day was reckoned to be good progress, but we were told that there was a young lieutenant of engineers coming out from England who was a genius for railway work and who would "make things hum."

Lieutenant Girouard arrived—a wiry looking man, with a dark complexion, sharp features, and a vocabulary full of playful Americanisms that made one think at first that he must hail from the United States. He took possession of an old railway carriage, fitted it up roughly as an office, with a sleeping bunk at one end of it, and lived in it on a siding near the railroad. Soon the railway line was going at the rate of a mile a day.

The railway was never very far from the Nile and touched it at various points, so the problem of water for the engines was not very difficult. But when Dongola had been captured it was decided to construct a branch railway through the heart of the sandy desert between Wady Halfa and Abu Hamed at the angle of the great bend of the Nile above the fourth Cataract. Girouard had to solve the problem of laying and working a railway through hundreds of miles of waterless country. Only the first half of the line of country in which it was to be laid could be reconnoitered, for the destined terminus was still in the enemy's hands. Girouard prepared his estimates, devised a system of moving reservoirs, trains of water tanks on trucks, and started the work on January 1, 1897. Mr. Winston Churchill in his history of the campaign gives this interesting account of the working of the railway:

"The reconnoitering surveys had reported that though the line was certainly 'good and easy' for 100 miles—and, according to Arab accounts, for the remaining 120 miles—no drop of water was to be found and only two likely spots for wells were noted. Camel transport was of course out of the question. Each engine must first of all have enough water to railhead and back besides a reserve against accidents. It was evident that the quantity of water required by any locomotive would continually increase as the work progressed and the distance grew greater, until finally the material trains would have one-third of their carrying power absorbed in transporting the water for their own consumption. The amount of water necessary is largely dependent on the grades of the line. The 'flat desert' proved to be a steady slope up to a height of 1600 feet above Halfa (the starting point), and the calculations were further complicated. The difficulty had however to be faced, and a hundred 1500-gallon tanks were procured. These were mounted on trucks and connected by hose; and the most striking characteristic of the trains on the Soudan military railway was the long succession of enormous boxes on wheels on which the motive power of the engine and the lives of the passengers depended."

Water had also to be conveyed for the thousands of workers on the line, and tank reservoirs were constructed at the stations each known by a number, not a name, for there was not the tiniest village on the whole 200 miles of the track. Adu Hamed was siezed by a flying column, the railway reached the Nile there, and then, as the army advanced, it was carried along the east bank to the junction of the Atbara and Nile. After the capture of Khartoum a great iron bridge, supplied by a firm in the United States, was laid across the Atbara and the line was carried on to Khartoum. The whole Soudan railway system is the work of Girouard. Constructed chiefly by military labor it is one of the cheapest lines in the world. It has made the heart of Africa easily accessible, and forms a permanent "portage" way past all the cataracts of the upper Nile.

Girouard, promoted to the rank of colonel, remained on the Nile as Director General of the Soudan railways, till during the Boer war he was called to South Africa to reconstruct and work the lines in the Dutch Republics. He was knighted for his services and after the war was appointed Railway Commissioner for the Transvaal, and greatly developed and improved the existing railway system. Then he was sent to West Africa as Governor General of the Colony of British Nigeria. Here the transport of goods was carried on by gangs of negro porters carrying loads on their heads. Such methods made a largely developed trade impossible. Girouard drove yet another railway through the Nigerian bush country, with a steam ferry to convey trains across the Niger, and apart from his railway work did much to organize civilized life among the tribes.

In his new field of activity he will probably have to give some attention to the problem of linking up the great lake region with his own Soudan railway which has now been extended south of Khartoum. No man

living has done more than he for the opening up of Africa. His appointment will be very welcome to our Catholic missionaries in Uganda, who had a very trying time under one of his Protestant predecessors. Here, where even thirty years ago the name of God was unknown and sanguinary fetish system was the popular religion, the native Catholics are numbered by tens of thousands. A recent Protestant traveler tells how he was surprised to meet on the country roads parties of native field laborers going out to their work and saying the rosary as they walked along, one of them leading the prayers and the rest answering. Each year there is a large number of converts and thousands of catechumens are under instruction. So much has been done by previous governors to favor the rival Protestant mission, sent out by the Established Church of England, that the coming of a Catholic governor in the person of Sir Percy Girouard will be doubly welcome to our own missionaries. He will be absolutely fair to all, but the mere fact that he is a Catholic "Empire-maker" will bring home to the people of Uganda that Protestantism has not the monopoly of progress.

A. H. A.

Dogmatism and Intolerance.

Modern literature is very hard on religious dogmatists. "Why burden ourselves with the gloomy dogmatism that weighs on Roman Catholics? Why load ourselves with so many chains that hamper the progress of the human mind? Why commit ourselves to a definite line of thought from which we may not swerve either to the right or to the left? Had we not better enjoy the free, unhampered and richly pulsating life of advanced thought? Why not think as we please, rather than get our minds made up for us from headquarters 'beyond the mountains'? The gospel of evolution is preached on all sides, why not apply it to the very mind that has given birth to it?"

There is nothing so common in the pages of modern writers as sneers at the Church which claims and exercises the right of definitely settling questions of the most vital import to mankind. But the very man who flings the reproach of dogmatism in the face of the Church and her theologians cannot help being a dogmatist himself in the thousand-and-one relations of human life. If by dogma we mean any settled opinion or conviction, dogmatism is a positive expression of what we know to be true. In this sense we all are dogmatists. If over and above this the Church claims to possess certain knowledge of Divine truths, it is irrelevant to reproach her with dogmatism, but rather the question in point is: "has she been favored as she claims with the Divine revelation of those truths?" The workings of the human mind follow certain laws. The fundamental law is that the mind's very nature qualifies it for rest in the truth, no less than for the search of it. The human mind tends to acquire truth. Witness the restlessness of the present

age which is characterized by a pushing forward to their utmost limits of the boundaries of the realm of truth. Mind, however, is capable not merely of acquiring truth, but likewise of acquiescing in it, unless, forsooth, we side with Lessing, who is said to have inquired for inquiry's sake, and so revelled in the quest of truth, as to shrink from its acceptance when found,—unless, too, we side with Pilate, who, with cynical smile turned away from the Incarnate Truth, as though he despaired of an answer to his: What is truth? There are many minor Lessings and Pilates in these days scrambling for the bones of rationalism or skepticism which the German critic and the Roman epicurean have scattered broadcast over the smiling fields of truth.

The mind was made to harbor truth. But truth begets dogmatism. As your shadow clings to your person, so dogmatism follows in the wake of truth.

There is no phenomenon more natural in the life of awakening thought than final acquiescence in truth. No sooner has the child grasped the simple truth that two and two make four than he is a dogmatist. His conviction is settled, and he gives bold expression to what he knows is true. And you are an anomaly, if you differ from him. And how stubbornly he clings to his newly acquired knowledge. The man who has mastered some truth cannot but be stubborn. Dogmatism is sound psychology. Evolution cannot be applied to the mind. Truth is truth, once and for evermore. Truth is not evolved out of a man's brain. It flashes upon the mind, so that where there is immediate evidence it is not in the power of the mind to resist it. There has never been a more pernicious blunder in all the history of philosophy than subjective idealism.

Now the Catholic Church is made up of human entities. On entering her fold, whether in infancy or late in life, they still are human beings who, along with their human nature, bring their minds capable of possessing all the certain truth as yet discovered by human wit. But this accumulated store of natural truth is enriched beyond man's wildest expectation by the cardinal virtue of Divine Faith. A Catholic, then, is of necessity a dogmatist, both by reason of his natural wisdom, and of the supernatural truth he acquires.

Over and above human wisdom, the Church holds the key to certain Divine truths. She is proud of it. Throughout these twenty centuries she has safeguarded the Deposit of Faith as her dearest palladium and the seal of her Divine origin. She is true to herself, even in these days of religious confusion and unrest. Valiantly she defends her trust against the wily modernist, who is jealous of the Church's certainty in so many things which he pretends we know nothing about. She always condemns belief opposed to her own. In this she has logic on her side. Dogmatism begets intolerance. The Church never consigns to eternal punishment this or that individual, but she is absolutely intolerant of any and every belief opposed to her own. She thus proves her institu-

tion by Christ who laid down the condition for participations in His blessings (membership in the Church) in these words: "He that believeth and is baptized, shall be saved, but *he that believeth not*, shall be condemned." Thus also she proves her continuity with apostolic times of which her present attitude against Modernism is but a distinct echo. St. Paul, fulminating his anathema against heterodox teachers, and Pius X launching his encyclical against Modernists—what striking resemblance! Here is something for Catholics to be proud of. Here is a sure criterion of the Divine origin of Holy Mother Church. Look about you and survey, if you can, the countless multitudes of sects and denominations. They tolerate beliefs contrary to their own and hesitate to condemn them. Such "tolerance" is of itself a confession on their part that they lack the Divine credentials which alone authorize man to teach Divine truth.

Catholics are dogmatic and intolerant, and they have a reason for it. Dogmatism and intolerance of error rightly understood are like two gems in the Church's crown. The free thinker scoffs at her. But even he is a dogmatist. How dogmatic he is in condemning the Church! There is no more bitterly and unrelentingly intolerant dogmatist than the freethinker. And there is no logic on his side. Professing as he does to ramble at will in all the realm of thought, he tolerates any and every thought save Catholic thought, to which he is bitterly opposed. Whence such strange inconsistency?

J. K.

France and Italy Jubilating

The celebration of the joint victories of France and Italy over Austria in the battles of Solferino and Magenta was held first in Italy, in whose behalf chiefly the war of 1859, which marked the beginning of its unification was undertaken. The festivities were of a high order and almost beyond precedent. There was a reason for the excess. The unity of Italy is not yet an assured fact. These rejoicings are deemed necessary to consolidate it. Austria is still looked upon as the enemy. The mutual alliance of France is one of those contradictions, examples of which, like that of Pilate and Herod, are now and then noticeable in history. Present at the celebration were representatives from France and for her share in the victories France received her meed of praise. Strange, however, the name of Napoleon III, who gave Italy her victories over Austria, was not once mentioned, but the portraits of Clemenceau, of Briand, of Pichon, and even of Peletan of unsavory repute, the ex-minister of the French Marine, were displayed.

In France itself the celebration received but little notice. Italy sent as her representative, Nathan, the Jewish Mayor of Rome. Gen. Picquart and others exalted the politics which gave birth to Italian unity. No one seemed to remember that the same politics gave birth to the German Empire, a fact of some moment to France.

CORRESPONDENCE

From the Other America

BUENOS AIRES, JULY 5, 1909.

In the first place, I wish to welcome AMERICA to the journalistic arena. It is, I think, to use a veteran phrase, destined "to fill a long-felt want." Such links with the English-speaking Catholics of the universal Church are far too few, and the deficiency is eloquent of what I may call Catholic carelessness in regard to essential considerations, from the secular point of view. We are living in trying times, and we cannot put gyves upon the faculty of thought. We can, on the other hand, induce wholesome thought by enunciating it, and in the thinking world of to-day few think better, more clearly, or more cleanly, than the Catholic scientists.

The above by way of introduction. I now, as an unworthy representative of a distinct sphere of Catholic action, Argentina, lay my little contribution towards the general fund of knowledge which it behooves the Catholic, and Christian world generally, to acquire. And I wish to preface my remarks by saying here, firmly but in all charity, that North America has a great deal to unlearn and learn of this big Republic. I do not know of any country that has suffered more by flattering and misleading notices in foreign journals than Argentina. As a simple pointer let me indicate the almost universal mistake made by writers who insist on calling this country "the Argentine." We might as well speak of "the France," "the Germany," or "the Switzerland."

Argentina, as Father Schlitz, in an admirable but not faultless article in your issue of April 24, points out, "is about one-third the size of Brazil." It has a population of about five and a half million souls, and it has a tremendous opinion of its *porvenir*, or future. I entirely share the Argentine conviction that this is to be one of the great nations of the future, but, as a present resident, I am more concerned with the present time, which, from the Catholic point of view, is not too promising. In plain terms, the Republic is being acted upon by various deleterious agencies, the most dangerous being indifference and obtrusive egotism. But we are frightfully patriotic in these Southern Republics. It may be that this trait of character may yet prove a saving grace.

When I point out that considerably more than a fifth of the entire Argentine population lives in this city of Buenos Aires, your readers will be able to judge of the strange economical problem presented by the enormous area outside. "Outside" is practically an unknown country for many Argentines who drop into a characteristic habit of thinking that Buenos Aires city is Argentina, and not merely the Federal Capital. In the United States no one ever thinks of Washington as the State because it happens to be the seat of government. We do not manage these things quite so well in this Republic. Buenos Aires city has many beautiful churches; the women frequent them, the men look at them now and again, but seldom into them. It has many fine daily papers, but they are all, or nearly all, steeped to the eyes in "modern philosophy." There are two Catholic dailies, but they are not exactly shining lights in the Catholic world, because Argentine Catholics are not zealous. The Argentine woman is not by any means self-assertive. She is, in point of fact, restrained by social custom and etiquette to a straightened life, with an airing and the opera as her two main diversions. And yet our Argentin-

tine women are worthy to move in any society, and to do great things in a somewhat mean world. There are some fine thoroughfares in the city. These are: Calle Florida, Avenida 25 de Mayo, Avenida Alvear, Calle Calloa. The "distinguished visitor" is generally taken, *via* these four thoroughfares, to see the city. When next you hear what a fine place Buenos Aires is you will know that the writer has gone the weary round or seen the city through the spectacles of some one who actually has. The city as a whole is by no means a paradise, and living in Buenos Aires is far dearer than in the City of Paris, which every citizen of Buenos Aires regards as the prototype upon which this capital is being formed.

The Monroe Doctrine, of which I presume you have heard much, created some sensation here a few years ago, when it was re-affirmed and defined afresh by ex-President Roosevelt and Mr. Elihu Root, whose visit to Rio and Buenos Aires I have every reason to remember. In AMERICA you want the truth and you do not fear it. Let me tell you, therefore, that the Monroe Doctrine, the Hon. John Barret, and Professor Rowe, to the contrary notwithstanding, did nothing to enhance Argentine confidence in the policy of the United States. On the other hand, recent Brazilian naval policy is regarded, locally, as a mere though significant endorsement of the opinion that, without being consulted, Argentina has been included in a kind of United States-Brazil protectorate formed to head off German colonizing enterprise in the latter Republic. I have not a word to say against the policy attributed to the United States, but I would like readers of AMERICA to know that that policy has hit Argentina's pride hard.

In regard to Father Schlitz's remarks touching the probabilities of war between Argentina and Brazil, I will content myself for the present with observing that I do not believe in the probability suggested. But should war break out, it is well to remember that, in the second quarter of the nineteenth century the Argentine "navy," composed of a few sorry tubs under the Irish Admiral, Brown, drubbed the Brazilians soundly. And to-day, though Brazil is numerically superior to Argentina, the superior stamina of the modern Argentine, made up mainly of Italian, Spanish and native blood, would tell a tale, always providing the army was organized. You will perceive that I am a believer in the theory, held by a discerning few, that the war would resolve itself into a land-campaign for which Argentina is not nearly so well prepared as Brazil. The bone of contention, Uruguay, one of the buffer states between Argentina and Brazil, claims equal rights with Argentina in the River Plata, and Brazil is at the back of the claim, which Argentina has emphatically declined to debate except with guns and bayonets.

Army Legislation in Belgium

BRUSSELS, JULY 16, 1909.

The anxiously awaited military reform bill has at last appeared. At the regular meeting of the Right, the Premier, M. Schollaert, at once took the floor and outlined in a few words the project he was about to lay before the house. The result was very favorably received; it was, in fact, the adoption of the formula that has been talked up for the last week or so by the *Bien Public*, one of the leading Catholic newspapers. The formula, that sums up the new measure is, "one son to a family." The old system of drawing lots to determine who is to serve and who not, and which is imposed on

everybody at the age of twenty, is to be abolished, and a new method of recruiting, a compromise between free and obligatory service, to be adopted in its place. The peace footing (adopted by the law of 1902) of 42,800 is to be maintained by requiring personal service from one son of each family, after whose service all the other sons will be exempt. The age fixed is between eighteen and twenty-four, so that an elder son on whom depends the maintenance of the family can wait till a younger can take his place, in the army or at work. The only opposition met with, as had been expected, came from M. Woeste, the leader of the "Old Right." That distinguished statesman complained of not having been personally consulted, and also of some disadvantages he foresaw, but finally wound up by declaring himself ready to make all concessions necessary to pass the bill, on condition that the privilege to pay a substitute be maintained. This latter point now forms the crux of the whole question, for there is before the House at this moment an amendment to the 1902 law abolishing substitution. This latter is an important issue, for, especially in the agricultural districts a great deal depends on having an extra man at the work, while if one of the sons is absent in the army grave losses may result. Meantime the Socialists, who mostly come from the towns, and the Liberals, who mostly represent the rich, have made its abolition the condition of their acceptance of the bill. The general impression among the Catholics is excellent; all are pleased at the Premier's evidently sincere efforts at conciliation of all opinions in the party. He has been faithful to his promise to govern only in concord with the majority. As for these latter there is unfortunately, as yet, some difference of opinion as to substitution. Still, it is hoped that those who are for its suppression will be as ready to make concessions as M. Woeste and the opposite branch of the Right have been, and work together with the rest of the Catholics to the good of the party and the nation. There is no doubt whatever but that, if all the Catholics show a united front, the bill will pass. This will not be before the end of August. The long-looked for bill, then, is launched at last for good or for evil. If the Catholic Party holds together, as there is really no reason why it should not in spite of the differences that certainly exist, all will go well, and it will have safely and triumphantly passed over another of the many crises it has seen in its twenty-five years of power. P.

News Notes From Rome

ROME, JULY 10, 1909.

On the feast of the Apostles SS. Peter and Paul, the Holy Father, according to custom, paid a visit to their tomb in St. Peter's.

The statue of the founder of the Barnabites, St. Zaccaria, is about to be placed in one of the thirty-nine niches in St. Peter's which custom has reserved for founders of religious communities who are canonized. There are now but ten vacant places. St. Zaccaria's statue, sixteen feet high, is in the nave to the left over the statue of St. Ignatius. It is the work of Sculptor Aureli.

Recent earthquake shocks have completely destroyed what remained of the city of Messina. Fortunately only five lives were lost. The earthquake zone seems to reach from Algiers to Liguria, and it looks as if the end of the telluric disturbance in that region were still a long

way off. The official report from Messina and Catania shows waste and dishonesty among those engaged in distributing the relief funds.

The Holy Father has sent a letter to the *Civiltà Cattolica*, thanking it for sixty years unwearied effort in defence of the Church and of truth. The occasion of the letter was the appearance of a work on Theosophy by one of the editors, Father Busnelli, S.J.

A decree has just been issued by the Congregation for Religious Orders, prohibiting priests who are ex-religious from filling any office or benefice in the lesser or greater basilicas, from teaching in seminaries or ecclesiastical schools, from being members of episcopal courts and from acting as visitors of religious houses.

Three Italian shipping companies have been rivals for Government Subsidies, and the Government favored the Italian Lloyd line. Genoa, Venice, Naples and Sicily were interested in the question and brought pressure to bear on their representatives in Parliament to vote on local grounds. The debate was excited and at times unseemly. The Government might have carried its point at once with a majority of fifty votes, but was not satisfied with that number. So Giolitti startled the opposition by declaring that the Lloyd line were willing to limit the contract to twenty years, and bid for it in open market against their rivals. The opposition was taken by surprise, and the proposal to postpone further action was carried with unanimity, each side claiming a victory. The question will come up again when Parliament meets in November. From the point of view of religion the work of the chamber during the session has been pacific.

A petition to put a stop to public immorality, signed by 40,000 Italian women, has been received by the Government, and attention promised to its suggestions. There is every reason to believe some action will be taken in the near future.

In November last, when receiving Cardinal Rampolla and St. Peter's Chapter, the Pope said he would restore the flooring of St. Peter's at his own expense. That work is about to begin. The estimated cost is put at \$20,000.

The Waldensians of Palermo are trying to get a large tract of ground there for the purpose of building a church and schools. The Waldensians of Torre Pellice, in Piedmont, are setting up a monument to Waldo, their founder. The masons and anti-clericals in Italy will take part in the celebration. Protestant propaganda in Italy and especially in Rome, is becoming more and more active.

The Pope has suppressed by motu-proprio the "Institute Angelo-Mai" for the preparation of young men in classical studies.

The Institute has never been a flourishing concern. For the past seven years the Barnabites have tried to put life into it, but financial difficulties have been great; it is henceforth to be amalgamated with the Apollinare College. Rumors of many such reforms are in the air, and it is said that ecclesiastical courses in all such small colleges will be done away with and that clerical students will attend the Gregorian University, which would thus reassume the rank it held as the Roman College prior to 1870.

The new seminary in Nola, as well as those at Le Puglie and at Anagni, is to be under the care of the Jesuit Fathers. That at Cesena in the Romagna is to be under the Benedictines. This is part of the reform begun by Pius X four years ago, and it is noteworthy that the theological seminaries are nearly all in the hands of regulars, Jesuits, Lazarists, Salesians, Benedictines,

Missionaries of the Sacred Heart, Discalced and Carmelites.

The *Neue Frei Presse* and other Viennese papers in the interest of the Austro-Hungarian Minister for Foreign Affairs are still clamoring against the Nuncio over the Wahrmond affair. Now they say the Nuncio is to be made a Cardinal at the November Consistory, and they name as his successor Mgr. Frühwirth, the actual Nuncio in Munich. There is perhaps more truth in the former assertion than in the latter. That Baron Aehrenthal would gladly be rid of Mgr. Granito di Belmonte, and has asked for his recall, is well known. But that the coming of a new Nuncio would, as the Semitic press asserts, take away every obstacle to Francis Joseph's visit to the Quirinal is too absurd for contradiction. They hint that Emperor William would like to bring that visit about in order to remove distrust between Austria and Italy. Official declarations from the Vatican show the falsity of such rumors. The line of conduct at the Vatican remains unchanged.

The professors for the new Biblical Institute, it is said, will be drawn from all the religious orders. It is to occupy the site of the Banca Romana in the Piazza della Pigna; but until the building is ready, it will occupy the Leonine College, founded by Pope Leo XIII, about six years ago. The offices of the Vicariate of Rome are also to form part of the new building; and many important changes in the administration of the Diocese of Rome are to be made during the summer.

In the Chamber of Deputies an anti-Austrian note was dominant throughout the discussion of the Naval Budget. Ten years ago we had an attack of Gallophobia. Ferri is back again in Parliament after a two years trip to South America. He used to be a prominent Socialist but if we may credit his words he has been converted politically. His speech on Italian emigration to South America has an Imperialist ring, and was but coldly greeted by the Extreme Left. It was a great blow for the anti-Constitutionalists.

L'EREMITE.

Protestant Schools in Japan

OSAKA, JULY 4, 1909.

Out of a total membership of 71,818 Christians, the Protestants in Japan have all told 224 schools with 18,408 pupils (*Christian Movement in Japan*, annual issue, 1908). The estimated value of their school property is 2,479,731 yen, not including the assets of a certain number of sects for which statistics are not forthcoming. Besides the regular schools they have 1,066 Sunday schools with a total attendance of 84,160 pupils and teachers. The Protestant schools embrace all grades from the kindergarten to the university college.

They command almost inexhaustible funds, flowing mostly from the generosity of the Home Missions in America and England. The Protestant elementary schools, at one time pretty flourishing, seem doomed to disappear in a near future, as competition becomes almost hopeless since the public schools have become practically free of charge. But the kindergartens promise to multiply from year to year. The Protestants took the lead in female education. Thus in 1893, when the Government had not a dozen higher girls' schools in the whole Empire, the Protestants had already fifty-two such schools with about 3,000 pupils. The first Protestant high school for boys was the Doshisha in Kyoto, established by Mr. Neeshima on his return from Boston in 1874. Many other schools have followed in the wake

of the Doshisha, and after going through some trying ordeals, owing to the ill will of the Government, they have of late emerged into flourishing conditions. There is now serious talk of establishing Protestant universities. Thus the Doshisha (Congregationalist) is anxious to expand into university work. The Aoyama Gakum, Tokyo, (Methodist) has similar plans. The Rikkyo Gakum, Tokyo, (Episcopal) has already opened a college department; the Disciples, with the cooperation of the Baptists, have also plans for a university. The Protestant schools have wielded throughout the land a widespread influence which has proved both baneful and beneficial; for on the one hand they have flooded the country with Protestant literature, deeply prejudiced and biased against the Catholic Church, her teachings and her ministers, and thus the only true Church of God has been constantly blackened and slandered as the irreconcilable enemy of science and progress.

To quote one instance, Peter Parley's *Universal History*, or rather slanders, could be seen until very recently in almost every bookshop selling foreign books. On the other hand, it cannot be denied that Protestant education, notwithstanding its glaring defects, is anyhow superior to the materialistic State education.

It imparts some knowledge of God and of many saving truths, appeals to the conscience, and gives the pupils a higher and wider range of thought with a stronger will power, which when directed in the right way may prove of immense service.

Thus the number of graduates from Protestant schools who have risen to responsible positions in the various walks of life, is out of all proportion to the total number of graduates and of Protestant Christians.

To quote but one example, the present Lower House of the National Diet, numbers 14 Protestant members out of a total of 380.

In my last letter I remarked that the authorities of late seem to have taken more liberal views towards Christianity. As an instance of this tendency we may quote a word of Doctor Tetsujiro Inone, a professor of the Tokyo Imperial University, and for many years the most outspoken adversary of Christianity. At a large meeting of Directors of Middle Schools, held in Tokyo last year, he is reported to have said: "Formerly Christianity in this country was not in agreement with the State, but such is no longer the case." Thus Christianity is supposed to have undergone some changes of late; this assertion, though true for Protestantism, is quite open to objections with regard to Catholicity. But after all, I prefer to think it is Doctor Inone himself that has perhaps unconsciously undergone considerable change for the better; for last year, the once terrible foe of Christianity sent his own boy to the Catholic middle school of the Morning Star, where he is still studying. May he find the way to Canossa!

NICHOLAS WALTER.

The Finance Bill is slowly passing through the Committee stage in the House of Commons. The protest of the great firms, representing 400 millions sterling, against the Government scheme, has produced a great impression—all the more because many of those who were present were strong Liberals. Good judges of the political situation believe that the Lords will throw out the bill. The "thick and thin" adherents of the Government declare that such action would be unconstitutional and that the House of Lords has no power to reject or modify a money bill, but this is very doubtful.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, JULY 31, 1909.

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The Eliot Prophecy

Dr. Eliot has spoken out. The world had almost come to believe that religion was passing away, that the present is witnessing its decadence and that the future will study it as a new chapter in archeology. Creeds are daily abandoned or explained away; ministers are more political or sociological than clerical; candidates for the pulpit forswear every cherished belief; church-going is out of fashion; salvation armies, Christian science and new thought cults mark the degradation of what was once most dignified in human life. In our own country not over one-fifth of the population adheres seriously to any religion. The world is right, it would seem, in preparing for the disappearance of religion; and still the emeritus president of Harvard dares prophesy that the apparent dissolution of religion is only a temporary stage of transition from the imperfect religion of the past and present to a new religion of the future. There is nothing so easy as prophecy, especially when one sums up the failures of the past and predicts that they will be the triumph of the future. Nothing easier than to borrow from the hierophants of the past, from Comte, to go no further back, Harrison, Emerson, Spencer, Swedenborg, and even from the monist group in Chicago, and weave some of their visions into a vivid dream of the future. What Eliot foresees in the future Channing and Sparks actually thought they saw in their day long past—the supernatural eliminated from religion, and sacraments and sacrifices as well; and, instead, a divine spirit energizing in the human spirit, with new laws of life and new virtues in a painless Jerusalem where tears and sorrow shall be no more. The prophet foresees only the ideal for which Harvard has stood since it became the Unitarian Propaganda of the United States, but which it could never realize among the plain matter of fact New Englanders, who could more easily divest themselves of all religion than embrace a chimera.

A KEY TO HIS PAST.

Summer schools are dull places at best, and a divinity school in summer above all other places needs enlivening. Perhaps the Doctor thought that Harvard divinity summer school needed an infusion of the new virtue of the new religion—the virtue of truth—and could not resist the temptation to give it to the pupils in strong doses. He surely could not have fancied that they would regard his prophetic vision as novel or original. If we are to believe the reports that come from some of their examination rooms they would regard his utterance as trite and commonplace. All he proposes has been said over and over again, tried and found wanting. No doubt everyone of them could have assumed the gift of prophecy quite as readily and have predicted far more glowing things of the future of religion than it had ever entered into his mind to conceive. However, with all their advancement they must needs be more cautious; they are entering upon their career; he is retiring from the stage. They must dispense truth prudently; he can afford to speak out. They are young, inexperienced, living more in hope and on poetic views of the future which they fain would formulate prophetically; his generation is passing, his experience has been in large measure the realization of his hopes, and his vision is unwittingly a key to his own ideals in the past rather than a light for us in the future. Throughout his career he has consistently depreciated what is sacred in the Catholic religion, the supernatural, the sacramental, the miraculous, the sacrificial. The religion he has sought to inculcate has had none of these elements. The motives to which he has appealed had none of their inspiration. Fortunately he has never exerted a deep influence on men. No doubt this is why he presumes to predict for the future what he could not impress on the past.

A LIGHT ON THE COLLEGES.

Dr. Eliot is only formulating for the general public what thousands of our college professors believe and what hundreds of them are actually teaching. What La Rue has written so impudently in the *Educational Review*, or Low so flippantly in the *Nation*, is said over and over in the classrooms of our universities, and we need not the sensational arraignments of Mr. Bolce in the *Cosmopolitan* to know what is taught to the students. No doubt the vast number of them, as the President of Princeton tells us, care more for sport than for study; some of them may not need the noxious influence of some of the lecture halls to corrupt their morals; but scarce one of them can come off undemoralized by the fact that men of reputation for learning and often for integrity treat lightly of the principles which underlie religion and morality, follow no religion and question whether morality can have a fixed basis. For the Catholic it is incredible that such conditions can prevail even in denominational institutions. Accustomed from youth to

very definite religious belief and to an unalterable moral code; acquainted, if not by experience, at least by close contact with the discipline and orthodox teaching which obtain as a rule in Catholic schools and colleges, he can rarely appreciate the vague and irresponsible theories which receive prominence in the teaching of other institutions, or the lack of self-restraint which is tolerated among the students. Difficult as it is to believe such conditions possible, it becomes still more difficult when the attention is diverted to imposing buildings, comprehensive programs of study, distinguished lists of professors, social advantages, and prospects of future advantage. Still the noxious influence is there, and the man is yet to be found who has passed under it unscathed unless provided against it by early training or by the best of home influences during the ordeal.

LOSS OF PROTESTANT STRONGHOLDS.

Dr. Eliot should be praised for having spoken out. It is always worth while knowing where we stand. For centuries Catholic controversialists have had to speak out for their non-Catholic antagonists who dared not declare what they believed, or, rather, admit all they did not believe. Laboriously the Catholic has had to urge the Protestant logically from one untenable conclusion to another, always hitherto to find him unwilling to admit that his creed was a formula instead of a faith. Gradually the Protestant is going on record, repudiating the faith that is not in him, striving vainly to express what he would wish to believe, and every one that speaks out is relieving the Catholic of the thankless task of revealing to the world how with faith gone morality goes also. Our universities began for the most part as denominational colleges, with ministers in the administration and ministers in the faculty. Burdened with unreasonable creeds they could not impress them upon the students nor profess them without losing the respect of their fellow professors. One by one they have retired before the rationalism which has invaded their strongholds. Those who follow them, never having had an opportunity to know what religion truly is, glory in having banished its counterfeit from their halls. The contempt which many of them have for its deceptions, such as they have known them, they extend unreasonably to all that goes by the name and to the claim that without it there can be no morality. For the present their attitude is hostile, and their influence over youth, particularly over religiously trained youth, can only be malign.

President Reyes and Colombia

The resignation of President Reyes, of Colombia, appears to be due to the fact that he had little hope that the National Assembly would ratify the triple treaty between Colombia, the United States and Panama, to which he was a party. The attempted uprising was quickly suppressed by Vice-President Holquin, who has

been loyal to his chief and may be trusted to carry out his policy. As stated in *AMERICA*, July 17, there are parties in Colombia opposed to Reyes, but few of these were disposed to carry their opposition to the extent of revolution. The Extreme Conservatives objected to his conciliating those who had fought against him by giving them positions which belonged, they thought, to those who had fought with him, and his protection of the religious rights of clergy and people was distasteful to the Masonic Liberals. His acquiescence in the loss of Panama and acceptance of monetary compensation therefor, was galling to the Chauvinistic element; but wiser heads knew that this was the only possible policy, and the bishops and clergy who have a deservedly powerful influence in Colombia were consistently loyal to him. This explains why the Panama incident, which would prove fatal to most administrations, did not overwhelm Reyes. It will also show the silliness of a statement in the New York *Evening Sun* that, "as an outcome of a Jesuit plot in 1906, an unsuccessful attempt was made on his life." The plot must have died over night for the "Jesuit" *Sun*-spot had disappeared from the morning edition—or was it the ghost of bigotry that vanished at the dawn? The Society of Jesus, as well as all the clergy of Colombia, have been well satisfied with a government which protected civil and religious rights whether of individuals or of corporate bodies.

Rafael Reyes is a man who would confer distinction on any nation. He has been compared with President Diaz and Garcia Moreno. Less heroic, perhaps, than the martyred President of Ecuador, he is of finer mould intellectually and morally than the dictator of Mexico. He has shown Diaz' strength in war and peace, but he has governed constitutionally and placed his country's welfare before personal aggrandisement. He did not find it necessary to chop his enemies' heads when he had conquered them. One of his last acts was to pardon the four remaining political convicts. A Catholic by principle and practice, he has had the courage to maintain the rights of his Church and also the rights of those who were opposed to it. He was no political adventurer. He had been distinguished as a scholar, linguist, explorer, soldier and diplomat when, as general-in-chief, he quelled the formidable rebellion of 1895. He represented his government with distinction in Mexico, Paris and Washington, and as delegate to the Pan-American Congress was a strong advocate of American unity. When elected president by the Conservative party, he put politics aside and devoted himself to the advancement of education and the agricultural, commercial and financial interests of Colombia. The impartial justice of his administration won the cooperation of the best citizens of all parties for their country's welfare; and the commercial growth of Colombia during his term and the political solidarity consequent on conciliatory and constitutional methods, should dissipate the notion that Latin-Americans are incapable of self-government. General Reyes' five years

of sound government will, we trust, continue to actuate Colombia's policies and serve as an object-lesson to her sister republics.

Pragmatism

The *Revista del Colegio del Rosario*, June 1, 1909, has an article of exceptional merit by Joseph Louis Perrier on "Pragmatism." Pragmatism is one of the questions of the day. It made its appearance in different countries almost at the same time and excited general interest. It was heralded as the panacea for all errors. It came into the world because the world had need of it. Modern philosophy had run riot under the blind leadership of free-thought, and had given rise to all sorts of philosophical systems, one destructive of the other. By a strange coincidence the new theory was formulated in different parts of the world at the same time, and stranger still the authors independently of one another called it by the same name. In the United States the authors were Charles Pierce, John Dewey and William James; in England, Schiller and several others; in France, Blondel, Bergson and Le Roy; in Italy, Pappini; while it found many admirers in Germany. But the classical work on Pragmatism is Mr. James' "Pragmatism a New Name for Some Old Ways of Thinking." The writer of the article gives the history of Pragmatism, the causes which led up to it, the motives actuating those who invented it, and enters into a minute analysis of the system. Pragmatism is, above all, a method, and secondarily a theory of truth.

As a method it is the art of arts which is to settle all disputes arising from beliefs and philosophic systems. That belief is true, says the Pragmatist, which gives good or practical results. A good tree is known by its fruits. Let the problem be proposed whether materialism, for instance, or theism be true. If you consider both with regard to the world's past existence, both equally account for it and hence in that respect have equal value, and consequently God and Matter mean one and the same thing. Not so, however, if they are considered with regard to the future existence of the world; for in admitting Materialism you are obliged to abandon the thought that the world and this humanity of ours will continue ever to exist and to advance towards perfection, and you must necessarily assign to it as its goal, physical destruction. It is otherwise if you accept a God, all-provident, Who made the world and rules it. By this you are assured of its eternal duration, its progress amid all changes, and its gradual evolution until perfection is attained. Hold then Theism as true, since it alone gives good practical results.

As a theory of truth, Pragmatism places truth not in the correspondence of belief or thought with object which would be common sense, but in the value of the belief or thought in pointing out new deeds to be performed or new lines of action. A watch is

true if it indicates the time exactly; the thought or belief is true which indicates the right thing to do or which leads to a good result. The reviewer shows that the Pragmatist substitutes effects for causes. The element of truth which Pragmatism contains is found already in scholastic philosophy which even Mr. James admits is the system of common sense. Pragmatism is self-contradictory and far from escaping the errors it aims to refute it reestablishes them, one and all. Start with absurdity and any thing will follow. When Pragmatism questions what truth is, it is scepticism, and when it comes to a conclusion scepticism is the result. The whole article is an example of lucid exposition, of calm discussion and solid refutation.

Summer Charities

There may be features in our civic upbuilding that are fair matter of criticism, but fortunately for our national repute these features are generally recognized and generous spirits among us are giving of their best to mitigate their evil tendencies. And, fortunately, too, there is among us, always apparent when the enthusiasm of oratorical hyperbole has ceased to inspire an indictment, a sentiment of kindly considerateness for the weak and suffering which more than saves us from classification with the "wild barbarians" with whom a certain Fourth of July orator has compared us.

An example is ready at hand. The summer season has its regular accompaniment of charity nowadays. Hardly an issue of any daily paper appears without a reference to the philanthropic work that is being carried on in our cities. The work takes on many forms, but the spirit of sympathy and of interest in one's fellow-beings is always the dominant note. The fact that it is so common, wonderful to say, appears to blind some people to the fact of its astonishing development.

The steady flow of contributions for these charities is surprising. The quick response to any special appeal proclaims the interest of the multitude. And what a beautiful story the contributions tell! A child sends his pennies; a group of children sell lemonade or popcorn and send the profits of the small venture for the happiness of the less fortunate. And the cordial cooperation of the mite-givers is of greater value than the large checks of wealthy contributors to further the charities, since it marks the education of the young to be larger givers by and by.

The summer charity is a happy feature of American life, as it is a capital answer to the loose charges of inhumanity in our ways. It is growing in importance with every year. It tells its own story of kindly feeling for the unfortunate and the poor. When the incidents of a season are collected and studied, the sacrifices that are made, the generosity that is shown, and the good that is done, combine to make a tale of tremendous human interest.

LITERATURE

Bartholomew De Las Casas: His Life, His Apostolate and His Writings. By FRANCIS AUGUSTUS MACNUTT. With Portraits and Map. New York and London: G. P. Putnam's Sons. Pp. XXIX-472. \$3.50 net.

The life and actions of the subject of this biography stand out in reproachful contrast with the character and conduct of the early Spanish adventurers in America, who conquered the Indians, slaughtered them without mercy in battle, and enslaved those who escaped the sword. The life of Casas was dominated by the one motive of protecting the Indian in his natural rights; his apostolate was the advocacy of the Indian's cause; and the one theme of his writings was the injustice and sin of enslaving him.

Just as panegyrists have glossed over the butcheries of Cromwell and the perfidies of Napoleon, so there have not been wanting historians and biographers who, dazzled by the brilliant success of the *Conquistadores*, have lauded their achievements, and handed down their names to live in popular estimation as gallant men, matchless heroes and the founders of empires. Far different was the opinion that Las Casas entertained of them: he stigmatized their deeds as "infernal"; they were "devils," whilst on earth; and he is quite sure that they are now in their proper abode. Of one of them, "an impious and infernal bandit," he says: "Who doubts that he is buried in hell?" The grand tableau of the discovery of the Mississippi perpetuates the fame of Hernando de Soto: Las Casas ranks de Soto amongst "the sons of perdition," brands him as "the wickedest of captains," and pronounces the judgment, "we doubt not that he is buried in hell."

Bartholomew de las Casas was born in Seville, in 1474: after ninety-two years of life spent mainly in America, or occupied with American affairs, he died at the convent of the Atocha, Madrid, in 1566. His father had accompanied Columbus on his second voyage, in 1493, and had acquired estates in Hispaniola. We find Bartholomew, at the age of twenty-eight, administering this property: in common with all the colonists, his wealth and prosperity were founded on the enforced labor of Indian serfs. He seems to have been ordained priest about the time when the first Dominican Friars landed on the island, and in 1522 he joined the Order. It is to the credit of the sons of St. Dominic that they were the first to denounce publicly the iniquitous system of Indian slavery which had been introduced by Columbus himself, and which had become universal throughout the Spanish Colonies. Father Anthony de Montesinos delivered his famous sermon in the Cathedral of San Domingo, in which he denounced slavery and all forms of oppression of the Indians. It is worthy of mention, that this same Father Montesinos was chaplain to the expedition of Ayllon, which wintered near Jamestown eighty years before the English Settlement of Virginia. Another Dominican, Father Luis Cancer, who labored with Las Casas to ameliorate the condition of the natives of Central America, was slain in 1549 by the Indians of Florida, whom he had been deputed to evangelize.

The denunciation of the system of *Encomiendas* and *Repartimientos* was upheld by the religious brethren of Father Montesinos; but it aroused the indignation of the colonial magnates and landholders. Las Casas was at first indifferent to the evils of the system: but finally his mind was enlightened, and his will was moved to become the "Protector of the Indians." His after life was devoted to their cause. In season and out of season, in Spain and America, before the Sovereign, the Council of the Indies and the ecclesiastical authorities, by private argument and public debate, and especially by writing he pleaded for justice to the natives of America and the abolition of Indian slavery.

The charge has been urged against Las Casas, that whilst he

saw the evil of Indian slavery and labored strenuously for its abolition, he found a partial remedy for the evil in the substitution of the negro. Here Mr. MacNutt becomes the apologist for his subject, defending him against the aspersions of Robertson and other writers who assign to him the wicked prominence of having introduced negro slavery into America. Whilst admitting his inconsistency in this matter, he contends that he could not be expected to be two centuries in advance of his time, and he distinguishes between the toleration of an existing evil and the extension of it. The Portuguese discoveries in Africa had made the Spanish people accustomed to Negro slavery at home, and slavery was the normal condition of the natives of Africa. The apology is perhaps as valid as such a cause admits; and Las Casas, as he subsequently left in writing, sorrowfully acknowledged the error and contradiction into which he had fallen.

Wise laws and humane instructions in regard to the treatment of the Indians had never been wanting on the part of the Spanish sovereigns and the home officials: but, as the author observes, quoting Dr. Johnson, "wisdom may make laws, but it requires virtue to execute them." It is not to be wondered at that the necessary virtue was not found amongst colonists, whom avarice and ambition had led to seek their fortune in the New World, who were far removed from the observation and control of superior authority, and for whom the easiest road to wealth lay in the enforced labor of the Indians. The good Queen Isabella had delivered instructions to Ovando, "that all the Indians in Hispaniola are and should be free from servitude, and should live as free vassals, governed and protected as the vassals of Castille." Pope Paul III published a Bull condemning in the strongest terms those who treated the natives like chattels, and deprived them of their liberty and possessions.

The laws were good from the beginning; but the splendor of their successes sufficed to condone the license of the conquerors. How they acted is detailed by Las Casas in the "Brevissima Relacion," an appendix of one hundred and twelve pages. In scathing language he describes the cruelty of his countrymen; the pictures which he draws are revolting, and the gruesome details of incidents with which he confirms his general statements are not "pleasant reading" as the author remarks. This narrative was quickly seized upon in England and Holland, at the time of its publication, by the enemies of the Spanish race and Faith, "to point a moral or adorn a tale"; and it has furnished the stock arguments to later writers on American history, who contrast the conduct of the Spaniard and the Englishman in dealing with the aborigines. On the other hand, Las Casas was cordially hated in his time by his countrymen in the Indies, and their descendants of the present day brand him as a calumniator of his own people, or with a milder opinion, they say that he was an enthusiast whose mental vision was distorted by humanitarian astigmatism.

Las Casas claims that the facts were notorious, that he was an eye-witness of the atrocities, or cites the testimony of credible informants. It may be that some inhuman monsters were occasionally guilty of the enormities which he copiously narrates; but, for the sake of human nature, we may believe that they were exceptional. The biographer notes the glaring misstatements in his account of the conquest of Mexico: and others have called attention to the faultiness of his arithmetic in summing up his tale of horrors. What credit can be given to his figures, when he asserts that one Spaniard consumed as much food in a single day as would suffice for the support of an Indian family of ten persons for an entire month? Surely, he exaggerated in dealing with tens of thousands slaughtered in some obscure foray, and hundreds of thousands and even millions who perished in a few years under the burdens of harsh taskmasters. In describing the raids of the slave-catchers, he rises to hyperbolic numbers; the schooners and small sailing craft of that day are made to

do a transportation service that would overtax the capacity of the ocean liners to New York.

But, after making every allowance the picture is a sad one. The Spaniards may have been the worst, but they were not the sole offenders in dealing with the Indians. The godly Puritans sold King Philip's children into West Indian slavery, and the French of Louisiana meted out the same fate to the kin of the Natchez "Sun"; at a later date, Cromwell's agents kidnapped tender Irish children, and sold them by the thousand to perish in the cane fields of Barbadoes and Jamaica. Holy horror of the Spaniard ill becomes those whose pregenitors perpetrated the butcheries of Drogheda and Wexford, and who exterminated the Pequods and Narragansetts. Explain it as one may, the Indians have almost vanished from our land; but, in nearly all the countries of Spanish America, they still constitute a large percentage, if not the majority, of the population, and they can occupy the highest positions in Church and State, in civil and military life. The Spaniard, after the wild excesses of the early conquest, Christianized the conquered and preserved them: the Englishman reduced to practice the principle "that the only good Indian is a dead one."

Las Casas had battled fiercely for the cause to which his life was devoted, and he showed the courage of his convictions, when, already a septuagenarian, he became Bishop of Chiapa, and, armed with such royal ordinances as he had long desired, he came to take possession of his see. He knew that the Colonists disliked him, and that they had protested against his measures. They said "that they were ready to *obey* the law, but declared that they could not *comply* with it." Las Casas was inexorable, and his lack of tact and conciliatory qualities was conspicuous throughout the brief year of his episcopate. He denied the Sacraments to all who held Indian servants, and that meant practically all the white people of his diocese; faculties were withdrawn from all confessors but those whom he had pledged to refuse absolution to those who declined to manumit their bondsmen. The storm broke, when the time came for compliance with Easter duties; there was brawling in the Church, and rioting around the bishop's residence: the dean on whom he relied declared amidst scenes of tumultuous excitement, that he would ignore the reserved case, and absolve all who presented themselves. The Diocese of Chiapa had the most meagre revenues of any American see, but this would not have influenced a man who was vowed to poverty and accustomed to privations. He was forced to return to Spain, defeated in his cherished plans, but not disheartened; the war he waged was without thought of surrender, or truce, or compromise. With voice and pen he continued to plead his cause, composing at the age of ninety his treatise in defence of the Peruvians. This Life shows how well Las Casas deserved the title of "Protector of the Indians"; he was sincere and fearless in advocating the cause which he had espoused, and unswerving in his course, in spite of popular prejudice and privilege entrenched in high places. In an age which witnessed the cringing flatteries of Queen Elizabeth's courtiers, it is refreshing to read the bold remonstrances which he addressed to Philip II, and apparently without reprehension.

This volume is a valuable contribution to the history of early Spanish America; there is plenty of lively incident narrated in pleasing style, and the author came to his present work with the requisite qualifications from previous researches in Spanish America literature and history in connection with Father Fischer, the chaplain of the Emperor Maximilian. E. I. DEVITT, S.J.

The Roman Breviary. Its Sources and History. By DOM JULES BAUDOT, Benedictine of Farnborough. Translated from the French by a priest of the Diocese of Westminster, London: Catholic Truth Society.

This little work on the Breviary appeared originally in

French in a series of pamphlets which under the title of "Science et Religion: Études pour le temps présent" are being published for the past few years by Bloud et Cit., Paris. It is based chiefly on the monumental work: "Geschichte des Breviers," by Dom Suitbert Baumer, O.S.B., and the less exhaustive work: "Histoire du Bréviaire Romain," by Mgr. Battifol, translated into English by A. M. Y. Bayley. The present work is a popular description of the gradual formation and development of the Roman Breviary and the variations it has undergone to the present time. Its history is divided into three periods: the Patristic Period, the Middle Ages, and the Modern Period. The Patristic Period, or the period of the formation of the Roman Breviary, extends from the end of the first, to the end of the sixth century. The Period of the Middle Ages comprises the time from the reign of Gregory the Great to the publication of the new Breviary, "Breviarium Pianum," by St. Pius V (590-1568). During this period the Roman Breviary, which had received a definite form from Gregory the Great, was spread throughout the West by monastic missionaries; certain alterations were made through Carolingian and later Germanic influence; it became almost entirely disorganized during the Western Schism; a few unsuccessful attempts were made towards a reform in the fifteenth and first half of the sixteenth century. The Modern Period extends from 1568 to our times. Its chief features are the publication of the above mentioned "Breviarium Pianum," additions and corrections by Clement VIII and Urban VIII, alterations in France through Gallican and Jansenistic influence, and new attempts towards a reform made by Benedict XIV and succeeding popes. The work concludes with a valuable appendix containing tables that show at a glance the approximate date on which each feast was inserted in the Breviary, its rank, and the variations which it has undergone.

Though chiefly intended for the clergy, the work will be perused with profit also by the laity, many of whom have a very limited knowledge of the history and purpose of the official prayer book of the Catholic Church.

Messrs. Longmans, Green and Co., have published a series of "Studies on American History" by Mrs. Marion Mulhall. The sub-title of the work, "Explorers in the New World before and after Columbus," gives an idea of the contents of the work, which, beginning with the second century of our era deals with the early Celtic navigators, the relations between England and the Spanish states of South America, and ends with an interesting account of the Jesuit Missions in Paraguay.

"The Problem of Evolution," by Erich Wassmann, S.J., has been published in an English translation by Kegan, Paul & Co., of London. The original work appeared in Berlin in 1907 and caused lengthy discussion. The Rev. E. Wassmann is a contributor to "The Catholic Encyclopedia," and his article on "Evolution," in Vol. V gives a most satisfactory statement of what is really scientific as distinct from theoretical in the evolutionary hypothesis.

In "England and the English," the author, Price Collier, thus refers to the Englishman's mania for writing to the papers: "If an Englishman rows down the Thames and stops for luncheon at an inn and is overcharged, he promptly writes to his newspaper, and later on his first letter is followed by others in which the cost of light luncheons on the Continent, in Canada, in Seringapatam, and Kamtchatka is discussed at length. . . . Then the editor writes at the bottom 'We cannot continue this correspondence,' and the affair is over."

The Irish Pioneers of New York City.

By HON. VICTOR J. DOWLING, M.A., LL.D.
Justice of the Supreme Court of the State of New York. New York: Privately printed.

Judge Dowling, in spite of a busy public career, has found time to be an active member of several historical societies, and the present brochure is an address he delivered at the annual meeting of the American Irish Historical Society held in Washington, June 16, 1909. It will serve to show how early Celtic activity appears in the making of the metropolis of the country. Judge Dowling begins with a reference to an Irishman in the crew that Columbus had with him, but without mentioning his name. Other chroniclers, however, tell us that this exile of Erin was one "Guillermo Ihres, natural de Galway in Ireland,"—or William Ayres, a native of Galway, Ireland. According to tradition William was in the first boat's crew that put out from the caravel to make a landing. He was so anxious to get ashore that he would not wait for the boat to ground, but leaped into the water and swam and waded to land. He was the first to touch the new western world.

Be all this as it may the records of old New York give ample evidence of the early advent of the Celt within the borders of the State. When the martyr, Father Isaac Jogues, S.J., arrived on Manhattan Island in 1643, he relates, writing on August 30 of that year, that he found resident there a Portuguese woman and a young Irishman, the only Catholics in the community. The next positively identified Irishman was Thos. Lewis from Belfast, who became one of Governor Stuyvesant's most valued lieutenants and whose record Judge Dowling tells us for the first time. He follows this with a rapid but comprehensive outline of the Irish pioneers who in all the new city's social circles upheld the fair fame of their race in the early days of New York. He does this so entertainingly that it is to be hoped he will journey further afield in the State and add to his chronicle the names of the many other early representatives to be found there.

"Jan Andriessen de Iersman van Dublingh," or plain John Anderson, in his native Dublin, for instance, was a big man in and about Beverwyck, or Albany, from 1645 to 1654. When or how he got there from Dublin the records now do not tell, but all through the old towns he is affectionately called by the ancient burghers "Jantie" (Johnny) or "Jantien" (little Johnny). In 1645 he leased a "bouwerie" north of Stony Point, and purchased from Peter Bronck a farm and house at Cossackie. The first official

mention of him in the registers is this transfer:

"Appeared before me Johannes La Montagne, in the service of the General Privileged West India Company, Vice Director, etc., William Frederickse Bout, farmer of the wine and beer excise consumable by the tapsters, in Fort Orange, village of Beverwyck and appendancies of the same, who declared that he had transferred and by these presents he does transfer to Jan Andriessen, the Irishman from Dublin, dwelling in Catskill, the right in the aforesaid excise belonging to him the assignor, in Catskill, for the sum of one hundred and fifty (150) guilders, which sum the aforesaid Jan Andriessen promises to pay in two terms to wit, on the first day of May the half of said sum, and on the last day of October of the year A. D. 1657, the other half, under a pledge of his person and estate, moveable and immovable, present and future, submitting the same to all courts and judges.

"Done in Fort Orange this 19th of January, 1657; present Johannes Provost and Daniel Verveelen.

"This is the mark + of William Frederick Bout.

"This is the mark + of Jan Andriessen."

In 1664 Jan leased property from Abram Staets and signed for it:

"This is the mark + of Jan Andriessen, the Irishman, with his own hand set."

He is supposed to have died during this year. One theory of how he got to Albany is that he was one of the many Irish adventurers who wandered about Europe and drifting into the Low Countries took service under the Dutch West India Company and thus reached Beverwyck.

Adriaen Van der Donck, who had been prominent in New Amsterdam died there in 1650. He owned a fine estate, Colon Donck near Yonkers and left it to his widow. An Irishman named Hugh O'Neal then wandered along and annexed both. The first of the long line of Irish office-holders in the State was William Hogen or Hogan, who, according to the old books was born in "Yelandt in de Kings County." He lived in Albany in 1692, served on juries in 1700 and 1703, and local histories says he was an assessor and one of the "fyre masters of ye City."

As early as 1695 John Finn or Jan Fyne and Johannes Fine "Van Waterfort in Irlant," married Josie Classe van Slyck in 1693 and, when she left him to mourn her loss, consoled himself in 1699 as his second vrouw with Alida, daughter of Jacob Janse Gardmier of Kinderhook. Finn was a cooper and later a licensed inn-keeper.

Oyjie Oyjens is the Beverwyck (17th century) version of Owen Owens "geborn tot Cork in Ireland." He was married to Marie Wendell in Albany in 1704. Patrick Martin, "trommelslager onder de compagnie grenadiers von de Hon. Richard Ingoldsby," married Mary Cox there in 1707.

William Walsh was a tax-payer in New York in 1677, and John Morris a resident here in 1695, and there were a number of others. T. F. M.

Reviews and Magazines

The July *Atlantic Monthly* opens with a painstaking and comprehensive article on "Champlain as a herald of Washington." Round the main contention that Champlain's defeat of the Mohawks near Ticonderoga on July 30, 1609, started hostilities between the English and the Iroquois on one side and the French and the Algonquins on the other, which ended a century and a half later in the possession by the English of the best section of the North American Continent, Charles M. Harvey, an editor on the staff of the St. Louis *Globe Democrat*, has skilfully grouped a great number of salient facts and names in the history of North America. It is not surprising that some inaccuracies have crept into such a mass of details, as when he says that "Aubert, while on the advance line with the Verandrye party in 1737, was killed by the Sioux." The names should be Aulneau and La Vérendrye and the date 1736. How can Mr. Harvey reconcile his remark that "the saving of the souls of the red men" was a mere "incident in the work" of establishing "the fleur-de-lis and the cross in the New World," with his praise of the Recollet and Jesuit missionaries? Speaking of the first four Recollets, he says: "This was the advance guard of the little unarmed army of religious teachers, who, under French auspices, set up their tiny mission-posts from Quebec to Sault Ste. Marie, and from Lake Superior to the Gulf of Mexico, showing a loftier courage than was ever displayed by hunter, explorer, or soldier, meeting death at the hands of the Iroquois, the Huron, the Wyandot, the Sioux, and the Chickasaw, by tomahawk, arrow, bullet or at the stake, with sublime serenity. These missionaries not only learned the languages of the various tribes, in order to save the souls of their members, but lived their lives, wrote their history and legends, discovered lakes, rivers, and mountains, drew up maps of the regions which they traversed and gave names to water courses and to posts which later on became towns, which many of them bear to this day. In the prosecution of their various tasks, three-fourths of those whose names

are mentioned here were killed by the Indians." Mr. Harvey is both just and generous in his appreciation of the French: "While New Netherlands and New Sweden were playing their little rôles in the drama of American colonization, the French were pushing their wonderful series of explorations westward. Their advance brought them within sight of the Rocky Mountains before the British or Dutch had crossed the Alleghanies." And again: "The centralized authority and the military or semi-military training and habits of the French settlements gave their people a readiness, a confidence and a discipline which, in war, would ordinarily make one Frenchman count for two or three English or Dutch settlers; but this was offset by the greater compactness among the British colonies, and by their vast preponderance in numbers." The British were more than eighteen times as numerous as the French. "Along that fatally thin line of 3,500 miles from Quebec to Sault Ste. Marie, and between these points and New Orleans, there were only 80,000 whites at the time the (final) conflict began in 1754, while in the English settlements extending 1,200 miles along the Atlantic coast there were 1,500,000 whites and a few thousand negroes."

"The story of The Battle of the Wilderness," by General Schaff, who took a prominent part in it at the age of twenty-three as First Lieutenant in the Ordnance Corps, and the "Diary of Gideon Welles," Secretary of the Navy from 1861 to 1869, are two continued articles of great historic interest. It is curious to compare Schaff and Welles' differing views of General Meade and Colonel John F. Rawlins. Welles wants Lincoln to rid himself of Meade as incompetent, and is continually harping on the stupidity and supineness of Halleck, who "has earnestly and constantly smoked cigars and rubbed his elbows while the rebels have been vigorously concentrating their forces to overwhelm Rosecrans."

Other suggestive articles are "The German way of making better cities," by Sylvester Backer, who uses the word "better" in the purely material sense of more convenient, healthy and artistic; "The Church and social movements," by Hayes Robbins, whose thoughtful disquisition applies almost exclusively to bodies that are not "the Church," but more or less remote imitations thereof; "French Conservatism," a striking and convincing statement of the French system of husbanding vital force and maintaining satisfactory ideals, by Alvin F. Sanborn; and "The Mission of the land," by David Buffum, who, while deprecating large holdings as unprofitable, is no socialist but a practical farmer maintaining the personal ownership of land as a right, and proving that "the mission of the land is to produce and keep producing

food, live-stock, lumber and other commodities, for the service of man."

"Washington Square: a meditation," by Walter Prichard Eaton, is particularly interesting to the editors of AMERICA, who write from the opposite side of the same square. His poetic musings, though finding much of beauty in this city oasis, are not, however, confined thereto. He sails "down the North River on a ferryboat into a hazy south wind, and only the unforgettable and unmistakable height and ugliness of the Singer tower reassured me we were not floating into a picture. When Man hasn't himself done something in the night to change the Babylonian sky-line on the nose of Manhattan Island—erected a new forty-story building or two—Nature sees to it that the aspect of those mortared Alps is varied from day to day, from hour to hour. I have never seen them twice alike. And never before had I seen them at all as they were to-day, etherealized by the mist, monochromatic, ghostlike."

The *Canadian Magazine* for July devotes no less than three articles to Newfoundland: "The Land of Bacalhaos," (dried salt fish) by Edwin Smith; "Pro-Confederation sentiment in Newfoundland," by Francis A. Carman, and "A few days in the misty isle," by Ian S. Esmond. The first article is by far the most informing. The undeveloped resources of England's oldest colony and its recuperative power after repeated disasters are equally astonishing. For this largely uninhabited island one special excellence is claimed which has no parallel in any other part of the world: "Newfoundland to-day is as good a hunting country as it was fifty years ago." According to Mr. Carman confederation with Canada is Newfoundland's inevitable destiny in spite of opposition from the merchants and manufacturers of St. John's, whose interest it is to keep up a tariff wall. Mr. Esmond's contribution to our knowledge of Newfoundland is of the flimsiest sort and worse than useless where it contradicts the more serious articles that precede it. "The Inquisition in Canada," by C. Lintern Sibley, while maintaining an outward semblance of fairness, really strives to ridicule the stand taken by the late Bishop Bourget in the famous Guibord case. Mr. Sibley would have shown better taste had he omitted that silly skit of the supposedly witty Irish Anglican clergyman on the way the bishop's curse would work. The experience of thirty-four years since Joseph Guibord was buried by military force in hitherto consecrated ground proves that the curse has worked with telling effect. The *Institut Canadien*, excommunicated by Bishop Bourget, is long since dead, and none of its members received the last sacraments till they had renounced the errors of that body. Such a farce as

the civil authority attempting to wring from the Church a blessing which was justly refused to an impenitent member is now unthinkable. F. A. Acland's "Current Events" is as usual one of the most satisfactory features of this magazine. In the "At Five O'clock" department, the writer of "When a girl graduates" says with deep and refreshing truth that "the girl who attends the university misses the truly feminine style of graduation enjoyed by the maiden of boarding-school or girls' college traditions"—and we Catholics would add: and especially of convent-school training. There can be none of the charm of perfect equality when the sex-line is ignored.

There is a certain class of magazines as well as theatres which, caring nothing for principle and everything for patronage, reaches out for patrons of all kinds, even the lowest, to whom it supplies a special pornographical menu. Lyndon Orr's infamous, rather than "Famous Affinities of History," has been filling this department in *Munsey's*. It is a series of biographical travesties, decked out regardless of fact to make heroes of libertines and glorify lust. Gambetta was a notorious libertine, but Lyndon Orr has been able to present him as a chivalrous lover by inventing a new canon law for the Catholic Church to cover one of his immoral *liaisons*. We notice this series only to state that *sponsalia de presente*, the solemn promise of future marriage, never confers matrimonial rights, as this writer asserts. His articles are unworthy of any reputable magazine.

Interest in "The Catholic Encyclopedia" seems to be renewed and even augmented with the publication of every new volume. The fifth volume, which carries the reader from the word Diocese to the word Father, though the number of important articles is not so great as in some of the earlier issues, has called forth favorable criticism from Catholics and non-Catholics alike.

The most appreciative criticism, take it all in all, coming from the secular press, is *The Literary Digest's* of July 11. After a discussion of the merits of various encyclopedias, including the Encyclopedia Britannica, and of the recent works of general and special authority, "The Catholic Encyclopedia" impresses the writer "as one of the best of modern reference books." "Admirably arranged, comprehensive in range of subject-matter, generally scholarly, dignified, and, so far as comports with conviction, impartial in tone, it is a monument to the wisdom and temper of the church it represents." This judgment of the merits of the work is illustrated by showing the excellencies of some of the leading articles: "The articles on Döllinger and Erasmus are admirable in tone; the former especially is a model of both temperance

and thoroughgoing analysis." Among the subjects worthy of special commendation are Clandestinity and Divorce, the treatment of which is of "real value and should clear up a number of questions and misunderstandings"; Dispensation, "fully and admirably treated"; Cremation, "clearly explained and the claims of its advocates adequately dealt with"; The Conclave, "handled so well"; The Cloister, "admirably done"; and Excommunication, which is pronounced "a masterly description of the Church's last weapon." The review of *The Literary Digest* is commendable for the judicious character of its criticism. Some few articles are singled out as being somewhat bare, or lacking in proportion, one, the Pauline privilege, as "remaining vague and of somewhat ill aspect." The reviewer might have suspected that this last subject would be more fully treated as a distinct topic, under its own heading, in a later volume. Unstinted praise falls to the treatment of the subjects of direct historical interest, among them "the articles on the American dioceses, which rescue and preserve a vast amount of facts, the importance of whose bearing upon the history of the United States has not yet been fully recognized."

The article on the history, religion and literature of Egypt, with its sequel on the Coptic Church is accounted "the best monograph, perhaps, in English upon the subject." The one on Eastern churches is deemed "of absorbing interest, especially in view of the growing tendency to a *rap-prochement* with Rome"; and the liturgical article on the Rite of Constantinople is lauded as of "so high a level that we are led to hope for a treatment of the Milanese and the Mozarabic rites by the same pen."

In the London *Morning Post*, of July 8, the literary notice, though not so exhaustive and searching as that of *The Literary Digest's*, is still fairly appreciative. Perhaps that is as much as can be expected from the secular press across the water, where prejudice against the Catholic Church is still to all appearances very strong, and where the strength of the Church of Rome and her growing influence among all classes are daily becoming more evident. The scare which the successful flight of Zeppelin's balloon threw into the English populace would be restful imperturbability compared with the consternation that would seize upon the same multitude if they realized the new descent by Roman Catholics upon the literature, the arts, the legislation, the public and private life of the English nation. So a popular newspaper must go cautiously if it would, as no doubt its instincts direct it, treat with impartial criticism a monumental work of Roman Catholics like "The Catholic Encyclopedia."

winning ground in its active propaganda of principles which are looked upon as visionary and false, one may not deny the evident fact that the unceasing efforts of its proponents have brought about a study of social problems which is specially concerned with the application of remedies to conceded abuses along the line of practical and reasonable change in the social order.

"Probably no competent observer of the present trend of things," says the Rev. J. J. Ryan in the July *Catholic World*, "would refuse to admit the generalization that there is in the politico-industrial order to-day a movement away from individualism, and toward Socialism; away from voluntary cooperative action and toward cooperation under the direction of the State." In the supposition that the movement cannot be stopped, nay in the fairly common agreement that it ought not to be stopped, the majority of the American people will unquestionably agree that it must not be permitted to run on toward that wider State intervention in matters industrial which will eventually accept the full program of Socialism. It must be confined within the bounds of feasible and rational reform. Present-day experts differ widely in determining the interesting question of the reasonable limitations of State intervention in social matters, all unite in agreeing that a satisfactory program of social reform must obviously fit the conditions which are to be reformed, and, with equal obviousness, must not transgress the limits of the State's competency.

Father Ryan, Professor of Moral Theology in the Seminary of St. Paul, whose sociological studies have been favorably received on all sides, reduces the scope of the reform to be effected to a twofold element: the laborer must be protected against unjust exploitation and the entire community must be protected against extortionate prices. With this basis to rest upon, his *Catholic World* article presents a judicious study of reasonable legislation which, he affirms, may and ought to be enacted in the different States of the Union. He holds for a legal minimum wage to apply to the wages of women and children as well as to those of adult males; he favors a universal eight-hour law; he insists upon legislation to restrict the labor of women and children; he favors action by the State to legitimize peaceful picketing, persuasion, and boycotting; and finally he deems it entirely within the competency of the State to enact laws looking to the relief of the unemployed, provision against accidents, illness and old age, and the proper housing of working people.

A notable program, surely, and one which in happier conditions than prevail

might go far to satisfy the demands of the great multitude looking for relief in the social unrest. Whether it is a workable program is another question. The dread shadow of "paternalism" seems to rest black upon it, and paternalism is too loose a principle to be accepted by a free people. Besides those portions of the plan already in a measure applied in England and Australia,—the old age pension feature and the minimum wage provision—are not meeting the enthusiastic approval their enactments might have led one to expect.

The current number of *Stimmen aus Marialaach* opens with a short notice on the late Father Augustine Langhorst, S.J., editor-in-chief of that first-class periodical. Under his editorship, from 1889 to 1899, it became a potent factor of public and literary life in Germany. He died April 10, last.

Rev. Henry Pesch, S.J., well known for his activity in the social line, gives a sympathetic summary of a work on "Catholic Charity and its Opponents," by Rev. Francis Schaub, D.D.. One of the greatest means of Catholic charity, it says, is almsgiving. But some have too narrow an idea of an alms. "The essence of almsgiving is the care of the poor man's soul." The more private charity is and the more closely connected with the Church, the better, because there is more advantage for the giver himself, and more of the blessing of God obtained by it. Yet practically the aid of the State is needed for the support of the poor as well as especially for the prevention of poverty, by social legislation.

Father Otto Zimmermann, S.J., contributes an article on "Life." According to Schopenhauer, life is not worth living. The wise man will tolerate it; he cannot help living. But the happiest hour is when he will be freed from a world which is ruled exclusively by death and the devil. Von Hartmann advocates civilization because it will the sooner bring about a complete denial and destruction of life. For Nietzsche the *Übermenschen*, i. e., the chosen few who can rise above the rest, have the right of existence. "Let them ride down mercilessly the sickly crowd of the 'all-too-many.'" Not all the followers of these apostles of unbelief are so brutal. But for nearly all, the "full enjoyment of life" (*Sichausleben*) is the ideal, and the worst is the application of their theory to unmentionable crimes against the sixth Commandment. They forget that man is, first of all, a spiritual being, that the spirit must rule. Animals may follow out their natural impulses, because care has been taken that their natural impulses do not drive them too far. But man must look out for himself. He is so

While Socialism as a system is not

made that in many cases mind alone is to control his actions. To disregard the supreme control of the mind is immorality. Mind knows that there are certain laws founded in man's own essence, in his relations to his Maker and his fellow creatures, which must be observed. This is the doctrine taught by the Catholic Church which has by it tamed the Germanic hordes and led them up to civilization. What successes has the "full-enjoyment" religion to point to?

The July *Fortnightly Review* has two articles on George Meredith, "some recollections," by Edward Clodd and "Meredith's Poetry," by John C. Bailey. Mr. Clodd, whose long talks with the novelist and poet extended over many years, gives Meredith's views about the novelists of his time. They are amusingly epigrammatic and occasionally just. He ridiculed the only travesty of Christianity he was acquainted with and proclaimed his disbelief in a personal God, while professing that easiest and most irrational of all delusions—pantheism. The man was quite incapable of constructing or even appreciating any logical and consistent system of belief. His was the most exaggerated form of "modern thought," a purposeless explosion to all points of the compass at once. Hardly more satisfactory is Mr. Bailey's defence of Meredith's poetry, for he is really on the defensive all the time. He begins by a terrible avowal: "No honest reader can deny that the large majority of Meredith's poems are, to a greater or less degree, harsh, difficult and obscure." Then he does his best to pick out verses that may convey a definite message, but his failure is lamentable.

"The Franco-German Rapprochement," a prerequisite of the peace of the world, is a speech made before the Prussian House of Lords, Berlin, April 28, 1909, by Monsieur le Baron d'Estournelles de Constans, who is probably Paul Henri Benjamin d'Estournelles de Constans Senateur de la Sarthe, and who signs his family name to the article without any Christian name, according to the custom of noblemen. His plea for a cordial understanding between France and Germany is eloquent, but it would have been more convincing had it revealed a slight trace, as it unfortunately does not, of those Catholic principles which make for the sanity and balance so dear to the German mind. The Baron d'Estournelles de Constans rather spoils his argument by his fondness for revolutionary principles. He minimizes the appalling fact of his country's numerical stagnation by the remark that "Germany is increasing her population and France her vitality," although he does not say how she is doing the latter.

"Heavy Fathers," by Rowland Grey, is a chatty article showing how "the fathers

been singularly selfish and trying persons." The victims of parental selfishness are Fanny Burney, Maria Edgeworth, Susan Ferrier, Mary Russell Mitford and the Brontë sisters.

"The Censorship of Public Opinion" is a paper read before the Playgoers' Club by Edward Garnett, who bitterly resents the suppression by the official censor of his own and only play, "The Breaking Point." He makes out a pretty good case as against the wisdom of the suppressions promulgated by Mr. George Alexander Redford, Examiner of Plays, for he shows how a large number of tolerated plays are worse than those which have been banned. He explains Mr. George Bernard Shaw's immunity from official censure by the remark that, "since Mr. Shaw has the luck to be a witty Irishman, neither the British censor nor the British audience ever quite know whether he is in jest or earnest." But Mr. Garnett fails in his attempt to set up any substitute for official censorship, which the recent experience of New York proves to be necessary.

An excellent and thoroughly practical article is Geoffrey Drage's "Back to the Sea." Though comparatively young still—Mr. Drage is only forty-nine—he has had a really unique experience in that in his youth he attended the lectures of many German, Russian and other foreign universities after graduating at Oxford, travelled all over the world, especially the British colonies, studying educational and labor questions everywhere, and has had eighteen years of public service in important labor, charity and Poor Law commissions and conferences, and as Conservative member for Derby from 1895 to 1900. He thus brings to bear on the question of naval efficiency all the garnered wisdom of world-wide efforts, while maintaining that fervid patriotism which, at the age of twenty-nine, he embodied in his famous novel, "Cyril." From his long connection with the training ship *Exmouth* he draws practical conclusions as to the best way of recruiting well trained seamen for the navy. His description of daily life on board the *Exmouth*, of the mental development of the boys trained there, and of the *esprit de corps* built up among these boys by the officers, proves that he has strong reason to advocate the extension of the training ship system, "so that an opportunity may be given to all the boys in the Poor Law schools who are fitted for it to take to the sea." This would go far toward solving the problem of making the supply of British, not Lascar, seamen equal to the demand.—L. D.

A London collection of folk-songs and airs by Herbert Hughes includes a number of Irish ballads. The author shows that

idiomatic folk music as well as a cultured form dates back to Ireland's early civilization, and that the "quarter tones," which are of late cultivation in England and the continent, were known in Ireland a thousand years ago.

Literary Notes

Charles F. Lummis, Librarian of the Public Library of Los Angeles, Cal., who is not a Catholic, has been writing to some of the leading librarians of the country as to the advisability of adopting a uniform plan as to the valuation of books, so as to indicate to patrons of public libraries the value of each work. In his letter, Mr. Lummis well says:

"Every drug store has to keep poisons, but is obliged by law to safeguard their going out. It is a general law that a death-head and cross-bones must adorn the label of violent drugs. Every large library is obliged to possess thousands of books which should be under similar restrictions. Many of these are active poisons as every critic knows. They must be kept on tap; but they should not go out to minors without the poison label."

Gill & Son, Dublin, have just published a bi-lingual Life of St. Brigid, the "Mary of the Gael," by a Redemptorist of Limerick, with a preface by the Very Rev. Patrick Murray, Superior-General of the Redemptorist Congregation; also, "The Mass in the Infant Church," the volume which Rev. Garrett Pierse recently presented to the Theological Faculty of Maynooth for his degree of Doctor of Divinity.

It is reported that Mr. Birrell, Chief Secretary for Ireland, is to write the life of the late Marquis of Ripon. As they were close personal friends and shared one another's political views, Mr. Birrell's biography of his colleague should be adequate and interesting.

ART

Considerable interest has been roused in Italy and abroad by the recently discovered picture which many confidently believe to be a genuine Leonardo. The canvases by that famous brush are so few that the discovery is an immensely important one, and certain fairly probable historic conjectures voiced around it add interest to the subject. The panel appeared first in the shop of a bric-a-brac dealer in Milan, who had it from another bric-a-brac dealer in Varese. A connoisseur purchased it for a trifle and whether he suspected its origin or not, it was seen at his house by Diego Sant' Ambrogio, a student of Da Vinci, and authority on the subject. Sant' Ambrogio unhesitatingly declared it a Leonardo, and whether we may or may not trust to his

opinion, he certainly deserves a respectful hearing; furthermore historic evidence has several things to say regarding this picture. It is a panel two feet seven and one quarter inches in height and two feet in width. The subject, a half-length of a woman seated, with folded hands, flowers in her hair and a drapery athwart the figure. The internal evidences of Leonardesque type, long half-closed eyes, and enigmatical smile are there. On the back of the picture, clear-cut in wax, are the arms of Settala and Crevenna in a seal. Now this is regarded as strong proof in favor of the authenticity of the painting; for a Ludovico Settala, not long after the death of Leonardo, collected several of the master's works. His heir, Canon Manfredo Settala, dying in 1680, bequeathed the collection of art works and natural curiosities to the Ambrosian Library of Milan. One of his nieces, Maria Settala, married to a Crevenna, contested the will and succeeded in removing several pictures. In 1751 the senate decided the suit in favor of the Ambrosian Library but it is possible that Maria Settala retained some of the paintings. This would explain the arms of Settala and Crevenna on the panel. An exact catalogue of the early Settala collection is in existence and mentions more than one work by Leonardo. No. 33, stated as "Mulier, creditur meretrix," is certainly not in the Ambrosian now, and may be this very panel. Two portraits painted by Leonardo have completely disappeared from ken. One of them is the likeness of the woman who for a time engaged the attention of Ludovico il Moro, costing his young wife so many tears, and whom, after Beatrice d'Este's premature death, Ludovico, in his own tears and penitence, refused ever again to see. Italian critics have thought that we may have here both the portrait of La Gallerina and the picture mentioned in the Settala catalogue.

EDUCATION.

Duelling is so common among the students of the University of Lemberg, Austria, that there is a duel almost every day, and for the most trivial reasons. Some make it their business to fight or assist in duels. Steps have now been taken by influential persons to found an academic anti-duelling league, as there are good students enough to guarantee the success of the movement.—Intemperance in drink has always worked havoc among the students of German-speaking universities. In their societies drinking is surrounded with a halo of official regulations. Even at the "gymnasias" where there is much greater restriction the evil is often deplorable, though the students are commonly forbidden to enter anything like a saloon. However for some years various successful attempts have

been made to counteract the vice by establishing temperance societies. The movement received a new impetus at the Catholic Congress of 1907. It is especially strong in Switzerland.

There is a decidedly praiseworthy tone to the article: "Catholic Literature in Public Libraries," by William Seaton Merrill, which appears in the July *Catholic World*. A complaint common enough is one which concerns itself with the fact that the number of books written by Catholic authors to be found on the shelves of most public libraries is small, in proportion to the funds contributed by Catholics to the support of the public library and in view of the standing of Catholic authors in the world of letters.

Yet may it not be that the complaint is but an expression of the vicious readiness of human nature to pick flaws while overlooking the good that is ready at hand. As the writer in the *Catholic World* declares, it would be unfair to lay the responsibility of the lack of Catholic books in public libraries entirely to non-Catholic prejudice or to any unwillingness on the part of officials to yield to Catholics the full measure of their rights. Catholics do not generally interest themselves as they might in the affairs of the public library. Warned as they are by vigilant guides of the danger lurking in indiscriminate reading, and knowing that there are books in any public library administered by non-Catholics of which they may not approve, Catholics do not feel much inclined to make use of such libraries or to permit their children to use them.

And the serious concern that Catholics feel for preserving their faith and that of their children is reason ordinarily sufficient to explain this disinclination. Still Catholics may, without either compromising their principles or burdening themselves with the expense, secure all the benefits of a free public library, as far, at least, as the presence of a proper literature for Catholic readers is concerned. The directors of a public library, knowing that it is supported by the money contributed by all classes and sections of the community cannot, if they would, rule out non-Catholic books,—but with equal certainty they will not, if they be true to their trust, rule out Catholic books. A simple means, therefore, to secure the presence of Catholic works on their shelves, is: (1) to prepare, privately or by cooperation, lists of the Catholic books in each local library; (2) to draw these books for home reading; and (3) to recommend the purchase of others by the library.

The objection that the use of the library may lead to indiscriminate and danger-

ous reading does not touch this phase of the question at all. Eternal vigilance is the only safeguard to meet this difficulty and it is a remedy to be applied through the wise guidance and direction of those who have to deal with the teaching and training of Catholics, young and old. The *Catholic World* article offers many practical suggestions regarding the building up of this Catholic demand for Catholic books in our public libraries, and it merits studious perusal.

The commissioners of the new National University of Ireland have announced that thirty-five professorships and sixteen lectureships are to be filled in Dublin; eleven in Cork and three in Galway. Among the best paid are the Dublin professorships in Celtic Archaeology and Ancient Irish History, in Early Irish, Modern Irish, and Literature and National Economies of Ireland, and the lectureships in the Irish Language and Modern Irish History. Galway provides chairs of Celtic Philology and Irish Language and Literature, and Cork one Irish professorship. All the professorships and lectureships are tenable for seven years. Written applications are to be made through the secretary, all communications with individual commissioners being forbidden.

The English Academy of the Incarnate Word in the City of Mexico, held its first graduation exercises July 25, at which four young ladies received diplomas. His Excellency, the Apostolic Delegate and Mgr. Mora, Archbishop of Mexico, graced the occasion with their presence. A three-days' exhibit of art and class work in the academy studio was attended by the principal citizens. The Mexico institution is a branch of the mother house of the Incarnate Word, San Antonio, Texas.

OBITUARY.

Count Victor Matuschka, born in 1824, died suddenly, July 7, in Breslau. For twenty years, from 1873 to 1893, he was a member of the Prussian house of Representatives and of the Centre party, always elected from the same district. He belonged to the Silesian Society of Maltese Knights, of which he was treasurer for many years, and when unable to fulfil the duties of this post, was made honorary president. The Holy Father made him a Knight of the Order of Pius IX. As far as his health permitted he always took active interest in the progress of the party to which he had devoted himself and up to his death was seldom absent from the meetings of his political friends in Breslau.

ECCLESIASTICAL NEWS

—The first number of the *Acta Pontificii Instituti Biblici*, the official publication of the new Biblical Institute, is now ready and gives special information on the scope and character of the Institute. The Institute is located temporarily in the Pontifical Leonine College, 21 via Pompeo Magno, where the lectures will begin on November 5. The address of the President, Very Rev. Leopold Fonck, S.J., is, Via del Seminario, 120, Rome. Those who wish to attend the exercises must send him with their names the following information :

(1) The diocese or religious order or congregation to which they belong; (2) Place of birth and present domicile; (3) The orders they have received, with date and place; (4) Their academical degrees, with date and place. There will be no fees or charges for the lectures, and the attendants will be divided into three classes : *Alumni*, *Auditores*, and *Hospites*. The first must be doctors in sacred theology and have finished the full course of philosophy and theology; the latter condition is also required from the "auditores," but no conditions are prescribed for the "hospites," who are to have free access to the lectures. During the year there will be two examinations for the Licentiate degree, the first on November 15, 16 and 18, and the second during the closing week of June.

In addition to the lectures and practical exercises the Biblical Institute will inaugurate a series of public conferences on Biblical subjects, for the information and instruction of the general public. The publications of the Institute will be of three kinds : (1) the official organ, *Acta Pontificii Instituti Biblici*, in which all information concerning the affairs of the Institute will be printed; (2) a Biblical quarterly *Commentationes Pontificii Instituti Biblici*, projected to contain everything worthy of note concerning Biblical studies, and to promote by learned studies a knowledge of Biblical matters and of the branches of learning connected with them; (3) works and pamphlets under the title "*Scripta Pontificii Instituti Biblici*." The official utterances of the Institute will be contained only in the *Acta*. In the *Commentationes* and the *Scripta* will be included contributions from those qualified to write and those interested in the true progress of Biblical study. They can be in either Latin, English, French, German or Spanish. Authors and publishers of books and writings relating to Biblical studies are invited to send them to the Institute for review in the *Commentationes*, and use in the reference library for the students. Academies, Libraries, Institutes,

Societies, publishers of periodicals are requested to send their publications in exchange for those of the Biblical Institute so that they may receive the widest distribution.

There will be a scientifico-theoretical series devoted to advanced studies on the Bible; a scientifico-practical series intended to expound and defend Catholic truth regarding the Sacred Books, and a scientifico-popular series for the purpose of spreading sound Biblical teaching among the general public.

—Cardinal Merry del Val, Secretary of State, has sent a letter to Professor Tonioli, President of the "Unione Popolare" of Italy, in which he expresses the Holy Father's satisfaction with the project of giving a vigorous impulse to this organization of Italian Catholics, and declares that His Holiness earnestly recommends the movement to bishops, priests and laity.

—Bishop Gabriels, of Ogdensburg, at the American College at Louvain, on Sunday, July 11, ordained four to the priesthood, two to the diaconate, and twelve to the sub-diaconate. The new priests are Fathers Guildea, of the Philadelphia archdiocese; Monnot, of Oklahoma City diocese; Koeferl, of Green Bay diocese, and O'Brien, of Oregon.

—There has been a reorganization of the Royal Library of Belgium. In the new arrangement of places, Father Van den Gheyn, S.J., former Bollandist and curator of MSS., becomes curator-in-chief.

—The Catholic Missions in the Congo will be represented in the coming Brussels Exposition by a special department attached to the Colonial section. This will be the first time in the history of the missions that they have given a general view of their works and of their methods of evangelization and civilization.

—Rev. Dr. Pace, of the Catholic University, Washington, celebrated a solemn Requiem Mass in the chapel of the American College, Rome, on July 3, for the repose of the soul of the late Rev. Dr. William Maher, of South Norwalk, Conn., who died during the recent jubilee celebrations of the American College, in arranging the program of which he was actively concerned.

—At the first chapter of the Fathers of the Servite Order in America, held in Chicago, on July 21, the Rev. Benitius Heil, who has been Master of the professed members of the order at the West Side Monastery, Chicago, for some years, was elected Provincial of America, and the Very Rev. F. S. Angelucci, vice-Provincial.

—A press despatch from Berlin states that the Rev. Dean Machorski, who is be-

lieved to be the oldest priest in the world, died on July 22 at Thorn, a town of West Prussia. He was 102 years old.

—A decree has been issued by the Congregation of Regulars concerning regular priests who have been dispensed from their religious vows and allowed to pass into the ranks of secular clergy. Its tendency is to diminish the number of such cases by rendering ex-regulars incapable of holding various benefices and offices.

—The Congregation of Rites discussed, on July 6, at a preparatory session, the heroicity of the virtues of the Venerable Francis Maria Paul Liebermann, founder of the Congregation of the Sacred Heart of Mary.

—Excavations have been resumed at the celebrated sanctuary of the Martyrs John and Paul, at Rome, by the Passionist Fathers, under the direction of the learned Father Germano, of that congregation. In 1887-88 he found on this site an ancient Roman house, and located the place of the death and burial of the two martyrs indicated by contemporary pictures. He has now discovered there in the recent excavations a spacious chamber decorated with mosaics and pictures of the third century and of the school of classic art. A mythological scene is very well preserved. This new discovery in the Celimontane house of the martyrs is taken as of great archaeological value in confirming the rich material value of the edifice and its early transformation into a Christian abode.

The Martyrs John and Paul are mentioned in the Canon of the Mass, a fact that proves their antiquity and the veneration in which they were held. They were officials of the court of the Emperor Constantine and were secretly put to death by his successor, the apostate Julian, in their house on the Cœlian Hill, and buried in one of the underground rooms. After the Julian persecutions their bodies were discovered and the house was turned into a church by Byzantes, father of Pammachius, the friend of St. Jerome. The church being the only one within the city limits containing relics of martyrs—all others being in extramural cemeteries—was held in great veneration. In the changes of the Middle Ages the ancient house disappeared.

—Very satisfactory progress has been made at Rome in the promotion of the cause of the Irish Martyrs in general, and that of the martyred Archbishop of Armagh in particular, during the past few months. The cause of Oliver Plunkett, which was begun several years before the causes of the body of Irish martyrs, is the more advanced. Already the summary of the Apostolic Process is on the point of completion. The arguments of the advocate (technically called "informationes"),

which are based on the summary of the Diocesan Processes, are finished and will be immediately submitted to the Promoter of the Faith, or, as he is popularly called, "the Devil's Advocate." The progress attained is the result of long and tedious labor.

—The Right Rev. Joseph C. Anderson, V. G., was consecrated Auxiliary Bishop of Boston last Sunday, July 25, by Archbishop O'Connell. The ceremony took place at a low Mass in the Cathedral and there was no sermon. With the exception of a small section reserved for the clergy of the diocese all the seats were open to the public.

—Rev. Edward Fitzgerald, chaplain of the Twenty-second United States regiment of Infantry, has retired from the service on account of ill-health. He received his commission in 1898.

—August is to be a busy month for Catholic conventions. This is the list so far:

Chicago—The national convention of the Total Abstinence Union of America on August 4th, 5th and 6th.

Pittsburg—The American Federation of Catholic Societies, August 8th, 9th, 10th and 11th.

Mobile, Ala.—Knights of Columbus convention, August 3-6.

Montreal, Can.—The international convention of the Catholic Order of Foresters, August 3-6.

—The annual pilgrimage to Croagh Patrick, Ireland, on July 31, is one of the oldest in Christian history. It had been an established custom in 824, when the Archbishop of Armagh demanded tribute for St. Patrick's chapel on the mountain from the Archbishop of Tuam. Pope Honorius III, in 1216, decided that the chapel belonged to Tuam, and in 1432, Pope Eugene granted an indulgence to the pilgrims who would ascend the mountain on the last Sunday of July and give alms for the repair of the chapel. During penal times the ruined chapel was still there and the Connaught peasants never ceased to frequent the hallowed spot. The present chapel recently consecrated is the heir of fifteen centuries.

—Rt. Rev. John Vaughan, brother of the late Cardinal, has been appointed titular Bishop of Sebastopol and auxiliary Bishop of Salford, the see occupied by the Cardinal before his transference to Westminster.

—Bishop Walsh recently established a new home for working girls in Portland, Maine, adjoining his cathedral. It is to be in charge of the Sisters of Mercy. Since his consecration, three years ago, Bishop Walsh has also founded a Home for the Holy Innocents, built a new convent and established a school for the higher education of young men.

ECONOMICS

The Registrar-General for Ireland reports an increase of population for 1908. This indicates a turning of the tide, as there has been a steady annual decrease since 1847. The loss by emigration, 23,295, is the lowest on record. There was also an increase in the birth and marriage rates and a decrease in the death rate, particularly in cases of scarlet, typhoid and typhus fever and tuberculosis. The number of pulmonary cases has declined from 8,828 in 1907 to 8,511 in 1908. The population of Ireland in 1908 is estimated at 4,371,455.

According to the official returns of the Inspectors of Lunacy there is an increase in the statistics of lunacy in Ireland during 1908. The report states that there were in the district, criminal, and private asylums of Ireland, 23,931 insane inmates. On January 1, 1909, as compared with 23,718 on January 1, 1908. The corresponding increase for 1907 was 164. The increase during 1908 was greater than that which took place in either 1906 or 1907. It was, however, 200 less than the average increase for the preceding ten years, which was 413. The report further states that the number of insane under care has increased from 250 per 100,000 of the population in 1889 to 547 per 100,000 in 1908. The rate of increase for the past three years has been 5 per annum, whereas the average rate during the entire period was over 10 per annum.

The size of the outgoing merchant fleet leaving the port of New York has come to be regarded as an index of the state of trade. And in this connection the large outgoing sailing of Saturday last is hailed as an assurance of a vigorous revival of trade activity. In the fleet, not counting the vessels which went through Hell Gate, a considerable fleet in themselves, there fared forth through the Narrows and out by Sandy Hook thirty steamers, one bark, seven schooners, six tugs and seven barges. These were bound for forty foreign and colonial ports and twenty domestic ports.

After negotiations lasting two months, the Costa Rica loan of \$10,000,000 to \$12,000,000 has been arranged by the National City Bank of New York through W. R. Grace & Co. It is reported that the agreement with the New York bank covers the funding of all debts of the Central American republic. The contract period is fifty years and the rate of interest is 5 per cent. This is the first time the Republic of Costa Rica has come to the United States for a loan, all previous borrowing having been done in England.

SOCIOLOGY

Speaking before the full convention of the National Educational Association in Denver last week, President Nicholas Murray Butler of Columbia scored Socialism as the greatest enemy that besets the American republic to-day. The address was tempered by a mildness of phrase that drove home with added intensity the arraignment of those who clamor for socialistic departure from the constituted laws to bring about a betterment of humanity. Proclaiming this class as "anarchists who would destroy the tried and vested products of time at one blow for the pleasure of returning to chaos," President Butler urged that at all times there should be kept in the mind of the growing American child the maxim, "Liberty under the law," as the most important principle of worthy citizenship.

At the opening of the summer assizes now being held throughout the various countries in Ireland, the judges noted that there were no serious offences among the cases to be tried by them. There was a marked absence of agrarian crime.

The Socialists have their own kind of charity for the poor and helpless. At Lichtenberg, a suburb of Berlin, they have a majority in the Board of Directors of the local sick fund association. A poor woman, seventy-two years old, who had been a member in good standing for ten years, was lately unable to pay her fee for two weeks. The friends of the people "lapsed" her. A local paper took the matter up and severely criticized the Board. A law suit was the consequence. The Board offered to admit the woman again, but under the insulting condition that she bring a health certificate and pay three marks. When in the courtroom to give evidence in the case, she nearly fainted and those present having more pity than the Socialists at once took up a collection for her.

The twelfth International Anti-Alcoholic Congress completed the business of an interesting meeting in London, July 24, and adjourned after having accepted the invitation of Queen Wilhelmina to hold its next convention at The Hague, in 1911.

Speaking of the decision of the arbitrators of the strike trouble of the Georgia Railroad, the *Baltimore Sun* says: "It is significant that the most influential newspapers in the South and conservative public opinion in the South, were also outspoken in condemnation of any unjust discrimination against the negro. And one

of the strongest arguments which they presented was that it would be harmful for the South to curtail the negro's opportunities for employment along lines of work in which he has been employed for many years, thus adding to the number of idle and shiftless black men and increasing the difficulties of a wise and safe solution of the race problem in the South."

PERSONAL

Mobile, Alabama has just purchased a tract of land for recreation purposes, which will be named Ryan Park, in honor of the poet-priest. A statue of Father Ryan will be erected in this park.

At one of the sessions of the recent convention of the Catholic Education Association, in Boston, a paper was read in the deaf-mute section by Sister M. Dositheia on "The Le Couteulx St. Mary's Institute for the Deaf," of Buffalo. It was Sister Dositheia who took Clarence Selby, of Syracuse, a blind, deaf and dumb boy, and superintended his education until he became a self-supporting man, who is able to take care of his father and mother through the sale of his books and other writings.

The Rev. F. A. Moeller of Chicago, president of the section, said he desired every one to know about this instance of devotion and untiring patience, and he expressed the conviction that had this boy been given the financial encouragement which his bright mind deserved he might have exceeded in brilliancy and range of attainments even Helen Keller.

Among those whom Pius X recently honored by conferring on them the Knighthood of St. Gregory were Dr. Bertrand Windle, President of Cork University, Ireland, and Judge Frank McGloin and Laurence Fabacher of New Orleans, La. Dr. Windle and Judge McGloin have ably defended the Faith with pen and voice, and Mr. Fabacher has been an earnest and generous supporter of Catholic interests.

The Rt. Rev Dr. O'Dea, when recently installed as Bishop of Galway, was presented with addresses by all the civic, religious, industrial and educational bodies, including the students of Galway University. The latter was a new departure, as the Church had never approved of the Queen's Colleges. The Bishop said in reply to the students that "the entry of a bishop would not be recognized had it still been the Queen's College; they had come to greet him because their college was at peace with religion." Dr. O'Dea, besides being a distinguished educationalist on other lines, is an accomplished Gaelic scholar, and replied to the Gaelic League address entirely in Irish.

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LETTERS TO THE EDITOR.

To the Editor of AMERICA :

Professor Eliot's promulgation of "Pragmatic Pantheism" as the religion of the future would not have pleased John Ruskin. This great art critic believed in no professed religion except that part of the Catholic religion which appealed to his imagination. Though he was reared in an Evangelical home, the innate force of his genius enabled him to catch a glimpse of the truth.

His definition of a Christian civilized community's creed demonstrates that the sanity of logic still abides through the mercy of Divine Providence in some minds outside the pale. The following extract taken from Ruskin's "Praeterita" affords a welcome relief after reading the Spinozan theories of the emeritus President of Harvard.

"A firm word concerning Christianity itself. I find numbers, even of the most intelligent people, not knowing what the word means; because they are always asking how much is true, and how much they like, and they never ask, first, what was the total meaning of it, whether they like it or not. The total meaning was and is that the God who made the earth and its creatures took a certain time upon earth the flesh and form of man; in that flesh sustained the pain and died the death of the creature He made; rose again after the dead into glorious human life, and when the date of the human race is ended will return in visible human form, and

render to every man according to his work. Christianity is the belief in, and the love of, God thus manifested. Anything less than this, the mere acceptance of the sayings of Christ, or assertion of any less than Divine Power in His being, may be, for aught I know, enough for virtue, peace and safety; but they do not make people Christians, or enable them to understand the heart of the simplest believer in the old doctrine."—*Fides*.

Permit me to congratulate you on AMERICA. In matter, form, and general make-up, not omitting name, it is indeed the realized ideal of a weekly we have long been wanting.—*Rev. I. D. Budds, Charleston, S. C.*

WHAT IS SAID OF AMERICA.

We have already referred to the new weekly AMERICA, which has taken the place of the well-known *American Messenger*. But with No. 6 before us we are more able now to judge of the merit of the publication. . . . There is no exaggeration in declaring it excellent in every regard. It is a complete, up to date "Catholic Review of the week." There is not a single section that is weak. It is far from being simply American and meant for Americans. There is so very much that concerns the whole world that every one is bound to find a number of interesting—more than that—instructive articles. . . . There is a bright future for AMERICA on its present lines.—*The Catholic Herald of India*.

AMERICA

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CHRONICLE

Home Review of the Week.—The Nebraska Republican State Convention adopted resolutions demanding a downward revision of the tariff and urging the use of the veto by President Taft if Congress does not carry out the pledges made by the Republican National Convention of a year ago.—Those in charge of the Hudson-Fulton celebration to be held in New York the coming autumn have received word that the French Cabinet has decided to send a battleship squadron, in command of an Admiral, to represent France on that occasion.—Emperor William instructed Ambassador Hill to inform the Government of Washington that Grand Admiral Von Koester will represent Germany at the same celebration. A German squadron consisting of the most modern ships of the navy, with a flag officer in command, will take part in the naval review.—The Tariff bill as reported by the conferees was submitted to the House by Chairman Payne and ordered printed in the *Congressional Record*. Mr. Payne claimed that the bill showed a marked decrease in rates on necessities of life and an increase on some of the luxuries. After a day's discussion the conference report was passed by the House, the vote being 195 to 183. Two Democrats voted with the majority and twenty Republicans with the minority. Twenty-six Republicans at one time or another during the preliminary voting went on record against the bill, which is said to be not entirely acceptable to a single member of the House. The bill is now with the Senate, and the present expectation in Washington is

that the measure will pass that body in four or five days. Those who understand how thoroughly informed the President is on all its provisions predict that he will sign the bill at once. The bill will take effect "on and after the day of its passage."—Orville Wright met the last of the Government's requirements in the test of his aeroplane by flying five miles out and five miles back, carrying a passenger, Lieut. Foulois, and at an estimated speed of forty-two miles an hour. According to contract the Government will pay the Wright brothers \$30,000, \$25,000 for the aeroplane used in the tests and a ten per cent. bonus of the purchase price for each mile gained in the test above the required rate of forty miles an hour. On August 1, Wilbur Wright left Washington for his home in Dayton for a week's rest preparatory to beginning a course of instruction of the Signal Corps' officers in operating the aeroplane.

Panama and the State Department.—Panama's attitude in failing to take proper notice of the maltreatment of American citizens within her borders during the last two years and a half irritated the United States Government to the point of insisting upon the prompt settlement of these cases to the satisfaction of the state department. Apparently reliable testimony showing unprovoked assaults and rough treatment of American citizens, including naval officers, had been presented to the Panama Government with a view of obtaining proper apology, punishment of the offenders, compensation for injury or death, and police reform, but long to no purpose. At last satisfactory replies have been received

from Panama, and steps will be taken to comply with the demand for indemnity.

M. Jusserand and American Investments.—Considering that he is a diplomat, M. Jusserand, Ambassador from France to the United States, spoke with surprising freedom to reporters who interviewed him just before he sailed for a visit to France last week. Asked about the failure of J. Pierpont Morgan to carry out his project of listing United States Steel securities on the Paris Bourse, he said:

"Under the circumstances I believe that the attempt was ill-advised. France is in a state of unrest over what the United States is going to do about the tariff. It is not a question of give and take with France. All France asks is that her products be admitted to this country under a reasonable tariff schedule. France is a great producing country and requires vast capital in her enterprises. She produces and manufactures great quantities of necessities and luxuries which the people of the United States want. It is not reasonable to suppose that France, if shut out from this market by prohibitive or unreasonable tariff restrictions, would be willing to invest her money in American industrial enterprises."

Canadian News.—Mr. Benjamin Prince, a French Canadian Catholic, formerly a member of the Northwest Territories legislative assembly, has been appointed a member of the Senate to fill the vacancy caused by the death of the late Senator Ferley, of Wolseley, Saskatchewan. The new senator is a pioneer of the Battleford district and one of the leading merchants of the town of Battleford. When the Laurier party came into power in 1896 the Senate was overwhelmingly Conservative; but now, after the lapse of thirteen years during which none but Liberals have been appointed to succeed deceased members, there are only twenty-one Conservatives as against sixty-three Liberals in the Senate.—The annual fair at Regina, the capital of the province of Saskatchewan, was sadly interfered with last week by a forty-eight hour downpour of rain.—A year's time is allowed, after the passing of an act by a provincial legislature, for consideration of any question as to its disallowance by the federal government in Ottawa. Petitions have been received asking that the hydro-electric power act passed at the last session of the Ontario legislature be disallowed. The Ottawa Government, following the usual procedure, has requested the Ontario Government to state the reasons why this act should not be disallowed. On receipt of the Ontario Government's reply the question of disallowance will be considered by the Minister of Justice. Those who are in touch with the Ottawa Cabinet think that the federal government will follow the line of policy enunciated by the Minister of Justice in refusing the request for disallowance of the Cobalt Lake legislation of last year. On a question of provincial policy Ottawa believes in letting, as far as

possible, the electors decide for themselves.—On the subject of infant mortality, very large in Montreal, much is being written in the papers of the province of Quebec. Dr. S. Lachapelle, a specialist in this matter, says that the campaign which has been carried on for the past ten years has reduced infant mortality by almost thirty per cent. He believes that "with feminine education properly understood, and with the perfect understanding which exists among Catholics between the parish priest and the physicians, as for instance at Mile End under the direction of Canon Lepailleur, who is doing splendid philanthropic work, we have a right to expect still more satisfactory results."—Canada's new Transcontinental Railway line is a compromise between Government construction and private enterprise. The eastern section from Moncton (N. B.) to Winnipeg, a distance of 1,804 miles, will be constructed by the Government and leased to the Grand Trunk Pacific Company for seven years free of rent, and thereafter for forty-three years at a rental of 3 per cent. on the cost of construction. The section west of Winnipeg is being constructed by the company, the Government guaranteeing principal and interest on an issue of bonds sufficient to raise 75 per cent. of the cost of construction. Mr. Borden, the Opposition leader in the House, estimated the Government liability at \$193,999,999, but the Minister of Railways reduced these figures to \$97,000,000.

Earthquake in Mexico.—Central Mexico, from the Atlantic to the Pacific and from Querato to the north to Oaxaca in the south, an area of 1,000 square miles, was shaken last week by the most severe earth shocks felt in the region in the last quarter of a century. Chalpancingo was destroyed and Acapulco was partially razed. The quake was severe in Mexico City but did but little damage there. Reports of the loss of life are meagre, but official figures thus far show fourteen killed and more than a score mortally injured.

New Cuban Cabinet.—On Saturday of last week President Gomez accepted the resignation of all members of his Cabinet. On Sunday, before returning to his summer home at Cayo Cristo, he announced the following changes: Señor Lopez Leira will succeed Nicholas Alberdi as Secretary of Government, and Señor Chalons will take the portfolio of Secretary of Public Works in succession to Benito Lagueruela. As Presidential Secretary Señor Pasalodos succeeds Señor Catellanos. The remaining portfolios will be again held by members of the old Cabinet.

Notes From England.—The Miners' Confederation of Great Britain has voted (518,361 to 62,980) in favor of a national strike in support of the Scottish miners who are resisting a reduction of sixpence a day.—The last of the great naval pageants, which for the past few months have been showing the British the extent of Great Britain's sea power, took place Saturday after-

noon in the Solent, where eighteen miles of warships were reviewed by King Edward and Queen Alexandra. Anchored in three main columns, with smaller craft in flanking lines, every ship dressed and newly painted, the fleet presented a magnificent spectacle as the royal yacht Victoria and Albert bearing their majesties, escorted by the Admiralty yachts and the White Star line steamer Adriatic carrying members of Parliament, passed through the lane of ships.—According to late reports made by English surgeons and scientists to the Royal Society of Medicine, there is much doubt as to the cancer-curing power of radium. The reports are based on the cases treated by Dr. Louis Wickham in the Radium Institute of Paris and also on cases under treatment by Dr. Finzi and others in hospitals in London. The radium was used in its bromide form. Results which are beneficial beyond doubt, it is stated, have been obtained so far in Paris only in the most superficial cancer of the face, where the burning effects of radium were followed by repair.

Australian Politics.—The Dreadnought fever is rapidly subsiding, and it is now certain that the total amount subscribed will not reach £100,000, nearly half of this amount being the contributions of about a dozen or less wealthy Australians. The action of Mr. Deakin in offering the Imperial Government a Dreadnought or its equivalent, whatever the latter may be, is regarded as a tactical mistake, and one which will play into the hands of Mr. Fisher at the Federal elections in March next. In fact, it is everywhere regarded as unconstitutional, and will be bitterly opposed by Mr. Fisher in the House of Representatives, in the hope that it may precipitate a dissolution, in which case the defeat of the Deakin Government is inevitable. So far as the Labor party's opposition to a Dreadnought is concerned, they have a sweeping majority of the electors with them.—Statistics published by the Commonwealth Government show that over \$12,500,000 was spent on education by the Australian States in 1908 in 7,500 State schools. The total daily average attendance at the schools for the year was 440,000. The disbursements of the States on University education amounted to \$565,000. It is curious that despite the increase of population there has been a considerable decline during the last few years in the number of children on the registers of the State schools throughout the Commonwealth. In 1901 the average attendance was 450,246. The lowest level was reached in 1906, when the figures were 442,440.

Ireland.—A debate in Parliament on the Irish Estimates confirmed the recent finding of the judges that there was practically no crime in Ireland. Mr. Long, late Unionist Chief Secretary, admitted that the withdrawal of coercion and "the fact that the people had got their way" contributed to peace and order. Agrarian boycotting was the only crime alleged. It was also

charged against the Estimates that the Commissioners of National Education gave special facilities for the acquirement of Gaelic in training colleges and primary schools. Mr. Birrell defended the system, saying: "It is their mother tongue."—The Midland Railway has arranged to connect the main line with the Arigna coal-fields near Collooney, Sligo. This is significant as the railways have so far opposed the development of Irish coal mines, the Great South Western refusing to run a branch to the extensive mines of Castlecomer, Kilkenny.—The Episcopalian Church of Ireland is considering the utility of supporting a number of their churches which are practically deserted. Those that do not pay are numerous and will probably be abandoned. On the Disestablishment, 1870, the majority of their then existing churches were relinquished. This action will limit Episcopalian services to the towns.—Owing to numerous fraudulent substitutions in England and elsewhere, a special trademark has been registered for all Irish-made goods. Japan was exporting Irish linen, France, Balbriggan hosiery, and Irish butter and Limerick ham were produced in England. The new trademark indicates genuine Irish manufacture.—The annual Oireachtas or Language Festival, held in Dublin last week, included literary competitions in prose and verse, story-telling, recitations, dancing, music, two Gaelic plays and the first production of a Gaelic opera.

The Crisis in Spain.—It is difficult to formulate a connected story out of the despatches which have come from suddenly stricken Spain. The last ten years have formed a notable decade of steady progress in the history of that country marked as they have been by rapid expansion of trade following the distressing expenditures in the war with the United States. Political dissatisfaction existed, yet few imagined it strong as recent events have proved it to be. The Riff Coast War, unpopular as it is because thought by many to be waged solely for capitalistic interests, can hardly be the sole cause of the disaffection in many places, of the reported mutinous attitude of the soldiery, and of the fearful atrocities in Barcelona. It has been the occasion of revolution long meditated in Barcelona, which has been known to be the rendezvous of international anarchists and terrorists, who have made the city famous as a hot-bed of such movements by their propaganda, and by bombs and similar outrages. The government had no alternative. It was forced to fight after the provocation of the murder of four Spanish workmen by the Kabyles at the river Libi-Numa on July 8, and the engagement incurred in the attempt to punish the murderers. Furthermore there was the political consideration to be reckoned with. Had Spain neglected to punish the insurgent Arabs, had she failed to risk her existence in order to retain the control of the scattered settlements about Melilla, remnants of her once glorious empire in North Africa, the failure would have made it mandatory

upon the powers with France to reform the Moroccan country.

A London *Telegraph* despatch, July 28, declares the whole series of incidents marking the horrors of last week to be inexplicable. On Sunday everything was apparently normal except the busy air at Republican headquarters. On Monday a general strike began. Nobody appeared to know why it was organized or who organized it. Then crowds gathered in the Rambla, the wide boulevard traversing the new and better part of Barcelona. Rioting began, lamp-posts and telegraph-posts were pulled down and huge barricades were erected in the streets. At 4 P.M. martial law was proclaimed and the police and civil guards occupied the Rambla and prepared for vigorous action against the barricaded streets opening on to it and held by the Barcelona working people. Down these streets there speedily poured a continuous fire, machine guns raked the barricades and bombs were thrown by their defenders. It is impossible from present reports to estimate the killed and wounded; as is usually the case, when news embarrassing to Spain is in question, the reports of our newspapers were gross exaggerations.

The firing in the streets of Barcelona ceased at night only to be renewed on Tuesday and Wednesday. According to press despatches published here some of the oldest and most famous churches in Barcelona were burned to the ground, and colleges and monasteries were given to the flames. A specially sad and inexplicable feature of the rioting is the reported shameful attacks on priests and nuns during the days of carnage. At one time it was conjectured that the uprising was the beginning of a deep-laid political movement, whether directed by Carlist sympathizers or by agitators for a new Republic.

Now it is agreed that it was an anarchistic attempt at social revolution in Barcelona in some of the districts of Aragon, Catalonia, Valencia and Riojo. King Alfonso and his government are not wanting in vigor to repress the revolution. The whole Spanish army is being mobilized on a war footing. All officers and men on leave have been summoned to join the colors without delay and 100,000 will be shortly under arms. That their efforts are successful may be gathered from an official report which declares that Barcelona is quiet and that 150 to 200 of the ringleaders in the rioting were taken, tried and sentenced to death. An evidence of the unreliability of the information that drifts out to us, however, were the counter reports sent out by couriers announcing that the city is far from subdued by the government; that a temporary republic had been set up by the rebels and the part of the city occupied by its supporters is steadily swept by the big guns of famed Monjuich fortress. The people are declared to be in ugly temper, and even if they should be held in check for a time by strong military forces it would be easy to rekindle smouldering flames of revolt.

Fire in Osaka.—An official report on the damage caused by the great fire in Osaka, Japan, places the number of dwellings destroyed at 11,368, including eleven office buildings, eight schools, four banks, ten business blocks and twenty temples. Happily there was no loss of life, one death reported was due to illness caused by the fire. Three persons were seriously injured and some few others suffered slight hurts. The fire started at four o'clock on the morning of July 31, and despite energetic efforts on the part of police and troops to check it, it burned all through the day and night. Everything was dry on account of a long drought and the water supply speedily gave out. Osaka is one of the three "imperial cities" of Japan, and is, too, one of the most important manufacturing and commercial cities of the empire. It has a population of three-quarters of a million.

New Press Law in Japan.—The more important points in the new Japanese Press law are (1) that responsibility is shifted to the writer from the editor, who was usually a man of straw; (2) that the tax on newspapers is increased in proportion to the size of the town in which they are published; (3) that newspaper proprietors must be registered and must furnish their printers' and editors' names; (4) that the mails will be closed to any foreign paper containing an article calculated to disturb public peace and order, and that if the said paper be guilty of this offense twice in one year it will be kept out altogether.

Relief For Inventors.—A reciprocal patent treaty with Germany was simultaneously promulgated at noon, August 1, by President Taft and the Emperor of Germany. It is immediately effective and is to remain in force until the expiration of twelve months, following notice of termination by one of the contracting parties. Under this treaty American manufacturers will be relieved of the existing requirement that in order to sell their products in Germany they must manufacture them upon the basis of patents in Germany, which called for investments of large sums of money in maintaining duplicate plants. Inventors, too, will be relieved from the German restriction under which their patents have hitherto been forfeited if not actually worked in Germany within three years. Under the new treaty it will be sufficient to protect patents in both countries if they are used for manufacture in either.

Cretans Raise Greek Flag.—The Greek flag has been run up at Canea in Crete at the fortress and the militia barracks. The evacuation of the international troops was completed only the day before and the Cretans therefore lost no time in testing the disposition of the powers, who have promised Turkey that they will protect its rights. After more than seventy years of almost continuous insurrection, Great Britain, Russia, France, and Italy intervened in Cretan affairs, and in 1898 constituted the island an autonomous state, under a commissioner of the powers, with Turkish suzerainty.

QUESTIONS OF THE DAY

A Dead General and a Fallen Minister

General de Gallifet, who died in Paris on July 9, 1909, was a well-known and striking personality, in whom were blended many of the characteristic traits of his race. His chief claim to fame was his acknowledged ability as a military leader and, whatever may have been his countrymen's estimate of other points in his character, there were not two opinions regarding his worth in this respect. He was a dashing soldier, who possessed the magic gift that compels obedience unto death; and he also, by a rare combination, had a technical and practical knowledge of military matters that is the result of hard work and close attention. The episode of his famous charge at Sedan in 1870 gave him an heroic "prestige" among French soldiers.

Gaston Auguste Alexander, Marquis de Gallifet, was born in 1830, and began his life as a soldier in 1848. He was only twenty-five when he received the Legion of Honor for distinguished service at the siege of Sebastopol. During the French campaign in Mexico, he was publicly congratulated for his "firmness" and his "intelligent influence" over his men; at the siege of Puebla, he was grievously wounded and on this occasion he showed the stubborn endurance that lay under his gay and brilliant exterior. The fragments of a shell inflicted on him so horrible a wound that it was only owing to a complicated system of bandages and belts that he was able to continue to ride; hence the legend, that was long believed in the French army, that General de Gallifet had a "silver stomach," *un ventre en argent*, as the soldiers expressed it. He was still lame from the effects of his wound when he was sent to present Napoleon III with the flags taken from the enemy in Mexico. Nevertheless, when the Franco-German war broke out, Gallifet was well to the front, and his charge at Sedan is famous. The French troops needed bracing up to a fresh effort, and General Ducrot, the commander-in-chief, rode up to Colonel de Gallifet: "Allons, mon petit Gallifet," he said, "try again; if it does not bring success, it will, at any rate, save the honor of the army." "As much as you like, General," gaily replied the Colonel, raising his *képi*; "as long as I have one man left," and he rode to the front of his squadron and led the charge. "Oh, the brave men!" cried the King of Prussia who, from the heights of Frénois, above Sedan, witnessed the "ride to death," when Gallifet, followed by his men, dashed across the bridge into the ranks of the enemy. When it was over, and the dead and dying strewn the ground, the surviving officers, who had caught their leader's spirit, were seen raising themselves on their stirrups: "vive l'Empereur!" they cried, saluting with their swords, and the German officers, we are told, stopped firing and returned the salute.

During the years of peace that followed the Franco-German conflict, the hero of Puebla and Sedan revealed himself as an able and efficient organizer. The war had taught the French military chiefs some hard lessons: their cavalry regiments displayed splendid courage, but soldiers and officers lacked technical knowledge. Gallifet was commissioned to make the necessary changes and reforms. He fully realized the modifications that were needed to suit the new conditions of warfare, and his clear insight was served by a will of iron that went straight to its object, heedless, it must be owned, of the wishes and ideas of others. He did his work thoroughly, and the undoubted efficiency of the French cavalry at the present moment is certainly due to the complete reorganization, of which he was the prime mover. His gifts in this capacity were brought into play during the manoeuvres of 1894, which were personally directed by him. His attention to details, his practical knowledge of all things, great and small, relating to military matters, his power of brain work, astonished those who only knew him as a dashing military chief. But it was in this latter part that he endeared himself most to his subordinates; his "brusquerie," his quick temper and hard judgments of men and things, were forgotten by those who had once seen him under fire. Among these was the Catholic deputy and social worker, Comte Albert de Mun. When a young lieutenant, fresh from St. Cyr, he served under Gallifet during the siege of Paris. In an eloquent tribute to his dead chief, he describes how, on one occasion, he saw the man whose dashing leadership sent men to death as gaily as if they were going to a feast, stand for hours under fire in a Paris suburb during the "Commune." Calm, quiet, silent, he stood in a broad *place*, while bullets and shells rained around him, coolly observing the movements of the enemy through his field glass, with as much easy *insouciance* as if he was watching a performance at the opera. He had stationed his aides-de-camp against a wall that gave them partial shelter, while he alone stood out in the open. When once or twice young Lieutenant de Mun attempted to join him: "Go away, you have nothing to do here; I do not want you," cried the General angrily. "When a man has seen his chief facing death thus, whatever happens afterward, he must always love him," concludes the ex-lieutenant of dragoons, whose political views were widely different from those of his old commander.

Although General de Gallifet cannot be ranked as a fervent Catholic, he was no unbeliever and, on different occasions he clearly stated that he had ever been and was a Catholic and that he disapproved of the sectarian policy of the Government. He received the last Sacraments during his illness and the crucifix held an honored place among the military trophies that surrounded the dead General, in whom were gathered many of the faults and virtues of his country.

M. Clemenceau who, for the last three years has stood

at the helm of the French Government, has fallen. The event was a surprise to the world at large and few people in Paris suspected on July 20 that a ministerial crisis would take place that evening. It was brought about by an encounter between the premier and M. Delcassé on the subject of the Navy. M. Clemenceau lost his temper and the acrimonious dialogue between the two rivals ended on his part by an unfortunate admission that wounded the dignity of the country and led to his leaving the Chamber amid hostile manifestations.

From a Catholic point of view, the fall of M. Clemenceau is no calamity: he was not merely anti-Catholic, he was an open atheist, whose leading feeling where religion was concerned was positive hatred of God. It broke out now and then, when he was off his guard, with a bitterness that would have shocked the English-speaking people, to whom the French premier appeared in a sympathetic light as the promoter of the Entente Cordiale.

M. Clemenceau is not devoid of talent, he is courageous and possesses a certain eloquence, though, in many cases it became high flown and rhetorical. As far back as 1870, when he was Mayor of Montmartre, he was an avowed radical and revolutionist; his political doctrines may be summed up in his intense respect for the Revolution of 1789; had he lived in those days, he would probably have taken part with Robespierre, some of whose principles are his, although his methods of enforcing them are different. Gifted with certain statesman-like qualities, M. Clemenceau is not, in the strict sense of the word, a statesman: his views are too narrow and when in power his sectarianism led him to exclude from the affairs of the country all the men, whatever might be their ability, who did not share his prejudices. In an able article on the late premier, M. Jules Delafosse, a well-known political writer, says that M. Clemenceau "only believes a man to be perfect if he is a Jacobin and an atheist," and he goes on to show how, in the United States, like France, a republican country, belief in and respect for God is not supposed to disqualify citizens from filling public posts with success and ability.

M. Clemenceau never professed any respect for authority; therefore, when in power, he exercised no moral influence over his surroundings. This was clearly perceptible in the Post-office strike last spring; the man whose life has been spent in encouraging rebellion, whose speeches have always tended to awake passions of envy, hatred and bitterness among his audience, was hardly qualified to preach docility and submission to the rebellious Post-office servants.

Even the English papers, who regard M. Clemenceau as the "friend of England," and, who in consequence, are inclined to judge him leniently, acknowledge the persecuting spirit that narrows his views and makes him the slave of prejudices. His natural intelligence and force of character might, under other circumstances, have freely expanded; they were, on the contrary, perpetually cramped by his almost morbid hatred of revealed re-

ligion. It would be vain and childish to suppose that M. Clemenceau's fall spells a reaction against his policy; the political future of France is now, as it was before July 20, a subject of anxiety to those who watch the developments of the home policy, promoted by the fallen Premier.

BARBARA DE COURSON.

An Anglo-Episcopalian Pope

The Churchman, July 24, dwells on the difference which has arisen of late between the Protestant Episcopal Church in America and the Anglican or Mother Church in England. Anglicans in England have assumed a patronizing tone towards their co-religionists in this country. Canterbury wishes to be the head, and its Archbishop a quasi-pope of the Episcopalian Church all over the world. After setting forth the powers which the Archbishop of Canterbury claims from this new arrangement, *The Churchman* says: "Even Pius X might envy such unlimited personal power, and yet the Archbishop does not exaggerate the part assigned to him and the consultative body on paper by the reports and resolutions of the Conference."

The claims of Canterbury could be upheld, were the Anglican Church entitled to be called Catholic. As it possesses no such title, these claims are absurd. The Protestant Episcopal Church in America, or for that matter in any other country, is right in rejecting them. By declaring its independence of the church "by law established," it has consistently renounced every connection with the See of Canterbury, though by so doing it beclouded its already shadowy claim to be considered Catholic. Independence, implying distinction or severance, and Catholicity are conflicting terms.

In repelling the claims of Canterbury there is the usual fling at Rome. "Americans, too," says *The Churchman*, "reject the ideas of precedence and primacy as artificial, as unreal, as offering claims which cannot be reconciled with their source and as substituting heredity and age for efficiency and power. The English Church needs just what the American Church needs, a chief executive chosen by a free national church, representative of it, and obedient to it, with full powers of administration . . . along with them the churches of the whole world will need similar principles of administration instead of the papal system which is unrepresentative and necessarily tyrannical." This is tantamount to saying that the papacy is a despotism, and Anglicans reject it as such. But the system which the Episcopalians would constitute is no less a papacy, and therefore should be for them essentially tyrannical. We are not going to defend Anglicanism nor are we going to uphold Protestant Episcopalianism in America. We believe that Separatism is the soul, the life-giving principle of Protestantism; and the controversy between Episcopalians here and their brethren in England shows once more that the only possible agreement between Protestant

sects is the agreement to disagree. We do not question the sincerity of *The Churchman* in deeming the papacy a system essentially tyrannical, but what "*gratis asseritur, gratis negatur*,"—gratuitously stated, gratuitously denied.

The statement, however, is false. Who taught *The Churchman* that the papacy is essentially a tyranny? The accusation of the Jews against Christ was: He stirreth up the people; forbids tribute to Cæsar; and maketh Himself the Messiah, the King. Yet for all that Christ was the Messiah, and by His own avowal a King. So the pope is not the tyrant but the Vicar of Him who is King, the Shepherd of Shepherds and the Refuge of all who suffer oppression and tyranny. The light shines and to see one needs but to open one's eyes.

The papacy is not tyranny, because it is legitimate power, legitimately exercised. It is not of man but of God. It has its origin in the mission given to the Apostles. Christ did not instruct them to receive their power from the people. He Himself appointed them. St. Paul commands Timothy to appoint and to ordain ministers by imposition of hands even as he appointed and ordained him, Timothy. If Ambrose was selected by the people, it was not the people that appointed him or gave him his commission, but a successor of the Apostles who was in communion with the Apostolic See. The power of the Vicar of Christ over the faithful is not tyrannical for it is not forced on any one but accepted only on conviction. It is accepted not blindly but by him who sees it to be a divine power, just, and holy. Wherein lies the tyranny? Not in its origin, therefore, and surely not in its exercise. For the Pope is a father and it is precisely the fatherly treatment of his children that makes the Pope the Holy Father, and all Christendom his loving children.

How needful this central governing power is appears not only among Anglicans, who are seeking a head now in the twentieth century for the church which they decapitated in the sixteenth, but likewise among Episcopalians in America who, if we are to believe *The Churchman*, ought to have "a chief executive chosen by a free national church, representative of it and obedient to it, with full powers of administration." In other words Episcopalians would have a chief executive appointed by themselves. But would not this "chief executive," "this representative," "with full powers of administration," be essentially a tyrant? Power unlawfully constituted is tyranny in principle and, if exercised, would be saved from being tyrannical only by accident. The appointment of the representative chief executive, confessedly so sorely needed by Episcopalians, would be the setting up of a tyrannical power; it would be the establishment of a sham church on the ruins of the Church of Christ.

The Church of Christ is the Society by Christ instituted, and not by men. It is the Church which is preserved and propagated through Apostles sent by Him

and whose mission is to impart salvation by means of the infallible word of Truth. None of these conditions would obtain in a representative Church with its chief executive as set up by *The Churchman*. In the Catholic Church, such representation has existed from the beginning, where those who rule are drawn from the people and with the good will of the people, and where the people are to their pastors what children are to their father. The Chief Executive, nay more, the head of the Church, has been constituted by Christ, all the members forming one body, in the unity of one faith. It is difficult to improve on the work of Christ or to constitute a new body of jarring members, with a head elected by themselves. "Ye are the body of Christ and members of member. And God indeed hath set some in the Church: first apostles, secondly prophets, thirdly doctors; after that miracles, then the graces of healing; governments, interpretation of speeches."

Such is the ideal of the Church presented by St. Paul, an organic body, distinguished by ordinary and extraordinary gifts, which finds its fulfilment in the Catholic Church and in her alone. E. S.

The Origin of Life

In the July number of the *Deutsche Rundschau*, a non-Catholic monthly, there is a very interesting article, entitled "The Origin of Life," by Johannes Reinke, a German professor of great repute, who has spent his life—he was born in February, 1849—in the pursuit of the study of biology and kindred subjects. He was highly honored by the Prussian Government, employed in important scientific missions, and his books, though very learned, enjoy a wide popularity. Reinke is not a Catholic and judging from the way in which he speaks of the Bible, not even a believing Protestant.

The question he strives to answer in the article is: How did the first living beings on the globe come into existence? He takes it for granted that, according to the hypothesis of Kant and Laplace, the earth was originally a fiery globe of vast dimensions of the same elements that now constitute it, but all in a gaseous state. This globe by and by cooled off, contracted its size more and more until a crust was formed, thick and cool enough and surrounded with such an atmosphere that plants could grow on the surface. But now comes the riddle. How could the plants begin to exist? The elements of which plants are made were there indeed. But in the plants these elements are found only in certain compositions which did not and could not exist at that time. The principal material of the plants, e. g., is albumen and albuminous substances, which are formed in various ways of carbon, hydrogen, oxygen and several other elements.

These elements, however, had already entered into other combinations, which are more natural to them and towards which they have a greater and stronger ten-

dency than towards albumen. Nay, had there been somewhere a lump of albumen it would have decayed just as all organic substances do in our own days as soon as they are released from the power of the organisms. Its component elements would have united in other compositions which are more natural to them. This is, as it were, a downward movement of the elements. Just as water will never flow up hill, so will lifeless matter, left to itself, never form the substances of the organisms. When the earth was capable of being covered with plants, i. e., when its surface, atmosphere and temperature were such that plants could exist, the powers of the inorganic matter had spent themselves, had formed those compositions which under the circumstances were the most congenial to them. A watch cannot wind up its own springs. So the lifeless matter could not form the substances required for the plants. Haeckel has indeed been bold enough to maintain that albumen could have formed from the elements under the influence of sea water. But let him put a lump of clay, such as must have existed at that time, in a glass retort together with as much or as little sea water as he likes and all the other elements which form the body of the plants. Let him change the conditions of temperature, pressure, electricity or light according to his pleasure; every chemist will tell him that in all eternity he will not see albumen generated without the interference of an organism or the human mind. *The theory of spontaneous generation is therefore untenable.* Those who maintain without a trace of proof that matter is eternal or that the first germs of life immigrated from universal space or from another planet, only shift place and time, but the riddle remains the same.

In fact, science, chemistry and biology, here leave us in the lurch. Metaphysics must step in. The solution which Reinke proposes is that there must have been some undefinable forces at work which he calls "Supra-material Forces," i. e., forces which are above matter. The professor is not quite clear as to what these forces are. But the emphatic admission that chemistry and the other exact sciences are utterly incapable of solving the problem of life, is remarkable enough. Coming as it does from a scholar, who has spent so many years in biological researches according to the most modern methods, it is a crushing condemnation of the banner bearers of materialism and a splendid justification of the Catholic scientists and philosophers who have always held this view.

If carried out logically it must lead to the acknowledgement of the existence of God. For, those forces could not subsist in lifeless matter, but had to be the property of some superior being, which has power over the very essence of matter. This being is the efficient cause of organisms. Still another conclusion follows. The activity of the living plant is essentially different from that of lifeless matter. This supposes a substantial difference. The substance, to become living, must be

partly changed, so that, what is far above the possibilities of lifeless matter, is natural in the plant. In other words, there must be some substantial principle which makes the plant a plant, or, is the formal cause of it.

Professor Reinke does not draw these conclusions, and those which he really draws contradict his own statements. The door is left wide open for pantheism. The word "God" is depreciated by him to a meaningless coin. It is a pity the German scholar did not look up the excellent philosophical handbooks of his countrymen, Guthberlet and Stöckl, or Dressel's book "*Der belebte und der unbelebte Stoff*," or the Stonyhurst series, or Father Gerard's "*The Old Riddle and the Newest Answer*." Yet it is a significant fact, that one of Germany's greatest biologists takes the position that the powers of lifeless matter can never account for the origin of life.

F. S. B.

Tennyson

One of the memories of our salad days is the appearance, on the first page in a morning newspaper, of "*The Throstle*," a new poem from the pen of the English Laureate. That was just twenty years ago. The sensation we experienced was novel. Tennyson's poems were being studied in the class-room with Homer and Vergil and Shakespeare. They stood on the shelves of libraries in editions that might have been bought by our grandfathers. And here, in a setting of ephemeral print, was a simple and sweet song of Spring, straight from the living hand of one whom we had been taught to regard as quite as classic as if he had been dead for a hundred years. It was like reading a poem sent forth out of his eternity by some literary worthy of long ago.

This impression of our college days is not without its value as an index of Tennyson's strong hold upon the imagination and esteem of his contemporary world till the very last. Macaulay dared to question the high excellence of Wordsworth a quarter of a century before the latter's death and with all his best work done. But no great voice was raised in serious protest to Tennyson's among the great poets for fifty years before he left us. We doubt whether any poet ever enjoyed during his lifetime such unanimity of approval. "*Legit scripta de se carmina, legit historias, et posteritati suae interfuit.*"

This centenary year of Tennyson's birth comes too quickly upon the skirts of his departure for any definite assurance of the final judgment of the ages upon his merits. The sifting processes of time are very slow. The linked years must be long drawn out like the sections of a telescope ere the literary luminary acquires his proper definition of outline and native achromatic brilliance. It is only far in the night, that comes down upon a busy generation, hushing it to sleep forever, that we must listen for its genuine bird-notes, its survivals of authentic song. All the great poets of the Victorian age have passed away, but the sky of their day is still

red with their passing, and it is a hardy critic that, at this early hour, will dogmatize about their literary futures.

It seems to us as we read over again the favorite poems of our youth, written by the late Laureate, that we detect just the filmiest cloud of tarnish beginning to spread over their brightness. They do not impinge with the same accuracy and force as of old. Our enthusiasm no longer overrides judgment and we are painfully alive to all the ill-natured hints of carping critics that have at any time reached our ears. What irritating smoothness! What passionate blandness! We hesitate over the line in "Launcelot and Elaine":

"He is all fault who has no fault at all,"

and we are tempted to exclaim: "De te fabula!" And when in "Maud" we come once more upon

"Faultily faultless, icily regular, splendidly null,
Dead perfection, no more,"

the words carry with them a most disagreeable innuendo.

"St. Agnes' Eve" has no longer its young charm. The attitudinizing nun therein, who goes out in a puff of candied poetry, pleases us not. Tennyson never could capture the Catholic mood of the saints. His "St. Simeon Stylites" is a bad dream of the conventicle. His plays, most of them laid in Catholic times, testify more persistently to his loyalty to the Established Church than to any Shakespearean comprehension of his subject. Even his "Becket," which defenders propose as his *tour de force* of political detachment, converts the saintly opponent of Erastianism into a pig-headed Englishman who defies Church as well as State, and falls a victim finally to his own obstinacy. The beauty of Catholic themes always had a lure for Tennyson, but he made a mistake in yielding to it. The wings of his fancy could never carry him, like Shakespeare and Sir Walter Scott, beyond the commonplace political insularity of his environment.

Perhaps this feebleness in the envisionment of Catholic ideals and events is the truest index of Tennyson's dramatic power. He certainly failed to bend the Ulysses bow that the Elizabethans left hanging on its wall. His historical characters are lay figures with the factory mark of J. A. Froude, and the wires show awkwardly.

Such are a few of the doubts and exceptions that raise their heads from the pages of Tennyson to-day. But still in our eyes they leave the vigor of his immortality unimpaired. It is ungrateful as well as unwise to pick a quarrel with his invariable polish. The popular literature of the day has absorbed much of Tennyson's phraseology and caught from him the knack of forging neat catchwords which embody prevailing attitudes of thought and emotion. Hence there is a tendency in the generation of men that have come into the inheritance of his excellence to take lightly riches for which they had not to work, and to forget that he, who amassed this wealth, wrung it by dint of genius and labor from

an unexplored soil. What poet is so elaborately and peculiarly modern in his thought and diction? Tennyson still remains, and promises to remain for some time to come, the best, if not the only, adequate interpreter in our poetry of the social, intellectual, and religious movements which occupied the minds of the nineteenth century and have not yet lost their force. In the "In Memoriam," "The Princess," "Maud," the two "Locksley Halls," and even in the "Idylls," besides many of his shorter poems, he was a prophet, not on a mountain-top in the desert, but in the heat of the day, elbow to elbow with the workers, transmuting the grey dullness of the daily struggle into the gold of perfect song and pointing to rare lights and visions on far horizons. This alone guarantees him length of days so long as mankind continues to look back curiously over the traces of its journey through time.

We do not see anything convincing in the criticism that Tennyson lacked elaborateness of thought. He is not obscure; and, we remember, crystalline clearness is often taken for poverty of thought. But we have always admired the saying of Lord Dalling that "in nine cases out of ten, a man who cannot explain his ideas is the dupe of his imagination in thinking he has any." Tennyson, like all the great poets, is obvious to the common reader because his ideas were distinct and complete and because he sought and found a suitable, not a striking, garb wherewith to array them. In narrative, descriptive and lyric verse he had, in the general excellence of his art, no rival among his contemporaries. And even his dramatic efforts, which were such failures in dealing with historic themes, met with brilliant success in the representation of more modern aspects of life. "Maud" is a landmark of dramatic, as well as lyric, art. His poems in the dialect of the English peasant show how much the poet was capable of entering into remote and unpromising conditions of existence. "Rizpah," in this respect, has always seemed to us a very remarkable poem. Swinburne says of it, "Never since the very beginning of all poetry were the twin passions of terror and pity more divinely done into deathless words or set to more perfect and profound magnificence of music."

But Tennyson has one characteristic which, taken together with his technical carefulness, assures him more than anything else of a final ranking with the higher immortals. He was one

"whose even-balanced soul,
From first youth tested up to extreme old age,
Business could not make dull, nor passion wild;
Who saw life steadily and saw it whole."

It was the absence of this equipoise, moral and intellectual and artistic, which seems now to touch with caducity, as far as enduring preeminence is concerned, the names of many of his illustrious contemporaries. Swinburne and Rossetti, with the sinister dexterity of

evil magicians, were masters of delicate "undertunes of music" never heard of Tennyson. Browning's energetic virility comes like a bracing blast from the North after the quiet golden autumn of Tennyson's poetry, and "The Charge of the Light Brigade" sounds youthful and flat in comparison with "Hervé Riel." Matthew Arnold, we think, touched poignancies beyond the reach of Tennyson, as for instance, in "Philomela." The whitenesses and innocencies of life have their supreme laureate in Coventry Patmore, while nothing that Tennyson ever wrote has swept over us so overwhelmingly as Francis Thompson's "Hound of Heaven." But all these poets, either on account of nerveless sensuousness, or excessive individualism in form or concept, or the studied cultivation of "metaphysical" vagaries, remained remote from the main currents of life and addressed themselves to coteries. If, as Matthew Arnold taught, poetry is "a criticism of life,"—and such, at least, it must be, even if it must be something else also—then that poetry is sure to miss the highest valuation, which elevates paganism above Christianity, scoffs at religious faith and hope, isolates itself in the forbidding privacy of the study, or touches life gingerly at one or two points that come within the purview only of a select and fortunate minority. It is in this largeness of outlook that Tennyson rises like a giant above those who perhaps could excel him in details.

In one field of thought, as we hinted already, Tennyson was provincial. But it was the provincialism of his times. He "played with gracious lies" in discussing the problems of life, death, and eternity; and he so played, not as he himself alleges, "because he felt so fixed in truth," but because his faith was bewildered and uncertain. Anglicanism could not lull his intellectual doubts, and an average struck between his fluctuating beliefs would leave him a faith, founded on sentiment, in the God-head of Christ, who, in his view, tossed Divine truth indifferently into the herds of men to be scrambled after fiercely through the ages with equal success by Mahomedans, Protestants, Catholics, and those eclectic and agnostic Christians, like Tennyson himself, who believed that any definite creed was "lower than the heart's desire." "Akbar's Dream" was his most mature religious profession.

If we were to hazard a guess at Tennyson's relative position in the future among the poets, we should be tempted to make him to Wordsworth what Pope was to Dryden. We suspect that Tennyson's philosophy of life can be found, in its germ at least, in Wordsworth. Both were serious thinkers, conscious of a mission, and filled with a sense of responsibility to their times. Tennyson gave ultimate artistic expression to the spirit of the older poet; but the balance of original force tells in favor of the latter, who in rugged valor blazed the path and pointed out the way. Tennyson was a worthy successor

"of him who utter'd nothing base."

And both of them helped to put the best traditions of English poetry beyond the power of modern symbolists and Parnassians to degrade with splendid make-believe and honeyed animalism. JAMES J. DALY, S.J.

A Coming Crisis in Anglicanism

The Convocation of Canterbury has been in session in London. It represents the old assemblies of the clergy of England in Pre-Reformation days, and is perhaps the most representative body in the Church of England. Its principal business in this session is the consideration of the Royal Letters asking for the advice of the clergy on the proposed revision of the "Book of Common Prayer." Originally suggested with a view to curbing Ritualist excesses, the proposed revision seems likely to have consequences its promoters never contemplated. This week Convocation has, despite the eloquent protests of High Churchmen, voted by a substantial majority a resolution that may well have far reaching results. As the condemnation of Tract No. 90 drove Newman out of the Establishment, as the Gorham judgment with its denial of the necessity of Baptism made Manning recognize that the Church of England was not a teacher of God's Truth, so the vote of Convocation on Wednesday, July 7, the feast, by the way, of St. Thomas of Canterbury, would, if all sense of consistency is not lost, make it impossible for earnest High Churchmen to go on holding that the English Establishment can be a living branch of the Church of God, guided by the Holy Spirit.

There has hardly yet been time to realize the full force of the resolution, but already the "Anglo-Catholic" *Church Times* has taken the alarm. It begins its editorial comments by saying: "The Canterbury Convocation 'anni noni regnante Eduardo Septimo'—to use the official phraseology—will be known to future generations as the Convocation which abolished one of the Church's ancient Creeds. Our words are carefully chosen." The question under debate was the use of the Athanasian Creed. According to the rubric of the English Prayer Book it is recited in the service on three Sundays in the year and on Christmas Day. In many parish churches the rubric is neglected, and the creed is not recited. Clergymen who take this course explain that they do not necessarily call in question its teaching on the central doctrines of the Holy Trinity and the Incarnation, but they do not like, and many of their parishioners object to, the clauses setting forth that these doctrines as explained in the creed in question are necessary to salvation. "This is the Catholic Faith which except a man believe faithfully he cannot be saved," runs the creed, and again, "Which faith except everyone do keep whole and undefiled, without doubt he shall perish everlastingly."

The resolution proposed was in effect that the Creed should remain within the covers of the Prayer Book, "as an ancient document of the Church," that its recital should be no longer enjoined, but left optional, and that

even if recited the clauses asserting the necessity of belief should be omitted.

At Westminster Abbey, where the Dean is a Broad Churchman, the Creed has already been mutilated by the omission of allusions to eternal punishment and the resurrection of the body. The Dean of Winchester and Dr. Wace, the ultra-Protestant Dean of Canterbury, both asserted that a resolution of the Bishops already on record was tantamount to the resolution now proposed. would welcome the change.

The champions of orthodoxy, though in the minority, were eloquent in their protests. Dr. Maclean protested against "local option in belief." If a clergyman still Dr. Wace said three-fourths of the churches of England used the Creed it would be "not the Church's creed but his personal expression of opinion"; for he said, "The moment a clergyman may or may not use it, that moment the Creed ceases to be a part of the belief of the Church of which he was a minister." It was said the imposition of the Creed caused anxiety and distress. Would no distress, he asked, be caused by its abolition? And then he quoted the words of Liddon:

"A large number of minds will be convinced that, if only a sufficient amount of negative and unbelieving pressure can be brought to bear, there is no truth, however central, which the Church of England is prepared to proclaim before God and man as strictly necessary to eternal salvation. . . . To mutilate or degrade the Creed is to give the tiger of unbelief his first thirst of blood."

There was, said Dr. Maclean, a widespread denial that definite belief was a necessity. One saw it in all forms, from open scepticism down to the Modernist theory that all creeds were but "temporary settings for spiritual ideas." Then came a solemn warning:

"If this sacred Synod now silences the one great voice that affirms that apostacy from the Faith is mortal sin, the Church of England will be universally held to have come round to the world's contention. And this when the chilly fog of indifferentism is all around us. It seems incredible that this should be the moment taken to weaken the Church's witness to right faith in the one only Name given under Heaven among men whereby we may be saved."

Canon Newbolt declared that it was "a matter of life and death." The *Church Times* does not hesitate to say that the adoption of such a resolution would have driven Liddon and Pusey out of the ministry of the English Church if they still lived. The momentous nature of the decision was clearly put before the assembly, but all the same the champions of orthodoxy were outvoted in the "sacred Synod" of the Church of England.

What will be the result? The resolution cannot become law in this State-enslaved "Church" without an Act of Parliament, but High Churchmen put Convocation before Parliament, and if words mean anything Convocation has formally declared that the Church of

England no longer imposes on its members faith in the central doctrines of the Trinity and the Incarnation as held by the Church of the early centuries.

"No thinking man now uses the words of those clauses of the creed in the sense in which their authors meant them," said the Dean of Winchester, condemning in one flippant phrase the orthodox millions of the Catholic Church as unworthy to be described as "thinking men." But in his own church serious men will be set thinking of its claims to be God's Church and anything but the City of Confusion. A great crisis in Anglicanism can hardly be staved off much longer. It ought to bring many men of good will into the True Fold.

A. H. A.

The Montreal Catholic Sailors' Club

The Thirteenth Annual Report of the Catholic Sailors' Club has just been issued, with a record of work done during the season ending December 31, 1908. It suggests much more than that to those who remember the beginnings of the Club in the Spring of 1893. A handful of men, most of them hard workers themselves, had been devoting their leisure to the seaman. They called upon a couple of ladies who they thought might have sufficient influence, and begged of them to agitate for some place where the sailors might meet and be brought into touch with priests or other fellow Catholics. The ladies consulted with the Jesuit Fathers of St. Mary's College, who encouraged the endeavor, and the archbishop gave his blessing and approval to the enterprise. Meetings were held, a loft was rented in St. Paul street, adjacent to the river; the floor scrubbed, windows washed and curtained, tables covered with green baize, a few pictures hung on the wall, effected a marvelous transformation. It only required plenty of chairs, a hired piano, some games, stationery and reading matter, and the Club had become a fact. All the objections which had been urged against the project vanished one by one into thin air. The sailors not only were willing to come, but their behaviour there then and ever after was perfect.

The work thenceforward was carried on by two committees, one of men, presided over by the late Sir William Hingston, so prominent in every good work, and the late Mr. F. B. McNamee, who devoted a large portion of every day to the interests of the Club, to which he left a considerable legacy in dying. The women's committee was presided over by Lady Hingston, with Mrs. McNamee as first Vice-President. Each of these committees had its separate province, the men regulating the business and outside affairs and keeping in touch with the seamen, the women attending to the order and well being of the Club, visiting the sailors, sick in hospitals, providing ditty-bags containing thread, needles, buttons, etc., hand preservers of carpet, as well as reading matter and prayer books, which are always

distributed gratis, beads and scapulars, and collecting a portion of the funds. At certain times the two committees met to discuss the common welfare of the organization.

The loft was very soon exchanged for better quarters. The financial statement of that organization which began without a dollar, and the accounts of which are carefully audited every year, shows at the present moment the following assets: the house and buildings, valued at \$33,610, less a mortgage of \$8,000; the Club house furnishings, valued at \$1,550, and the cash in hand, \$2,500. Now let it be remembered that there are few colossal fortunes amongst the Catholics of Canada, and that this undertaking was begun and has continued largely in the hands of the English speaking Catholics of Montreal, which, of course, means a decided minority. Not that their French fellow citizens are not amongst the subscribers, and even in a few instances members of committee. The sole revenues of the Club are donations, yearly subscriptions and the proceeds of weekly concerts.

As to the objects of the Club, let the report speak for itself, premising that it is frankly Catholic, with avowed aim of safeguarding the religious interests of the seamen, while men of all denominations, or of none, are welcome to all the privileges of the place.

"We would have the seamen," says the Report, "make use of our rooms as their headquarters, free of charge, so that when released from the duties of the ship they shall be his home, his club, to meet friends from other ships; his library, his writing-rooms, his post office, his savings bank, his place of recreation and entertainment, in the form of games, lectures and concerts.

It may be asked, do the seamen actually visit the Club? The answer this year, according to their own signatures in the books of the institute, is that 40,850 sailors registered there, and this despite the fact that there is a Protestant Club close at hand, with most of the wealthy non-Catholic men as its supporters, and consequently every material advantage. It may be observed that there is an excellent understanding between the two institutes, the superintendent of the latter being a frequent and friendly visitor to the former.

The manager of the Club this year is Mr. Atherton, a college man and a Ph.D., who encourages them to read good books, amuse themselves in any manner that suggests itself, write letters home on stationery provided by the institute, cause their letters to be directed there, deposit their savings or have them sent to their families, attend church, receive the Sacraments, and enjoy concerts given bi-weekly by the choirs of the various churches, by the fraternal, literary, or charitable societies, or by volunteering amateurs or professionals, or by themselves, and hear lectures at stated intervals. Besides all these advantages, a ward is provided in Notre Dame Hospital, where sick seamen may go. If in financial distress, the sailor is moreover assisted by

loans or gifts of money or clothing. If he becomes amenable to the law, or gets into any difficulties with his employers, the Club takes the case in hand and assures him strict justice. For those dying while in port, a plot in the cemetery, with its monument inscribed "Our Sailors," insures decent burial with a Requiem Mass. Packages of carefully selected reading matter, which includes nearly all the Catholic papers and magazines, are put on board of every outgoing vessel. This year the number was 9,265. When these have been read by all on board they are afterwards taken to the seamen's homes in the various ports, thus showing the organization's far reaching influence for good.

Every year there is a formal opening of the Club, at which there is a distinguished gathering of the clergy and representative Catholics and non-Catholics. The Archbishop presides and is one of the speakers, and there have been such notable visitors as Cardinal Merry del Val, Cardinal Logue, and the Apostolic Delegates, Mgrs. Sbarretti and Falconio. Of course, the good done and the evil prevented by this association can never be adequately estimated. Its influence for good has been openly recognized by the officers of the merchant vessels and the various shipping companies, who are all subscribers to the Club. Testimonies to the same effect were rendered by the Secretary of the Shipping Federation in his report at the annual meeting of that body, and by Mr. Cunningham, Shipping Master, in a letter to the press. The latter gentleman emphatically declared that the high standard of morality obtaining along the harbor front of Montreal compares very favorably indeed with that of other large ports, and is doubtless due to the joint good work done by the two institutes for seamen in that city.

Through the British and Foreign Sailors' Society of London and its Secretary, Rev. Mr. Matthews, the Club was presented with a replica in solid bronze of the Nelson shield, donated by Lord Strathcona and Mt. Royal, in recognition of the services of the Catholic Sailors' Club to the sailors of the Empire during their stay in Montreal.

The Club is to be congratulated on having amongst its newly elected officers for the year, as President, Mr. Charles F. Smith, one of Montreal's large-hearted and generous citizens, foremost in every good work and associated with the Club since its inception, and as Vice-President, Hon. Mr. Justice Curran, a truly representative Irishman and Catholic. While Lady Hingston and Mrs. McNamee retain their offices at the head of the women's committee, with the invaluable services of Mrs. S. R. Thompson, so long its Secretary, the Board of Management and the executive show many of the most prominent names in Catholic Montreal. Altogether, in its orderly and business-like organization, its broad and progressive spirit, and in its eminent usefulness, the Club is one of which the chief metropolis of the North may justly be proud.

A. T. S.

CORRESPONDENCE

Native Mutiny in Mindanao

MANILA, JUNE 28, 1909.

A few days ago a company of constabulary (native police soldiers, officered mainly by Americans) mutinied at a place in Mindanao called Davao. After wounding a native officer they became practically the masters of the town. Fortunately they did not know how to make use of their advantage. The white population, 222 men women and children, fled to the house of the Jesuit Fathers for protection, as it was built of stone and was the strongest place in the town. The mutineers stormed about the doors and demanded admittance, but the superior, Father Alaix, a grand old missionary, seventy years old, refused to let them in and sought to reason with them and bring them back to a sense of their duty. They then tried to force the doors, but not succeeding stood off and fired volley after volley at the windows and doors. Then believing that troops were coming to the relief of those inside they scampered off to the forests and the hills. Six of those inside the house were wounded.

During the siege Father D. Lynch, S.J., formerly so well known in New York as one of the associate editors of *The Messenger*, proved himself a hero and won general admiration by repeated acts of courage.

Mgr. Juan Perfecto Gorardo, was consecrated titular Bishop of Nicopolis and auxiliary of Cebu on June 24, by the Apostolic Delegate, Mgr. Agius, assisted by Bishops Dougherty of Cebu and Carroll of Vigan—the former crippled with rheumatism had to make a great effort to be present. Archbishop Harty was not able to attend, as he has been convalescing for several months from malarial fever at Baguio. The people of Cebu are most enthusiastic over the consecration, the festivities lasting from June 18 to June 26. With a single exception all the speeches on the occasion hinted at Filipino superiority and implied that they could get along without American bishops.

Bishop Gorardo's father was a Spaniard and his mother a Meztiza. He is a man of fine physique, commanding presence, and brimful of energy. He was born April 12, 1862 and made his studies in Cebu where he was ordained in 1885, and has since labored zealously holding various important offices in the diocese.

On June 13 the Jesuits celebrated the fiftieth anniversary of the second arrival of their order in the Philippines. The Apostolic Delegate presided at the solemn High Mass in their church here, and intoned the *Te Deum* at the end of the service and gave the Benediction of the Blessed Sacrament. Bishop Carroll was also present in the sanctuary and officiated at the evening ceremonies.

In *The Literary Digest* of May 22 there is an article on a recent episode here which is headed "Filipino Ministers Revolt," and some local details concerning it will not be amiss. One Nicholas Zamora, a cousin of the notorious labor agitator, Dr. Dominador Gomez, has been in charge of the Tondo Methodist church. When the Methodist conference met in March Zamora gathered together as many adherents as he could persuade to follow him and set up an independent arrangement of his own. The secession and its consequences took up much of the time of the conference and put

Bishop Oldham and other leaders of the Methodist church at variance.

As quoted in the *Manila Times* Bishop Oldham said: "The situation is one that requires delicate handling," adding later, "I regret the secession under Mr. Zamora because it is premature and some of the methods pursued are unworthy. Appeals to personal ambition and race prejudice are not good basis for a division in the infant church in Luzon. Zamora is a noble, strong man, but he lacks that poise which is so essential to leadership."

Other members of the conference are quoted in the same paper as saying: "Zamora is a dangerous man," and that they "firmly believed that the whole affair is an anti-American movement" with more politics than religion in it. One missionary added: "Zamora has done many things that should not have been tolerated by those in authority, but we have let matters slide along, hoping against hope that there would be a solution of the problem in time. We have a worse situation than ever on our hands. And Zamora is not the only one to blame for this agitation, for it is agitation of the worst sort. I am not in a position to let you quote names, but you may say that we have found some of our church leaders to be the most untruthful, the most deceitful men that it is possible to imagine."

At the previous Methodist Conference Aglipay was a visitor welcomed and lauded by Bishop Oldham and Bishop Thoburn. The "independent Catholic archbishop" expressed his pleasure at the greeting he received and declared that he and his followers were in hearty sympathy with the work being done among the Filipino people by the Methodist church. In Zamora the conference now has an Aglipay of its own to deal with.

On the evening of the day last month that the Supreme Court rendered a decision against the Aglipayanos giving possession of the church property at Escalante, Negros, to the Catholic authorities; the pastor there, a Recollete, was murdered as he was entering his house. The murderer and several other Aglipayans were arrested, and to the disgust of all decent-minded Americans, eventually expressed in the *Iloilo Star* and the *Cablenews American*, one of these evangelizing missionaries went about circulating a foul slander against the dead priest.

The last named paper is not enthusiastic over the public school system introduced here in the islands. Commenting editorially on the annual report of the Commissioner of Education it says:

"We expect minds unfertilized as in America by generations of at least common schooling to assimilate the mass of bookish generalities contained in our curriculum. We assert that by doing it we are to make these people happy and more prosperous. We are not doing anything of the kind. By the false pursuit of a bibliomania which curiously affects the pedagogues managing the Philippine schools, the Filipino youth are being unfitted for their almost certain future. To put it plainly, they are being lifted out of the rut in which they have been for centuries, but they are being left in the air.

* * * * *

The *Cablenews* avers that from a close watching of the product of the schools throughout the islands, gained during seven years and including a number of journeys about the archipelago, the public schools, if considered a means of fitting the pupils for their assured environment, and of making them better citizens, are a failure.

And this failure is due not to the body of teachers but to the system and those who head it. The United States is sowing here discontent. It is forging a weapon against itself. It is apparently planning for a generation of incapables. It is harming the Filipinos and the Filipinos will make the United States pay for this harm."

P. M. F.

Coercing the Ritualists

LONDON, JULY 20, 1909.

The Court of Arches, the oldest ecclesiastical court of the Established Church gave judgment yesterday in an important case. The suit was promoted by the Bishop of Oxford, Dr. Paget, formerly Regius Professor of Pastoral Theology at Christ Church, and a moderate High Churchman. The defendant is the Rev. O. P. Henly, rector of Wolverton, St. Mary. Mr. Henly is an advanced Ritualist. Last September Dr. Paget warned him that he must give up certain practices, which included "reservation of the Blessed Sacrament," and the use of the Catholic Benediction service. This warning was the outcome of earlier proceedings in the Court of Arches. On the Bishop writing to Mr. Henly to ask if the monition had been obeyed he got no answer of any kind. The Bishop then sent his archdeacon and chaplain to attend an evening service at Mr. Henly's church. They gave evidence before the court that they saw a tabernacle with a light before it, that the "consecrated bread" was taken from the tabernacle and benediction given to the people with it, after a Litany to "the Virgin" and translations of the "O Salutaris" and "Tantum Ergo" had been sung. The Bishop had suggested to Mr. Henly that he should resign his benefice, but Mr. Henly treated the proposal with silence and did not put in any defence before the court.

The Dean of the court gave judgment to the effect that Mr. Henly had been guilty of practices that were "undoubtedly illegal and contrary to the ritual and subversive of the teaching of the Church of England," and had aggravated his offence by contumacy to his bishop. He is given a fortnight to submit, and if he still remains obstinate he is to be deprived of his benefice.

This is the first case that has been carried to extremities, and others are pending. Some of the bishops refuse to take action in such cases, but others are determined to give the "advanced Ritualists" scant quarter. The situation now is that the Ecclesiastical Court has condemned the Ritualist doctrine of the Eucharist, the Dean of Arches distinctly laying it down that the doctrine implies transubstantiation which the Church of England condemns. This comes just after the attack on the Athanasian creed by Convocation, and one wonders how many more shocks of the kind the Ritualist leaders will endure before their eyes are opened to the realities of their position.

Pickering is one of the most picturesque towns among the Yorkshire moors, and formerly one of the most Catholic. There labored in the penal days the great Father Postgate, the last of the martyrs of York Tyburn. On Potter Hill they show you a tree he planted, and at Egton Bridge many of the martyr's relics were discovered some years ago.

The Catholic faith was despised and misrepresented in Pickering when about eight years ago Father Bryan began pioneer work there in a little room at the back of a butcher's shambles. His flock consisted of one

family, ignorant in the extreme of the teachings of the Church of their baptism. The zeal of God's house was burning in the convert heart of Father Bryan, and handicapped though he was by the loss of his hearing, and the lack of funds, he set to work and appealed far and wide to Catholic charity. He had, prior to his conversion, been an Anglican minister on those very moors, and being of very High Church principles he shared largely the confidence of Lord Halifax, his neighbor, who even after Father Bryan's conversion, never ceased to maintain the most cordial relations with him.

The work at Pickering has grown; the ground on Potter Hill, where Father Postgate planted the tree, has been bought; a church, a house, and a school have been built, and on August 7, anniversary of Father Postgate's martyrdom, the new school will be inaugurated. The event promises to be of unusual interest, as the opening address will be delivered by no other than Lord Halifax himself, the great leader of the High Church party. Never before has he taken such open part in anything exclusively Catholic; and curiosity is greatly aroused, owing to the perturbations caused in the High Church ranks by the vote of Convocation concerning the Athanasian Creed. Of it one rector says: "We feel the ground slipping from under our feet." Perhaps at long last Lord Halifax begins to feel that his branch theory is as it has been so often described: a broken branch with no sap from the parent stem.

A. H. A.

A Jubilee of Unusual Interest

A jubilee of unusual interest has lately been celebrated at Belmont near Hereford. The very name of the place is probably unknown to the great majority of AMERICA's readers, but to the Catholic body in Great Britain it is familiar as the home of the central novitiate and house of studies of the English Benedictines and the seat of the Bishop and Chapter of the Diocese of Newport. The jubilee of the place therefore has a double interest. Since its opening fifty years ago it has been the religious home for four years or more of all the monks who have been professed in the Congregation of the English Benedictine monks, a number not far short of five hundred; indeed, of all the existing members of that body only some half dozen have been spared who were witnesses of its opening. Under its other aspect, as the pro-cathedral of the Newport diocese, the church and priory of St. Michael and all the Holy Angels at Belmont, a still greater interest attaches to it.

When the Holy See over fifty years ago was taking steps to re-establish a hierarchy in England the bishops of the country, on the initiative of Cardinal Wiseman, petitioned Pope Pius IX to establish, in one diocese at least, a chapter of Benedictines, both as a recognition of the work which the Order had done for the English mission and to reconstitute in one diocese at any rate the organization which in pre-Reformation days had obtained in nine of the old English Sees. That arrangement had come about quite naturally under the circumstances of England's conversion in the sixth and seventh centuries. For, as St. Augustine, the apostle of the English, was a Benedictine and had a body of monks assigned him by Pope St. Gregory the Great for his assistants in the work of evangelizing the English, it came about that many of the episcopal sees were set up in the churches which the monks had established. Such was the case with the primatial church of Can-

terbury and with its nearest neighbor the cathedral of Rochester. The great sees of Winchester and Durham, the bishoprics of Ely and Norwich and Worcester, all were served by communities of Benedictine monks who at the same time formed the chapter of their respective dioceses. At Coventry again and Bath were cathedral chapters of the Order who shared with the secular chapters of Lichfield and Wells in the diocesan organization of those two sees. It may be noted that another English see was held by religious, that namely of Carlisle, which was in the hands of the Regular Canons of St. Augustine. In Ireland the Benedictines formed the chapter and served the cathedral church of Down; and in that country and in Scotland various cathedral churches were served by the Canons of St. Augustine. Of the numerous examples of this custom on the continent of Europe it will suffice to name the sees of Fulda, Bremen, Freising and others in Germany, Odensee in Denmark, Montpellier and others in France, and Monreale in Sicily, formerly served by Benedictines, and Brandenburg and Riga in Pomerania by Premonstatensians, as among the numerous instances of the harmonious union of the episcopal and monastic interests.

St. Michael's at Belmont is situated in a beautiful part of the county of Hereford on the banks of the Wye about three miles above the city which gives its name to the shire. Its church is a stately gothic cruciform structure designed by Edward Pugin, who was also the architect of the extensive monastery erected on the south side of the church. The pro-cathedral is unique among the modern Cathedrals of England inasmuch as the Divine Office has been celebrated within its walls by day and night ever since its opening half a century ago. The number of its community varies usually from thirty to forty and the house is governed by a Cathedral Prior to whom the use of mitre and pontificalia has been granted by the Holy See. Several men of note have been connected with the monastery. Its first Prior, Dom Norbert Sweeney, was famed in his day as a preacher and writer; Dom Bede Vaughan, his successor, became Archbishop of Sydney, N. S. W.; his brother Dom Jerome Vaughan founded the Abbey of Fort Augustus in Scotland; and the present Bishop of Newport, the Right Rev. Dr. Hedley, was for some years a professor within its walls. May the second half century of St. Michael's fulfil and more than fulfil the promise of its first.

DOM GILBERT DOLAN, O.S.B.

The Press and the Centre Party

ROME, JULY 19, 1909.

It would seem that nothing good or bad of a political nature can happen nowadays without the Vatican being dragged into it. Bülow's fall is a case in point. All the world knows that the German Centre party is independent of all ecclesiastical authority: and on purely political grounds that party has thought fit to oppose certain measures suggested by the chancellor. In the hope of weakening the Centre, Parliament was dissolved at the end of 1907, but the elections resulted in the return of the party with increased numbers, and eventually Bülow has resigned. But all the world does not know what the press is determined to make it know, that Emperor William and Chancellor Bülow had left no stone unturned to persuade the Vatican to intercede with the Centre in favor of the Finance Bill, as Pope Leo XIII on one occasion helped Bismarck. The story runs that

in April of last year, on the excuse of seeing to some repairs in his Villa Malta, Bülow went to Rome, and tried to spread the notion that the Centre was out of touch with German Catholics. Meanwhile in Germany the government was trying to persuade Catholics there that it was their good friend, and that it was solely opposed to the political Centre. Furthermore the Governor of the Rhine Provinces, von Schorlemer, a Catholic but not a Centrist, started at the Emperor's suggestion another party, the Deutsche Vereinigung, opposed to the Centre. It had but few supporters, but the government press sounded its praises, and heralded its future. The intention of dividing in order to rule was evident, but the Centre wisely modified its policy, took a more democratic stand, and held firm. Then the Emperor bethought him of sending von Schorlemer to Rome as his representative on the occasion of the Pope's episcopal jubilee, so at least the inspired press reported. But Rome persisted in maintaining strict neutrality. And now the Vatican is being blamed for Bülow's fall. Those who express such views have but a very imperfect notion of the apostolic mission of the Papacy. What the attitude of Bülow's successor will be is in the region of conjecture. But even in the event of a new election the strength of the Centre party can suffer but little change. It will be returned again to watch over the interests of religion and fatherland.

The Congregation of the Index has condemned the principal works of Murri, the excommunicated priest, including those he wrote under the pen-name "Sosthene Gelli." One of his books, "*Le Battaglie d'oggi*," has been in the market for the past ten years, and has been read aloud in Seminaries as spiritual reading, and given as a prize on Premium day to successful students.

Turmel's works and "Herzog's" are also on the Index. "Herzog," "Dupin" and "Lemain" were all pen-names for the writings of one and the same man in the *Annales de Philosophie Chrétienne*, the *Revue d'histoire et littérature religieuse*, and elsewhere. The most notorious of his writings is the "*Histoire du dogme de la Papauté*," which is in reality a denial of the Papacy. The errors in these writings had recently been pointed out in the *Civiltà Cattolica*. It is not to be hoped that Murri will make submission: and time only can tell what Turmel will do. Pride is the real stumbling-block of the modernist.

The death of the Pretender to the Spanish throne, Don Carlos of Bourbon, recalls the important part played by the Vatican in the political pacification of Spain. Without entering into the rights of the case, it is a fact that whatever success the Carlist party had in 1871 was owing to the support of the Conservative and ecclesiastical element then in Spain. Ever since the failure of that campaign Don Carlos has guided his forces from a distance; yet the internal disunion of which he was the cause weakened the Spanish nation. In 1885 Pope Leo issued an Encyclical letter to the Spanish hierarchy and people calling on them to respect constituted authority. Cardinal Rampolla was at that time nuncio in Madrid, and cooperated heartily with the desires of the Pope. The result was a weakening of the Carlist party. Don Carlos did not, however, lose heart. As he lived mostly at Venice, he was an intimate friend of Pope Pius X, and possibly he hoped for much from a friendly pontiff. He was soon to learn, however, that the Vatican maintained the policy of Pope Leo, and that Carlism must slowly expire. It was a blow for the Pretender and he took it deeply to heart.

L'EREMITE.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, AUGUST 7, 1909.

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Press Reports About Spain

We hear little of Spain except when some calamity befalls her, or when some uprising like the late Barcelona riots threatens to overthrow her government. Then the agencies which ignore Spanish intelligence at all other times begin by informing us that all communication has been cut off, that not even a newspaper is let pass the border, and that official news is not only censored but doctored, and straight way they proceed to tell us that affairs are worse than can be imagined and set no limits to their own imagination in describing the situation as the worst possible. Until a week ago such scant press notices as our newspapers deigned to publish about Spain, mentioned her recovery from the deplorable condition we were told she was in at the time of our war with her. Occasionally, even the word progress was used in connection with her economic and social policies. In more or less patronizing terms we were given to understand that we had done her a great service by destroying her fleet, transporting her troops home from Cuba and relieving her of colonies she could no longer govern to advantage. It really began to seem as if Anglo-Saxon or Yankee had at last learned to regard Spain without prejudice. Vain hope! No sooner is there a rumor of misfortune from that country than our newspapers teem with editorials ringing the death knell of Spain, affecting sympathy with its people, but cruelly assuring them that being as they are, decadence was all they could rightly expect.

REVISING THE PRESS REPORTS

Spain is one of the few countries of Europe which has remained faithful as a nation to its allegiance to the Church. It is a Catholic country, and it has remained so for centuries in spite of every attempted destruction of its religion whether by infidelity or Protestantism. Very naturally, therefore, everything that menaces its peace

and prosperity is magnified out of all proportion and made to appear as if the proud land and its people must disappear from their place among the nations of the earth. When credible news shall arrive we shall very likely learn that the Barcelona riots were no worse than draft or strike riots within our own memory in our own large cities. It begins to appear even now that for the unexpected Riff situation the Spanish troops have been mobilized and massed surprisingly well. For a week or two it will be a nice study to observe how our dailies will report the correct news without altogether contradicting their first messages. We shall hear less about the abnormal influence of the Church in Spain, undue clerical domination, obsequious respect of the king for the ecclesiastical authorities and all the other signs that the Catholicity of Spain is to blame for her misfortunes. The patronizing air will be resumed, and surprise will be expressed at the anomaly that a country like Spain can maintain order at home under trying circumstances and protect her interests abroad.

Needed Safeguards

The Catholic mind does not require the support of arguments drawn from non-Catholic experience to strengthen the truth which his Church proposes. Yet because of an inclination now and then apparent among Catholics to question the need of certain limitations put upon them, it is not ill-advised to quote the example and authority of those not encumbered by these limitations. A case in point is to be found in an utterance of Dean Charles Fordyce of the Teachers' College of Nebraska State University.

Speaking in one of the sessions of the recent National Education Convention in Denver, the Dean is reported to have said: "Frequently I am asked by teachers in lower schools: 'Why is it that a young man degenerates within six months after he enters college?' These teachers tell me that their boys leave them clean in mind and strong in body, and in six months they succumb to temptation. I'll tell you why. They have been going to a secondary school under a home influence. They come to college as their own masters and in a few months they fall under the alluring vices constantly flaunted before their eyes."

Is not the Dean's answer an implied corroboration of the statement made in the resolutions of the recent Catholic Education Convention at Boston, in which as a reason of the maintenance and multiplication, wherever necessary, of Catholic academies, high schools, colleges and universities, it is affirmed that they "are coming to be more and more recognized as the only ordinary safeguards of faith for a period of life most in need of such aid?"

CHANGING VIEWS

Wait for the swing back of the pendulum. It is a word often uttered when the whirl of change brings into

our social ways novelties that arouse distrust if nothing more. Somehow the common sense of mankind does not permit too wide a divergence from the equilibrium which age old experience has proved to be the safe one in human affairs.

At times, no doubt, the backward swing seems long in coming. For a generation and more conservative minds have been troubled over the changing standards of school methods and the novelties that have swept into school training upon the wave of "modern improvements." These novelties have reached down to the elementary grades and up through secondary and college and university courses of instruction. A fixed "time element" has been made imperative, no allowance being conceded for the varying individual capacity of the students; branches, sometimes incompatible and frequently of secondary importance, have been crowded into the schedule of instruction until considerable gaps were perforce left in the knowledge of essential subjects; the rigid "credit system" was introduced and the elective system was made part of elementary and secondary programs; specialization was encouraged among students long before the acquisition of the harmoniously rounded general education which an older and saner refinement of scholarship used to demand.

The results have not proved satisfying—and the pendulum seems about to swing back. Very general complaints have been made of late regarding the lack of thoroughness in elementary training to-day; secondary schools are claimed to have lost their proper character of broad general training and preparation for college work; the college itself appears to be losing its identity as an institution aiming at a continuous and normal development of the mental faculties along well-defined lines and the possession of a clear and coherent system of principles upon which any special or professional courses may afterwards safely rest.

The practical objection that appeals most to our American minds is the abnormal length of time required to-day to complete the full course of study from the elementary school through the full development of professional work in a university. They who have chosen the old conservatism in educational work are gratified to note the return to its ways implied in the pointed criticism of grammar and high school methods contained in the annual report of the head of a western institution heretofore eager to press to the front in the pedagogical changes.

Dr. Judson, of the Chicago University, in his report recently made public, writes as follows:

"In the elementary school, from one to two years ought to be saved by proper adjustment of work and proper training. It is also worthy of consideration whether an adequate secondary school course, providing all necessary preparation for college admission, cannot be secured in three years rather than in four.

"The present work of the secondary schools tends to

be too scattering. A student is not likely to carry any one subject far enough to have a firm grasp of it. If students studied fewer things and studied those things longer they might be better fitted to take up college work."

No doubt the pendulum will swing back. The Chicago Doctor is not alone in his perception of the dangers to scholarship involved in the unwise tendencies of to-day. And with the incoming of the change there will result a more effective use of the millions generously, if not wisely, contributed to the work of education among us.

Professor Newcomb and Father Höll

The death of Professor Simon Newcomb recalls his signal vindication of a great Catholic astronomer, Rev. Maximilian Höll, S.J., on whose character a cloud had rested for over a century. Father Höll, who was born in 1720 and entered the Society of Jesus 1738, had founded the Klausenburg observatory, 1751, and the observatory of the University of Vienna, 1755, of which he was the first director. At the invitation of the king of Denmark, he conducted an expedition to the Island of Vardo near the North Cape to observe the transit of Venus, June 3, 1769, and found that the sun's parallax was about 8.70 seconds, twenty seconds more than the then accepted value. Other astronomers disputed the Jesuit's figures, and sixty years later, Professor Littrow of Vienna examined Father Höll's journal and reported that the original records had been tampered with, the vital figures having been erased and re-written in blacker ink. Astronomers thereupon dismissed Father Höll as untruthful and scientifically untrustworthy. So the matter remained until the United States Government, 1883, commissioned Professor Newcomb to re-examine the observations of the transit of Venus in 1761 and 1769.

When secretary of the United States Commission for observing the transit of 1874, Dr. Newcomb had become acquainted with another distinguished Jesuit astronomer, Father Perry, S.J., who was conducting the expedition of the London Royal Society for the same purpose. This may have interested him in the case of Father Höll. Testing the alleged erasures in the original document by a pencil of sunlight in a dark room, he found there was no erasure but that Littrow's mistake arose from the fact that, being color blind, he was unable to distinguish inks of different colors. Professor Newcomb published an interesting account of his investigations in the *Atlantic Monthly*, November, 1900, and concludes by stating that ever after he felt a great desire to tell Father Höll the story of the investigations that cleared his character of the aspersions of a century. Dr. Newcomb was not a Catholic, though his brother, an enterprising hotel-owner in Georgia and Florida, is a convert to the Church. The astronomer's mental honesty was unquestioned, and we trust his desire has been realized.

A Good Word for Education

So much has been said in depreciation of education and of its failure to evolve scholarship in America, at least, that it is rather interesting to find in a reprint from the *Johns Hopkins Hospital Bulletin* for July, 1909, some words of praise for education though they do refer to the olden times. The lecture of Dr. James J. Walsh, the Dean and professor of History of Medicine and of Nervous Diseases at Fordham University School of Medicine, delivered before The Johns Hopkins Medical Historical Club shows that the old-time universities of the thirteenth and fourteenth centuries produced some magnificent scholars. We would like to know just what his audience thought of the suggestion which we find in this lecture that the medical schools of the thirteenth century were doing at least as good work as Johns Hopkins is doing at the present time. Since his lecture was published in the *Bulletin* doubtless the documents that he presents in the matter were taken rather seriously. The old charters of the Medical School as given by the Popes at the time show a very high standard of preliminary and medical education requiring three years in the undergraduate department and four years of medical studies before the degree of Doctor of Medicine was conferred. The Medical schools whose requirements are as high as this in this country at the present time may be counted on the fingers of one hand. It is chastening to modern educators to realize that we are not nearly so far ahead as we think we are and it does cut the ground out from under the old assumptions that the Popes and the Church were opposed to the progress of science and above all to scientific education, to have these old documents presented. In the Medical schools all the science of the time was taught and with great measure of success. The greatest of German historians of medicine declared not long since that in the fourteenth century practically everything that we are doing in surgery now was being taught in the medical schools. We had thought that at least in surgery we were far ahead of the past. Documents evidently not traditions are wanted in history and this is particularly true of the history of medicine.

The Catholic Federation Convention

The Annual Convention of the Federation of American Catholic Societies will open in Pittsburgh on Sunday, August 8. A large delegation is expected from all parts of the United States. The city is central, its accommodations are the very best, and the people are noted for their municipal spirit. This Federation has already become one of our Catholic institutions. Organized early in the century, it has grown more active and extensive every year. State and county and local or municipal organizations abound, and there is scarcely a Catholic society which does not take part in it. In

the beginning it was feared by some that a vast organization of this kind could never be held in control; that the individual would usurp the prerogative of the entire body and speak as if authorized by all; that action taken in one part of the country would run counter to the sentiment or interests of the general body, or to the societies federated in some portion of the country; that concerted Catholic action might arouse non-Catholic suspicion or opposition. For nearly a decade the Federation has prospered and it is still growing and it has not given the slightest justification of these apprehensions. Hundreds of thousands of men hitherto living apart have been brought into close relations; they have learned to look beyond their local concerns to the interests of the entire body Catholic; they have not been misrepresented by individuals or by local organizations presuming to speak or act for the entire body; and they have encountered no opposition from non-Catholics, but on the contrary their public acts have won the admiration of all.

New Head of the Knights of Columbus

In electing Mr. J. J. Flaherty, of Philadelphia, Grand Knight of their organization, the Knights of Columbus have given a signal proof of their determination to choose only the best man for that distinction, and to reward the eminent services of one who has devoted himself to their welfare. No action on the part of the general body could give greater assurance to the bishops and priests of the country who are concerned about the Catholic interests of this Order. Embracing as it does in its membership the rank and file of our Catholic young men, it can easily be made an agency for their betterment or an instrument for their destruction. More than any other form of organization secret societies need the direction and control of authority to prevent them from causing evil even where they intend to do good. The Knights of Columbus form a body which is capable of immense good for religion and morality. As Catholics they can accomplish their excellent purposes only in so far as they are submissive to the authorities of the Church. They appreciate this fact so well, that, whether officially or unofficially, they have seen fit to seek approbation from the authorities at Rome. They do not need to go to Rome. They need but the favor of their bishops and priests here. Without this Rome will never countenance them: with this Rome will give them the most cordial approbation. In selecting for their chief office a man whose entire life has been devoted to Catholic interests, they have given the best possible proof of their own Catholic spirit and of their loyalty to the Church. In his own community Mr. Flaherty enjoys the reputation of a public-spirited citizen; in his profession he ranks among the first; in his social life he is beloved by all who know him, and we are satisfied that he has accepted his new office only because of the opportunities it will afford him of doing good.

LITERATURE

Dictionary of the Bible, By JAMES HASTINGS, D.D. New York: Charles Scribners' Sons.

Dr. Hastings has given us a new "Dictionary of the Bible," complete in one volume. He and his helpers, John A. Selbie, D.D., John C. Lambert, DD., Shailer Matthews, D.D., have not merely epitomised the articles of the five volume Hastings' "Dictionary of the Bible;" they have edited a new and an independent work, along the lines of the larger work, but by means of articles written anew and often by new contributors. The present work is not meant for scholars, who would more profitably make use of the five-volume work; Hebrew and Greek type are not used, nor are the articles over technical, exhaustive and comprehensive. The needs of students of the Bible, whether in seminary-life or thereafter, rather than the needs of the Biblical specialist, are kept in mind by the editors.

The articles in the department of Biblical history, linguistics, ethnology, chorography and kindred sciences are abreast of present scholarship. Well established facts are given, commonly received chronologies are followed and the mere conjectures of the rash are avoided.

This avoidance of the rash is evidenced in Nöldeke's scholarly article on Arabia, wherein he sets an interrogation mark after his conjecture that the Acts were written in A. D. 105. As an offset to this conjecture of Nöldeke, one is pleased to find that Maclean (cf. article on Acts) assigns Acts to A. D. 62, the date in favor among Catholic exegetes and defended by Blass, Salmon, Headlam and Rackham; and refuses to allow any probability to date later than A. D. 80. Maclean stands for Acts as "a history of real importance and one that is most trustworthy . . . a genuine contemporary record."

The same sober judgment marks the article of Davison on the authorship of the Gospel of John. Though he rejects the opinion of Salmon, Bordenewer and many others, who contend that John the Elder had no real existence, Davison clings to the evangelical tradition and refuses to make the inexplicable mistake of Papias—the confusion of an utterly unknown person with one of the inner circles of the Lord.

Traditional dates are defended likewise by Maclean in his treatment of Matthew, Mark and Luke. He assigns the synoptics all to dates earlier than A. D. 70, and that because of the prophecy of the destruction of the Temple and City of Jerusalem. He rejects the assumed Q and defends our Mark as the original Mark, though he considers that the First as well as the Third Evangelist made use of the Second. Maclean rejects as unproved the assumption that Matthew's original work consisted only of the *sayings* and not at all of the *doings* of Jesus. In the article on Hebrews, Willis inclines to reject the theory of a letter sent from Rome to Palestine, does not decide on the name of the author, but assigns the epistle to a date in the neighborhood of A. D. 80.

Apart from these questions of special introduction to the Bible, there are those of inspiration, interpretation, historicity, etc., in regard to which Catholics must take into account the infallible teachings of the Church and the disciplinary and authoritative decisions of Roman Congregations. It would be out of the question to look for strictly Catholic teaching on inspiration, for instance, in this "Dictionary of the Bible." In fact, Garvie, who writes the article on inspiration, says that "the doctrine of the inspiration of the Bible does not properly fall within the scope of a Bible dictionary;" that is to say, the writers of these articles in the Hastings' "Dictionary of the Bible" prescind from the inspiration thereof. The words of the Bible are treated not

as the Word of God but as the words of men; and are viewed from the standpoint of historical and philological criticism, not at all from the standpoint of divine authority and authentic and Catholic interpretation. Such being the viewpoint of the contributors, we are not surprised to find no articles on Exegesis, Hermeneutics or Interpretation, Historicity, etc.; the editors understand that the rules of interpreting any human book be applied in the exegesis of the Word of God.

So long as he bears it well in mind that these contributors treat the Bible apart from the whole scheme of inspiration, the Catholic student will find this compendious "Dictionary of the Bible" a very storehouse of accurate data of history, philology, Palestinology and ethnology of the Bible.

WALTER DRUM, S. J.

The Law of Church and Grave; The Clergyman's Handbook of Law. By CHARLES M. SCANLAN, LL.B. New York, Cincinnati, Chicago: Benziger Brothers.

This work of 265 pages has been written for clergymen of all denominations—for ministers of various sects as well as for priests. It is not a compendium of ecclesiastical law, as might, perhaps, be surmised from the title: it is rather a collection of statute laws of particular States regarding various topics which may arise in the business transactions of a clergyman. In the perusal of this volume a pastor may find in 483 sections a large number of Church questions in which a judicial decision has been given for several States, although he may fail to learn what is the law upon a question in the particular State, where he himself is domiciled. Hence when he has to deal with a practical case, he will do well to follow the advice of the author given for a special point in section 73. "As there are various statutory provisions in the different States, each case had best be attended to by an attorney."

The book is likely to attract many, who will see in it references to decisions with which they have been somewhat familiar. Undoubtedly some clergymen will find that it contains information both interesting and useful. It may puzzle some readers to determine the reason for the introduction of the word, Grave, into the title, since out of thirty-four chapters contained in the volume, only one is devoted to the subject of Graves or Cemeteries; still manifestly this affects in no way the worth of the book itself.

Cousin Sara. By ROSA MULHOLLAND. New York, Cincinnati, Chicago: Benziger Brothers.

The name of Rosa Mulholland to a story is a guarantee of quality in style and thought, but "Cousin Sara" does not need the glamor of a name to recommend it, and somehow "Lady Gilbert" would suit better this stately narrative than the name that is associated with the heart-charm of the "Wild Birds of Killeevy." This also has a charm that holds the reader to the page but its appeal is more to the mind than the emotions. "Sara" and her hero are admirable though strangely precocious; five years added to their age would make them more convincing.

"A Story of Arts and Crafts," it flits between the mills of Antrim and the art-homes of Italy, where both orders are found united in Dante, who, "through his father, a notary, belonging to the Greater Guilds who had jurisdiction over all the arts in a republic of merchants, was at once a noble and a burgher, restraining the old nobility and exalting trade by the ordinances of justice." Thus, while holding a firm hand on the thread of the story and developing the characters with easy naturalness, Lady Gilbert gives her readers a frequent glimpse into much that is noble in the art and literature of the past.

Psychotherapeutics. By HUGO MÜNSTERBERG, Professor of Psychology at Harvard University. New York: Moffat, Yard & Co.

Professor Münsterberg begins the preface of his recently issued book on Psychotherapeutics with the statement that this book is one of a series the first of which, "On the Witness Stand," was meant more particularly for lawyers and treated psychology as applied to law, while this second is meant for physicians and treats psychology as applied to medicine. While legal psychology has been, in Professor Münsterberg's opinion, neglected there has been entirely too much loose talk about Psychotherapeutics and scientific medicine must now take hold of the subject or a more deplorable disorganization will result, the symptoms of which no one ought to overlook. While he insists that this book is not written against the Emmanuel movement, nor "Christian Science" nor any other present-day tendency in these directions, he points out very emphatically that these movements are not new but are only phases of religious enthusiasm often seen. Pastor Gassner, of Ellwangen in Germany, did in the eighteenth century just what the Emmanuel Church movement is doing to-day, and attracted quite as much attention. There have been intervening successors.

For the invasion of medicine by the clergyman and by religion Professor Münsterberg, whose place at Harvard has surely given him an opportunity to see just what the two movements, Christian Science on the one hand and the Emmanuel on the other, signify for the present generation, is not slow to express his disapproval. He says that "the meaning of religion in life is entirely too deep that it should be employed merely for the purpose of lessening the pains and aches of humanity and the dreads that are so often more imaginary than real." He insists that "it cheapens religion by putting the accent of its meaning in life on personal comfort and absence of pain." He adds, "if there is one power in life which ought to develop in us a conviction that pleasure is not the highest goal and that pain is not the worst evil, then it ought to be philosophy and religion." Present day movements, however, tend to subordinate religion to this-worldliness rather than to other-worldliness, and by just that much they take out of religion its real significance.

Professor Münsterberg has many expressions that are interesting to Catholics and particularly to Catholic educators. The new psychology has been responsible for so many unfortunate tendencies in education that it is worth while to call attention to some of the redeeming features. He insists very much, for instance, on the necessity for training in self-control in youth if suffering is to be avoided in later life. He says "Above all from early childhood the self-control has to be strong. The child has to learn from the beginning to know the limits to the gratification of his desires, and to abstain from reckless self-indulgence." He adds, "a good conscience, a congenial home and a serious purpose are, after all, the safest conditions for a healthy man, and the community does effective work in preventive psychotherapy whenever it facilitates the securing of these factors." It is curious how far afield one must go to get advice that was quite obvious to the Christian parent of the olden time, and to have it brought home to us once more that the formation of character by the teaching of self-denial not only does good to the morals of children, but also prepares them for happiness and better health later on in life. When they have learned to deny themselves when young it is not hard to stand pain when older, and pain borne with equanimity is lessened by one half, if not in its intensity then at least in its power to disturb.

The modern psychotherapist led to it by the new psychology is now ready to teach the world the value of confession and to point out how much this dear old institution is enabling men to withstand the trials of life. Professor Münsterberg confesses that "it is not chance that in countries of mixed Protes-

tant and Catholic civilization the number of suicides is larger in the Protestant regions than in the Catholic ones, where the confessional relieves the suppressed emotions of the masses." There are many other points at which psychotherapeutics touches Catholic teaching where Professor Münsterberg does not talk so fairly. Most of these are things about which he knows very little by actual experience. Wherever the modern psychologist comes in actual contact with Catholic practices he drops the word superstition, as a rule, and recognizes the practical wisdom of many abused customs. The confessional has been vindicated. Prayer has, however, been even more amply vindicated. If it were only for its effect on the human disposition so as to make it more ready to stand the annoyances of life and the trials of suffering, psychotherapeutists are ready to confess that prayer is well worth the while. To what curious reversions to old-fashioned things by new-fangled ways we are gradually being led, as Protestantism loses its hold and men come to study the Church with their eyes once more and not with their prejudices.

The Divine Story. A short Life of Our Blessed Lord Written Especially for Young People. By. REV. CORNELIUS JOSEPH HOLLAND, S.T.L. Providence: J. M. Tally.

"The story of how our Saviour came, and made known His truths, and founded His Church, and died at the hands of the Jewish nation,—is the divinest story in the history of the world. To know it well, is to be led to look upon our Lord, not as One who lived and died ages and ages ago, but as an ever-present Friend,—only more winsome, more precious, more lovable, and more generous than any mere earthly friend could be."

It was the desire to make known this Friend, especially to the young, which inspired Father Holland to write this little book, and the spirit of his purpose manifested in the above paragraph from his introduction, is ever present as he pens his divine story. In simple diction entirely suited to the class of readers to whom he especially appeals he sketches the life of our Blessed Lord from the stable of Bethlehem, through all its mysteries of hidden childhood, of public preaching, of miracles and parables and sufferings and death until the day on the mountain top when He ascended "and a cloud received Him out of their sight."

The story is told in an unusually attractive style which will find many admirers among children of a larger growth as well as among those whom the author had specially in mind in its telling. And one need not insist upon its value in a day when a conceited and questioning naturalism seeks to brush away the comforting lessons of the Redeemer's life among men. The perplexing topics of the critics of course do not enter into Father Holland's narrative. In a spirit of faith and trust he builds his story about the scriptural text and the unction of the lessons repeated and the scenes described exerts an irresistible charm. And it is this quality, no doubt, which gives notable value to the volume. Father Holland shows a pleasing readiness in his interweaving of the actual scriptural words into the text of his story, which will prove advantageous indeed in the fashioning of the young mind reading the tale. It is out of the unction of the word of Scripture itself, as its lessons are unfolded to us by competent teachers, that we must draw the antidote that will dispel the poison of present-day fallacies. We hope that Catholic teachers will not fail to include this worthy little volume in the book-lists made up for their pupils' reading.

A new edition of "A Round of Rimes," by Denis A. McCarthy, is to be issued by Little, Brown & Co. This was the first book of the collected verse of a very popular poet. Mr. McCarthy is associate editor of the *Sacred Heart Review* of Boston.

Reviews and Magazines

Calvin of course is the feature of the July *Princeton Theological Review*. There are three articles which painfully elaborate what was not characteristic of Calvin, either as a man or as a teacher. One could sympathize with the editor, faculty and writer in their difficulty. It was hard enough for a Calvinistic institution from which Calvinism had oozed away, to have to publish every month a theological review; but here comes the centenary of Calvin, who, if anything was definite, and Princeton (where Calvin is still *magni nominis umbræ* finds itself in the dilemma of having to praise the terrible dogmatists of Geneva without damning itself, now innocent of Calvinistic dogma. The premonitory statement that "each author is solely responsible for the views expressed in his article" is, in this instance, uncalled for—Messrs. De Witt, Warfield and Bavinck are careful to say nothing positive enough to compromise anybody, except Calvin, whose characteristics and teachings they calmly ignore. They select for eulogy Calvin's ability, scholarship and resoluteness which no one denies, and those doctrines of the "Institutes" which the Catholic Church taught before and after Calvin; but of his distinctive doctrines of "total depravity," "predestination absolute" to Heaven or Hell independent of individual action, of his persecuting spirit and the execution of Servetus and scores of others, there is never a word, but they make much of the exploded catch-cry, "Calvin, the defender of human liberty and the Sovereignty of God." The real Calvin is resolutely excluded, with the result that the number is as colorless as "Hamlet" without Hamlet. Had it been published when Calvin ruled Geneva, he would have thrown the writers into the fire with Servetus.

Paul Bernard writes in *Etudes* of July 5, of "Calvin's Conversion," which he assigns not to a sudden repression of the passions of youth, nor to the natural affinities of Calvin to Protestantism by education, racial and family traditions and influences, but to selfish motives and worldly interest. Calvin did not seek the truth; he sought himself. The article has been translated and published in the *Catholic Mind*.

In "An old Treatise on Frequent Communion," Paul Dudon has some interesting information about the "Libellus" of the Jesuit, Christopher Sanchez of Madrid, published at Naples in 1555 and recently edited with a commentary by Father Bock, S.J. There is a striking agreement, especially in the part treating of

the dispositions necessary for frequent Communion, between the principles laid down 300 years ago by the Spanish theologian and the decree inviting the faithful to daily Communion issued by Pius X in 1905.

In his third article on "The Primacy of St. Peter in the New Testament," Yves de la Brière discusses the literal meaning of the text "Thou art Peter," and its demonstrative value. He proves that these words are addressed to Peter personally; that Peter is not only the foundation on which the visible Church is to rise, against which the Gates of Hell will not prevail, and the possessor of the keys of Heaven, but that he will have power to bind and to loose, effectively, juridically and by a right properly and peculiarly his. The "Tu es Petrus" guarantees to Peter a special prerogative of headship, which is of its very nature necessary, and is to be transmitted to Peter's successors unbroken to the end of time.

Gabriel Havelin sums up the conclusions reached by Father Joüon, S.J., of Beyrout University, in his recent work on "The Canticle of Canticles." Without rejecting the Christian tradition, Father Joüon returns to the older Jewish exegesis. Syntactical peculiarities, frequent admissions, the presence of the Persian word "pardes," etc., lend some probability to the view that the Canticle was not written before the exile. As to the class of literary composition to which the work belongs, the learned author shows that a structural unity exists, not of the dramatic kind, but the unity of a lyric poem with a certain dramatic character. He rejects the naturalistic, literal and "mixed" literal and traditional theories, and thus interprets the song: It describes in outline the varying phases of the love of Jehovah and Israel, such as we know them from the Historical Books: the Canticle is, therefore, if we can use the term, an historico-allegorical poem. It has two parts: the first reviews the history of the first covenant which begins with Exodus and ends at the Fall of Jerusalem; the second describes the New Covenant which Jehovah contracts with Israel on the return from the Captivity, a Covenant inaugurating the Messianic era, and which is to last forever.

J. C. R.

Under the title "History from the Dust," the Rev. W. D. Strappini, S. J., gives, in the *Ecclesiastical Review* for August, some interesting information about the light recently thrown on ages long since past by newly deciphered inscriptions and especially by the fragments of papyri unearthed in the dust-heaps of the Egypt of four or five thou-

sand years ago. As to inscriptions Father Strappini says:

"In the 17th chapter (vv. 6, 8) of the Acts St. Luke describes a tumult made by the Jews in Thessalonica, and how they drew Jason and certain brethren unto the "Politarks" of the city. Now this word "politark" is unusual; very learned men, like Hugo Grotius, have carefully pointed out that it does not occur in classical Greek. As they themselves did not know the word, they wrote copiously to show that St. Luke must have written something else, or that he had made a mistake, and so shown ignorance of the language. I am afraid St. Luke rested under this impression for very many years. No one seemed to think that St. Luke, who spoke Greek every day of his life, with those to whom Greek was his native language, might know more Greek than Grotius, who never spoke Greek at all. Learned classical scholars did not know the word, so St. Luke must be wrong; it never occurred to them, apparently, that there might be Greek words which they did not know. There was no one to set them right, no one, till a few years ago we got a witness out of the dust. In Thessalonica, now the modern seaport of Salanika, there was an ancient arch, which had stood from time immemorial. Frequently repaired by Greeks and Venetians, at last, in 1867, it threatened to fall on a roadway. So it had to be taken down, and the keystone of the arch became visible, the first time for some twenty centuries. When the dust of ages was cleared away, the stone was found to have an inscription, giving the names of the seven "Politarks" who were in office when the arch was originally built. The stone is now in the British Museum (No. 171 Greek Inscriptions). So St. Luke was right after all, and from the dust of ages his vindication has come convincingly; though slowly in the fashion of its coming."

As to papyri Father Strappini relates how in 1877 many mounds and rubbish heaps in Memphis were explored, and from them were collected not carefully stored-up documents, but unconsidered trifles such as are still thrown out promiscuously on the dust heaps near our towns: office books, leases of houses, school exercise books, diaries and all the various odds and ends that are the daily output of civilized people. These scraps afford an insight into the life of ancient Egypt which no formal histories can give. Father Strappini selects many striking examples. Then he goes on to show that our new and vivid knowledge comes not so much from papyrus relics as from potsherds and broken fragments of wood. Papyrus was too expensive

for the poor. Broken earthen and wooden ware was a favorite writing material for the poorer people. Thus, he says: "From these fragments we are unexpectedly furnished with solutions of problems which have hitherto seemed insoluble, and which have sent crumbling into pieces the learned self-assertive discussions of anti-Christian writers. In this way many useful side-issues have been made clear, all helping to prove the reliability and historic truth of the New Testament. I might instance one example. St. Peter, in his last epistle, says, 'When the *Chief Shepherd* shall appear, ye shall receive a crown of glory.' The word for 'Chief Shepherd,' *Archipoimen*, was not found anywhere else. Learned men said it was a word invented by Christians, invented just to serve their purpose. Well, as this was the only place where the word was found, no one had much to say. But one of the dust-heaps has solved the difficulty, for in one in Egypt there was found a small wooden tablet, which had been hung round the neck of a mummy. On this little wooden tablet were badly written in Greek the words, 'Plenis, son of Kametis, chief shepherd, 40 years old.' Might this have been the father of Plenis the younger? We may now take it that the word was well known, and well suited to the use to which St. Peter put it; only, this we did not know till we got our evidence from the dust."

The August *McClure's* contains a sympathetic and well-illustrated article by René Lara on Pius X, "The Poor Man's Pope." It is an account of an interview in which the kindly simplicity, honest directness and unostentatious holiness of the Pope's character impressed him: "a very noble, very upright, very candid mind." As the interview was very brief the writer, apropos of nothing, fills up the article with the relations between France and the Vatican. He is wrong in stating that the Papal disapproval of Loubet's visit to the Quirinal was the "conclusive cause of the official separation of Church and State, and that all Church property in France 'belonged to the State by right if not by fact,' but otherwise he is fairly correct. "It was with the moral omnipotence of principles that the Pope meant to resist the brutal force of his adversaries." Hence his "foremost thought is to promote unity

among all French Catholics in the common struggle . . . and I am bound to say that, after a period of irresolution, the Catholics of France have gradually grouped themselves in a body around the Pontifical throne." Pius, "ardently realizing the highest expression of holiness, scorns the subtleties of politics—'Governments,' he said, 'have brute force on their side; the Church has Time on hers.' He has marked out for himself a straight course among the rocks; he will faithfully pursue it to the end."

EDUCATION.

A peculiar situation exists in the town of Winchester, Conn. The town is at present using the Gilbert school, a private institution founded by William L. Gilbert, and in accordance with terms of his will children from St. Anthony's Parochial School are not allowed to attend.

When the Gilbert school was established the town abolished its high school, the objectionable provision in Mr. Gilbert's will being bridged over by an agreement with the trustees whereby the Catholics established a department in connection with their school. A year ago objection was made to this arrangement as the teacher employed was a nun. Since then Catholic children have been attending the Torrington High School, the town bearing the expense. The trustees of the Gilbert School have made every effort to have the matter rectified, even appealing to the Legislature for permission to ignore the will, but were voted down. On July 11, at the call of the pastor of St. Joseph's, the Rev. Andrew Slattery, a meeting of the congregation was held to take measures to compel Winchester to provide a high-school in which there would be no creed restrictions. It was very well attended and after considerable discussion a committee consisting of Father Slattery, Postmaster J. T. Glynn, Thomas F. Fitzgerald, a member of the town school committee, Thomas F. Wheeler and Dennis Hayes were appointed to arrange for a special town meeting to deal with the issue.

The Congregation of St. Viateur will open a college in Sioux City, Iowa, in September, 1910.

The buildings of the former Michigan College, at Orchard Lake, Mich., have been purchased for the Polish Seminary of Sts. Cyril and Methodius, of Detroit, which will open there in September.

Bishop Donahue will open a new college for boys in September, at Huntington, West Va. The Rev. John W. Werninger, pastor at Benwood, West Va., has been appointed the first president.

SOCIOLOGY

But a year ago the North American Civic League, a patriotic organization founded in Boston, issued its first call to loyal citizens asking their personal aid and financial assistance in its effort to Americanize the immigrant. The movement is one started by worthy citizens of diverse classes and is a direct evolution of a growing movement in the United States that something practical and immediate should be done to assimilate and Americanize the immigrant as speedily as possible upon his coming among us.

That the response made to the appeal was a gratifying one and the accomplishments substantial and positive may be gathered from the announced purpose of the gentlemen at the head of the League to introduce their organization into other communities during the coming year that the good resulting in Boston may be widely repeated.

The work carried out in Boston by the League may be gathered from a tabulated statement appearing in the first annual report of the League recently issued. Some of its details run as follows: An investigation was made into the character of individuals asking for employment as interpreters in the Municipal Courts of Boston and other cities, and thus the nomination of reliable men to serve in this capacity was assured. This, of course, to protect the interests of the newly arrived immigrant. Fifty lectures, most of them illustrated, were delivered in the evening schools of Boston and vicinity to audiences made up of resident aliens. In every instance these lectures have been accompanied by short, practical talks on American methods and institutions, with accompanying words of counsel. Patriotic exercises for the foreign population were conducted on Lincoln's birthday in evening school centres in Boston and suburban towns. Attendants were on hand to lend assistance to newly arrived immigrants coming in by steamer or by train. Arrangements were made with English-speaking men of different races by which the League has secured volunteer assistance in matters touching the interests of the different nationalities. Data were secured concerning proper accommodations and hygienic conditions in centres mostly frequented by immigrants. Messages were distributed among the incoming newcomers, which tell the story of our people, give instruction in the duties of American citizenship, and urge the necessity of learning English. Literature and data were gathered regarding different sections of the country, so that an intelligent reply can be given to new-

comers requesting information. Instruction in English was given, through the League teachers, to adults of different nations. Incidentally, immediate response was given to appeals for assistance in securing employment, and successful placing resulted in the case of thirty per cent. of the applications.

It will interest Catholics to learn that the work of the League has the cordial approval of Cardinal Gibbons who, in accepting a position on the League's Board of Managers, took occasion to say: "The work of the League should be supported by all the people. I have not the slightest hesitation in saying that assimilation is more forceful in America than elsewhere because of educational facilities, the use of a common language, and intermarriage."

The Knights of Columbus have been established in South America under the title of Caballeros de Colon. They are already in Mexico, but Buenos Aires, Argentina, has the honor of instituting the first council in South America proper, Dr. Santiago G. O'Farrell acting as Master of Ceremonies. Señor J. P. Kelly is territorial deputy for Argentina. Our bright contemporaries, the *Hiberno-Argentine Review* and the *Southern Cross*, both of Buenos Aires, are sanguine of a great future for the Caballeros who "by a marshalling of forces will bridge over the broad gulf that now rests between mother Church and many indifferent Catholic laymen of our South American communities, and bringing them into closer alliance with God and His Church, make them better citizens of Argentina."

The fate of the Metropolitan Life Insurance Company's plan to build and operate a huge sanitarium for the treatment of tuberculosis among its 9,000,000 policy holders is in the hands of the State Superintendent of Insurance Hotchkiss, of New York. After listening to arguments advanced in favor of the project by representatives of the Metropolitan, Supt. Hotchkiss said:

"As a measure of philanthropy I would unhesitatingly and cordially indorse this plan of warfare upon the White Plague, but I must only consider the legalities. I am in doubt whether the insurance company can legally buy real estate for this purpose. The law distinctly limits an insurance company, in the acquisition of real estate, to such as shall be requisite for its convenient accommodation in the transaction of business."

The Metropolitan's representatives presented elaborate briefs in favor of the legality of the proposal of the company,

and Mr. Hotchkiss will render a decision within the next two weeks.

Basing his estimate on the gradual increase of population for the last few decades the Chicago City Statistician, Francis Eastman, in the city manual for the current year issued July 29, affirms that Chicago will have a population of 5,000,000 in 1940.

Of the present population of 2,572,836 the report states that 699,554 are Americans or persons whose parents are not foreign born. Other nationalities are in the following order: Germans, 563,708; Irish, 240,560; Poles, 173,409; Swedes, 143,307; Russians, 123,238; Bohemians, 116,549. Thirty other foreign countries are represented in Chicago's cosmopolitan population, their number in no case rising above 100,000.

Believing that it is good business for insurance companies to prevent policyholders from becoming ill, President Rittenhouse, of the Provident Savings Life Insurance Company of New York has organized a bureau to give free medical examination and to distribute bulletins to all applicants enrolled on the Society's books. He is confident that this step will increase the Society's mortality savings by helping its beneficiaries to ward off disease or to discover it in time to check or to cure it.

The bulletins will deal with the best medical discoveries, with special reference to diseases classed as degenerative, as distinguished from those that are communicable. There will be no attempt by the bureau to treat applicants. That must be left to the family physician. Replies will be sent to all letters regarding the physical condition of a policy holder, in the hope that those inclined to neglect their health may appreciate the importance of consulting more frequently with their local practitioners.

Family industry is not without influence on the prosperous state of Belgium's commerce. A recent state report on this point shows that there are in Belgium about sixty thousand families, members of whom devote themselves to the manufacturing at home of lace, various parts of clothing, linen, ropes, etc. There are nearly twice as many women as men among this kind of workers. Regular tradesmen, such as carpenters, tailors, shoemakers, etc., are not included in this enumeration. There is a tendency to have all the members of each family thus working adopt the same kind of occupation. Frequently several members also have their own little farms or are employed in factories, or as servants or tradesmen. Generally speaking this family industry affords an easy means, especially where there are many children, to

increase the revenues while it has the advantage of fostering the family spirit, and does not expose the younger members to the dangers of factories. The bad results of child labor which six years ago forced the German government to pass stringent regulations, do not seem to exist in any extensive degree in happy Belgium.

The Canadian Government has officially announced the terms of an international agreement for the suppression of the white slave traffic. Almost all European governments are parties to the agreement, but the United States is not included among the signers. Each government undertakes to gather all information concerning the hiring of women and girls for immoral purposes in foreign places. It is also planned to keep strict watch, especially at the railway stations, ports of departure and during voyage, for the purpose of discovering the conductors of women and girls intended for misuse. The governments undertake, too, to provisionally place the victims of the traffic in institutions and as far as possible to send back to their own countries those who wish it. Finally the countries undertake to exercise prudent vigilance in regard to agencies employing women and girls for service in foreign countries.

Mr. T. W. Russell, Vice President of the Irish Board of Agriculture, lectured to the Tipperary Farmers' Association on July 3, on Ireland and Free Trade, in reply to a lecture on Tariff "Reform" recently delivered before that body by Lord Dunraven. He said Tariff "Reform" was not at all likely to be realized in our time, and it should be dismissed from practical politics. Restriction on the importation of Canadian cattle was a precarious foundation to build upon. Even a Protectionist Government would grant Canada preference as an exporter of cattle. A Free Trade Government, on the other hand, had always to meet the attacks from populous centres, where the people objected to prohibition. Mixed farming would be the salvation of Ireland. The Danes were an example to the Irish, and he trusted that Irish farmers would not wait for Utopian theories of Protection for the achievement of prosperity, which lay so largely in their own hands.

A marked increase in the number of deaths from cancer in New York State is reported by the State Department of Health. The total of deaths resulting from cancer last year was 6,554, the highest on record. Statistics already filed indicate that the fatal cases for the present year, 1909, will very probably outnumber this record of 1908.

PERSONAL

Rev. E. H. Brown, S.J., pastor of the Juneau Missions, in Southern Alaska, called the attention of the authorities in Rome to the zealous work of Mr. Leo McCormack, of Wrangell, Alaska, where for several years Mr. McCormack has kept together and instructed a class of over twenty-five children in Christian doctrine, and during the last two years, with the assistance of others, has nearly completed a fine new church. In answer to the communication Cardinal Merry del Val, Secretary of State to the Sovereign Pontiff, sent a gracious reply, in which he said: "I am glad to be able to inform you that the Holy Father has been pleased to award to Mr. McCormack the Cross 'Pro Ecclesia et Pontifice,' in recognition of his services to the Church in the Alaska mission.

At a conference between Sir Wilfrid Laurier, the Mayor of Ottawa and the Ottawa Improvement Commission, on July 21st, the Premier unfolded plans for the further beautification of the capital. They consist briefly in the conversion of what is known as Nepean Point into a park—a work which is already going on—and among other details the establishment of a broad plaza in which the Government will erect a statue of Thomas D'Arcy McGee, the Irish-Canadian statesman.

The Right Rev. Monsignor John Vaughan, who has been appointed Titular Bishop of Sebastopol and Assistant Bishop of Salford, England, belongs to the well-known Vaughan family of Courtfield, made illustrious in the Church by the lives of the new bishop's brothers, the late Cardinal Archbishop of Westminster, the late Archbishop of Sydney, the late Father Kenelm Vaughan, whose death was recently chronicled in AMERICA, and Father Bernard Vaughan, S.J., orator and social worker. Five of the bishop-elect's sisters became nuns of various orders, and two brothers remained in the world. Monsignor John Vaughan is the writer of many ascetical and devotional works which are deservedly popular. The Titular See of the new Bishop is not Sebastopol in the Crimea, but is a place in Cappadocia, Asia Minor.

On August 4th the Rev. Dr. A. A. Lambing, rector of St. James' Church, Wilkesburg, Pa., celebrated the fortieth anniversary of his ordination. He was born at Manorville, Pa., February 1, 1842. In addition to a number of polemical works Dr. Lambing is perhaps best known for his zeal in preserving Catholic historical data, his "History of the Catholic Church in the Diocese of Pittsburg," "Centennial History of Allegheny County" and "Stan-

dard History of Pittsburg and Pennsylvania—Historical and Biographical," are compilations of special value among local chronicles.

The Pope has appointed Gerald Mark Borden, of New York, a Private Chamberlain of Cape and Sword.

The Rev. William Engelen, S.J., professor of science and philosophy in Sacred Heart College, Prairie du Chien, has been selected as head of the new Jesuit foundation at Tokio, Japan. He will leave at once for his new sphere of duty, and will be accompanied by two other American members of the Society of Jesus.

The aged Ex-Empress Eugenie of France, accompanied by Gen. Sir Thos. Kelly-Kenny, spent several days in Ireland last week. Her first act on landing at Kingstown was to attend Mass in St. Michael's Church. She was warmly received in Ireland not only because of her high character and sympathy for her many bereavements but also for her Irish blood. Her mother, Mary Manuela Kirkpatrick, Countess of Montijo, was the daughter of William Kirkpatrick, a Belfast merchant, who, emigrating in the end of the eighteenth century to the United States, where he represented several Belfast and Dublin houses, became an American citizen and later U. S. Consul to Malaga, Spain, where he married a Belgian lady named Grevigny. His two daughters married into the high nobility, the eldest becoming the mother of the future Empress of the French.

There is no foundation for the statement that an American lady is about to become vicereine of Ireland. The Earl of Granard, who married Miss Mills of New York, is a Catholic and therefore ineligible by British law to the lord-lieutenancy of Ireland. A bill to repeal this penal disability has recently passed the House of Commons, but will not advance further this session. However, a grand-daughter of Charles Carroll, of Carrollton, one of "the three graces," was vicereine of Ireland a century ago, as Marchioness of Wellesley. Marquis Wellesley was the brother of the Duke of Wellington.

—The Rev. Dr. Edward A. Mooney, who recently returned from the American College, Rome, where he was ordained, celebrated his first high Mass in St. Columba's Church, Youngstown, Ohio, his native parish, on July 24. He is the tenth priest who has come from this parish.

ECCLESIASTICAL NEWS

—The second of the week-end retreats for laymen was given at Fordham University, from July 30 to August 2. Twenty-five retreatants from New York, New Jersey, Pennsylvania and Connecticut attended.

The following committees have been formed: Organization, Hon. George F. Roesch, C. P. Davis, J. M. Tully, V. A. Cullen; Ways and Means, J. H. Fargis, G. S. Floyd-Jones, C. F. Schultz, E. J. Cornelis; Press, Thos. Woodlock, J. A. Tennant, S. H. Horgan; Spiritual Director, Rev. T. J. Shealy, S.J., 801 West 181st St., N. Y. City.

Retreats, commencing 5 P.M. on Fridays and closing 8 A.M. on Mondays, will be given at Fordham August 13, August 27, and September 3, and at Keyser Island on September 17, October 8, October 22.

It is announced in *The Downside Review* that a memorial is proposed in the Abbey Church of the Benedictines to Bishop Walmesley, O.S.B., the consecrator of Bishop Carroll, the first Bishop in the United States. A circular asking for subscriptions is got up in a very attractive style, giving many interesting particulars as well as portraits of Bishops Walmesley and Carroll, and of Cardinal Gibbons, Bishop Carroll's direct successor in the See of Baltimore. Bishop Walmesley played an important part during the troubles and disputes prior to the passing of the Catholic Relief Acts at the end of the eighteenth century.

—Bishop Canevin will be the celebrant and Bishop Maes, of Covington, Ky., will preach, at the solemn pontifical Mass with which the eighth national convention of the American Federation of Catholic Societies, will open at the Cathedral, Pittsburg, Penn., on August 8. The proceedings of the convention on August 9, 10 and 11, will take place in Carnegie Hall. At the reception and open meeting there the Hon. James F. Burke, M.C., will preside in carrying out this program:

Addresses of Welcome—Rt. Rev. Regis Canevin, Bishop of Pittsburg; Hon. William A. Magee, Mayor of Pittsburg; Hon. Edwin Stuart, Governor of Pennsylvania. Responses to Welcome—Hon. Edward Feeney, of Brooklyn, N. Y., National President of A. F. of C. S. Address—"Citizenship," by Walter George Smith, Esq., of Philadelphia, Pa. Brief Remarks—Archbishop S. G. Messmer, of Milwaukee; Archbishop W. H. O'Connell, Archbishop of Boston, and others.

A second mass meeting will be held in

Carnegie Hall, on the evening of August 10, when Thomas H. Cannon, of Chicago, will preside, and these addresses will be made: "Federation from a Layman's Standpoint," by Thomas B. Minahan, Esq., of Seattle, Wash; "The Apostolate of the Laity," by Rt. Rev. James A. McFaul, Bishop of Trenton, N. J.; "Socialism," by Prof. J. C. Monaghan, of New York.

A pilgrimage to the shrine of Our Lady of Martyrs at Auriesville from Lake George, Whitehall, Glens Falls, Fort Edward and Saratoga Springs was made last Sunday, the pilgrims coming by special trains on the Delaware and Hudson and West Shore railroads. Several hundred Mohawk Valley people joined the pilgrims. The day was the 267th anniversary of the capture of Father Isaac Jogues of the Society of Jesus and his companions by the Indians, and the anniversary was commemorated with impressive services. The Very Rev. Dean James J. O'Brien of Sandy Hill was in charge. A band headed the procession to the hill of torture up which Father Jogues and his companions were obliged to run the gauntlet while the Indians in double file beat them with clubs. Dean O'Brien's choir chanted the "Stabat Mater" during the stations of the cross up the hill of prayer.

—Most Rev. Joseph Aversa, Apostolic Delegate to Cuba and Porto Rico, will celebrate Pontifical Mass at San Juan on August 12, the anniversary of the landing of Ponce de Leon, in connection with the formal installment in the cathedral of a crypt to hold the discoverer's remains.

In answer to an appeal from Bishop Jones a band of Sisters of Mercy from the community at Buffalo, N. Y., will leave here on August 21, to establish schools and take up the other local charitable work necessary in a convent which they will locate at Arecibo, Porto Rico. The need is very great there, for the Protestant evangelizers have been most active in their efforts to capture the children on the island. Bishop Colton of Buffalo and Archbishop Quigley of Chicago have given the Sisters of Mercy much encouragement in the establishment of this new foundation. Several postulants for admission into the ranks of the workers have offered themselves but many more are required, in fact help of every kind, moral, material and financial is in urgent demand.

—When the Pope received the Very Rev. Thomas J. Shahan, rector of the Catholic University, Washington, in farewell audience, on July 14, his Holiness discussed at length the affairs of the Uni-

versity, its past achievements and great future. Then his Holiness gave Dr. Shahan an autograph letter in which he bestows the highest encomiums on him, conferring on him at the same time the title of Monsignor. Mgr. Shahan left Rome on the following day accompanied by the Right Rev. Mgr. McGoldrick, of the diocese of Brooklyn, and the Rev. Dr. Pace, Professor of the University of Washington.

—Archbishop Glennon of St. Louis has established a Catholic Free Library, taking for its foundation 8,000 volumes left him by the late Professor George Wright. He has asked for further contributions, with a view to making the library permanent. It is the intention to have the library, which is located at the southwest corner of Sixth and Olive streets, place the very best literature in the hands of the Catholic reading public of St. Louis.

Archbishop Farley of New York, has appointed Rev. John P. Chidwick, formerly chaplain of the battle-ship "Maine," to be head of St. Joseph's Theological Seminary at Dunwoodie.

—Bishop James Duhig, of Rockhampton, Australia, who is the youngest member of the Episcopate, paid his official visit to the Pope in July, and in the course of his audience remarked that he had been born in Ireland, and that nearly all the Catholics scattered over his immense diocese, which covers an area of 350,000 square miles, are of Irish birth or blood. On hearing this the Pope made use of the following words: "I am well aware of the constant fidelity of the Irish people to the See of Peter. And I well know the great share they have had in building up the Catholic Church in Australia and in the United States of America." Bishop Duhig is now visiting his relatives in Limerick, Ireland, his birth place, and will arrive in New York next month en route to Australia. He will remain in the United States several weeks.

—The consecration of the Rt. Rev. George W. Mundelein, D.D., as Auxiliary Bishop of Brooklyn's diocese and titular Bishop of Loryma, will take place on September 21. Bishop McDonnell will officiate in St. James' Pro-Cathedral.

—The Archdiocese of Ottawa has received from the estate of the late Edward McCordle, of St. Catharines, \$5,000 for the establishment of a bursary or scholarship for young men desiring to study for the priesthood. The deceased left considerable sums to other Catholic charities.

—At many of our Catholic colleges and schools students are given opportunity for

spiritual retreats. In similar institutions in Germany this is practically impossible. But many German students devote a few days of their vacations to this purpose. About the middle of July notices are published in almost all German Catholic papers and periodicals, especially in those written for students, inviting them to join in spiritual retreats. Boarding schools, petits séminaires, the quarters of journeymen's societies are utilized for the exercises. For boarding and lodging a nominal charge is made. The number of retreatants is increasing year after year. As in Belgium, retreats are systematically given to workmen also. An entirely new departure is the retreats for the young men who join the army, which has at once found favor with the priests and parents of the recruits.

The Annual Convention of the United German Catholic Societies of Texas opened at Hallettsville July 26, where they were welcomed by the Mayor. J. G. Buckholdt is president of the Staatsverbund, and Rev. A. Heckman, of Castroville, Spiritual Director.

—The Vincentian Fathers have established a seashore camp for boys at Ocean City, N. J. It is divided into three departments. The first, called Camp Enterprise, is for young men of 18 years of age and over. The second, the College Camp, is for youths between the ages of 15 and 18. The third, Camp St. Vincent, is for school-boys between 11 and 15.

—On the official pay-roll of the United States there are ninety-two clergymen who receive in salaries from \$200 to \$4,000 a year. All bear the title of "chaplain." Sixty-two belong to the army, twenty-four to the navy, four to the federal penitentiaries and two to Congress. Twenty-one of these are Catholics. The law makes no distinction as to faith. They are all simply "chaplains." In 1907 there were five army chaplains appointed and in 1908 there were eight, while this year so far there have been three, the last being Father John Rivera, a Porto Rican priest, who will look after the welfare of our Porto Rican troops. In the war department is kept a register wherein applicants for chaplaincies enter their names, and from this, as vacancies occur, the president selects the names of those who may be examined. To be eligible each candidate must prove that he is under forty years of age, a citizen of the United States and an ordained minister in good standing. At each of the federal penitentiaries at Atlanta and Fort Leavenworth, there are two chaplains, one a Protestant and the other a Catholic.

SCIENCE

It is stated in the *Stonyhurst Magazine* that through the offices of Professor John Milne, F.R.S., the Antarctic Committee of the Royal Geographical Society has very kindly made a permanent loan to the observatory of the seismograph which was used in the National Antarctic Expedition in H.M.S. "Discovery," under Captain R. F. Scott, R.N., in 1904.

This instrument being constructed of non-magnetic materials has been erected in the magnetic chamber of the observatory. The instrument has been thoroughly overhauled by Mr. R. W. Munro, mechanical engineer, and a new type of recording drum substituted for the original recording apparatus, which gives a much more open scale upon the photographic diagrams obtained.

The primary object in Milne's horizontal pendulum is to record the far travelled tremors of large earthquakes, and hence to obtain the velocities with which the motion is propagated round, and possibly through the earth. This instrument will also be useful for comparison of its indications with certain classes of tremors now and then detected on the delicately suspended magnetic instruments.

Experiments are being made with the currents of Hell Gate which sweeps around Hallett's Point at the East River entrance to the Sound, with a velocity of from five to eight miles an hour at different stages of the tides. The purpose of the experiments which have been conducted for weeks now, is to determine the practicability of the utilization of this tremendous water power. Much secrecy attends the work and the instruments used are jealously guarded.

It is understood that the experimenters believe that power sufficient to run electric light plants for the entire city of New York can be gathered from the waters that sweep through the Gate. The instruments used are designed to determine the velocity of the currents, the feasibility of utilizing the water power at any point and the amount of horse power available.

Electrical waves from the wireless plant at the Brooklyn Navy Yard are causing trouble to the employees at that naval station. For some yet undiscovered reason the wireless messages disturb the telephone service, and when the wireless plant is in operation, telephonic communication becomes practically impossible.

Dr. Henrique Beaupaire de Aragás and Dr. Browazek are reported to have discovered the smallpox microbe at the Oswaldo Cruz Institute, Rio Janeiro, Brazil.

OBITUARY

James H. Dormer, an old and well-known Catholic resident of Buffalo, N. Y., died there on July 20. He was one of the principal promoters of the Catholic Congresses of 1899, Baltimore, and 1893, Chicago. He was also one of the board of directors of the Catholic Colonization Association from the beginning of that movement to the end. Always active and zealous in the temperance cause in his own city, he likewise labored strenuously in the municipal reform movement. He was the initiator of the movement set on foot for a statue to Father Marquette at the island of Mackinac, a project which is now certain to be carried out through the bequest of the late Hon. Peter White, who supplemented the insufficient subscriptions with a sum that will meet the cost of the pedestal and figure.

John R. Hellenenthal, one of the best known and successful business men of Columbus, Ohio, as well as one of its leading German Catholic citizens, died there on July 28, at 63 years of age. Born in Bavaria he came to this country at the age of 14, and lived in Columbus ever since.

LETTERS TO THE EDITOR.

To the Editor of AMERICA:

In the Manchester, England, *Guardian* of July 21, I find the following interesting note concerning the absolution *in extremis* given recently to the late Father George Tyrrell. The paper says:

The statement in our yesterday's issue in reference to the death of Father Tyrrell, that "every priest has power to absolve a person *in articulo mortis* from all ecclesiastical censures" may be amplified. By Catholic doctrine not only has every Catholic priest this power (in the absence, of course, of a priest with full power to deal with the case, which might be one reserved to a bishop or to the Pope himself), but even a "schismatical," "heretical," or apostate priest might exercise it if a Roman Catholic priest could not be got. This would include priests of the Greek and other Eastern churches or of the Jansenists of Holland, whose orders are recognized by Rome, or an excommunicated priest.

A story current in Ireland some years ago illustrates this latter point. John Butler, twelfth Baron Dunboyne, was the Catholic Bishop of Cork. According to G. E. C.'s Complete Peerage, "this See he resigned 13th December, 1786, soon after he succeeded to the right of peerage, demanding at the same time a dispensation to marry. This being refused by Pope Pius VII, he be-

came a Protestant, his recantation being read at Clonmel August 19th, 1787. He married in 1787, at the age of nearly 70,—, daughter of — Theobald. He died —, aged about 80, having reverted to his former faith, devising the Dunboyne estate for the purpose of the education of the Irish Roman Catholics to Maynooth College." While he was a Protestant, so the story goes, Lord Dunboyne was once being driven by his coachman—a Catholic—along a long, lonely road, far away from any village. The man was suddenly taken seriously ill. Both he and his master believed that he was at death's door. The bishop, forgetting his Protestantism, besought the man to make his confession so that he might absolve him. The coachman stubbornly refused on the ground that he was an apostate. The former bishop assured him that even an apostate in time of such dire necessity had full power given him by the Church to grant absolution. But the man died unshriven, saying he would rather trust to the mercy of God than receive absolution at the hands of a renegade. The bishop's horror at the man dying without absolution, when a priest was at hand, was so great that he forthwith became reconciled to the Catholic Church."

The story thus told by the *Manchester Guardian* also recalls a famous historical case on this side of the Atlantic, some of the details of which have a curious parallel interest. Charles Henry Wharton, a native of Maryland and a relative of Archbishop Carroll was a member of the Society of Jesus when it was dissolved by the Pope. He was then acting as chaplain to a congregation in Worcester, England. In 1783 he resigned and returned to Maryland where he did not, however, attempt to exercise any of the offices of his priesthood. The following year the little Catholic community was shocked and mortified to find in circulation a skilfully written pamphlet by Wharton, printed in Philadelphia, in which he attacked the Church and announced his abandonment of the Faith. The title was "A Letter to the Roman Catholics of the City of Worcester from the late Chaplain of that Society stating the motives which induced him to relinquish their Communion and become a member of the Protestant Church."

The pamphlet at once drew a reply from the then Father John Carroll: "An Address to the Roman Catholics of the United States of America by a Catholic Clergyman." It was printed at Annapolis, 1784, making a volume of 116 pages, and in addition to being a splendid refutation of Wharton's sophistries it had the distinction of being the first Catholic

book written by a native and printed in the United States. The subsequent literature of the Wharton controversy makes a long list in our Americana. Wharton then went to Burlington, N. J., where he became pastor of St. Mary's Episcopal Church, which office he held for thirty-five years. He died there in his 86th year and was married twice.

During his stay in Burlington an Irish girl, a Catholic, employed as a domestic in his household was taken sick and died. She cried for a priest, but there was none nearer than Philadelphia and no time to send there for one; so, when she was near the end Wharton came to her and said: "Although I am a Protestant minister I am still a Catholic priest and can give absolution in your case." The girl accepted his ministrations, made a confession and he gave her absolution. This story is related by one of his friends, and the Episcopalian Bishop White in his memoirs of Wharton tells that, although controverting the doctrines of the Church, he never spoke harshly or allowed anyone to do so in his hearing, of his former Jesuit brethren.

T F. M.

To the Editor of AMERICA:

Is it practicable to show up Vignaud (First Secretary American Embassy, Paris), who wrote about Columbus' birth, and in a whole volume on the subject says in conclusion: "When speaking of his family Columbus had never uttered a word of truth?" I am quoting this from memory but the copy of that book is in Tulane University Library, in this city, and I saw it a few days ago; and in the front is pinned an extract from the N. Y. *Tribune*, of March 23, 1904, headed thus, "Columbus the Fraud," and goes on to give a letter addressed to Whitelaw Reid from the author. The book is in French and is concerning the year of Columbus' birth.

Henry O. Bisset, Major U.S.M.C., retired.
New Orleans, La.

To the Editor of AMERICA:

I have read with great interest in your issue of July 14, an account of the first retreat for laymen held in New York. There is no doubt that these retreats are bound to do an untold amount of good among Catholics. Would it be amiss then to make the suggestion that this work be also taken up in the Middle West, for instance, in Chicago or St. Louis, so that the movement may spread over the country, and the largest possible number of men be benefitted by it?

J. B. Culemans.

Moline, Ill., July 12.

To the Editor of AMERICA:

It may interest many readers of AMERICA to know that a House of Retreats is in operation near Cleveland, at St. Stanislaus', Brooklyn, Ohio, in charge of the Jesuit Fathers. One of these retreats for men will open on the evening of August 5th, 8 P.M. and end Sunday, August 8th. The days of the week are chosen in such a way as to entail the smallest loss of working time. Thus, while the material loss for the workingman is reduced to a minimum, the gain for his immortal soul is incomparable.

I am sure if a man has once made such a retreat, he will not easily miss it the next year. St. Stanislaus' House of Retreats is ideally situated in the country, charmingly secluded, with extensive grounds and beautiful groves. Three days of spiritual rest in such a place cannot be but beneficial even for the body, and for many would be the best medicine both for body and soul. The Right Rev. Bishop of Columbus, rightly valuing this ideal spot of spiritual invigoration, ordered two courses of retreats to be given here to the priests of his diocese. The Rev. Theod. Van Rossum, S.J., is in charge of St. Stanislaus' House of Retreats.

J. B. K.

Cleveland July 28.

PLATFORM AND PULPIT

In a pastoral letter dated July 25, and commending to his flock the great Catholic Truth Society meeting to be held in Manchester in September, Bishop Casartelli calls attention to the two main ideas which underlay the formation of the Society. The first of these was that "the greatest enemy of the Catholic Church and of her activity in these parts is ignorance—not so much malice or ill-will as ignorance—that is to say, ignorance, or at least deficient knowledge on the part of our own people with regard to the Church's teachings, but more particularly of her history; ignorance, and in the majority of cases inculpable or invincible ignorance on the part of those outside the Catholic Church of all concerning her doctrine, her constitution, her history."

The second fundamental idea was that of the incalculable power of the press, and especially of cheap literature, at the present day, a power which penetrates and permeates the whole of society to a degree never before known. Catholics themselves require instruction not merely in the ordinary doctrines of their religion, in which, thank God, they are as a rule well-grounded during their elementary education, but special information to enable them to meet the many difficulties raised by the dangerous and misleading theories disseminated by materialistic and socialistic writings, as well as by false historical state-

ments concerning the Church and Christianity at large. On the other hand, nobody who has not had some experience of the mental attitude of some of our separated brethren, would believe what an extraordinary amount of the most surprising ignorance and misunderstanding of the Church's teaching and practice prevail even among those who are considered fairly educated. And no wonder; we must not forget that they have been brought up on a tradition of misrepresentation and falsified history more than three centuries old.

CORRESPONDENTS' QUERIES.

A. H., Brooklyn.—You will find a satisfactory exposition of the question of evolution in the article by Father Wassmann, S.J., and Muckerman, S.J., under that title in "The Catholic Encyclopedia," Vol. V. The copious bibliography added to it will give you directions for further and more detailed study if you desire to pursue the subject at greater length. Father Wassmann's "The Problem of Evolution" has been published in English by Herder of St. Louis.

John F., New York.—In "The Catholic Encyclopedia," Vol. IV, a very copious bibliography is given by Edward G. Gardner with his article on Dante. He is one of the recognized authorities on the subject, and his list is both comprehensive and up-to-date.

WHAT IS SAID OF AMERICA.

Please accept my good wishes for the success of the new weekly review, AMERICA. May it reach millions of our countrymen—reach their understanding, move their wills, and gain their souls. We Catholics seem to be solicitous chiefly about the things of this world whilst souls are perishing for the lack of that bread which God has given us to dispense. Now comes a new force in the direction of missionary endeavor. You may have my service in the Far East, and I will consider it an honor to be asked.—*The Most Rev. J. J. Harty, Archbishop of Manila.*

Permit me to tell you how pleased I am with your great Catholic weekly, AMERICA. It is a paper that should be read by every Catholic man and woman in the land, for it will keep them abreast of the times and make them the better informed in their Faith and the more enlightened in their patriotism.—*The Right Rev. Charles H. Colton, Bishop of Buffalo.*

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CHRONICLE

Home Review of the Week.—The President signed the Tariff bill at five minutes after five o'clock Friday afternoon, August 6. It had passed the Senate by a vote of 47 to 31. Seven Republicans, all from the Middle West, voted against the bill, and one Democrat was paired in favor of it.—Mr. Taft's opinion of the work done in framing the new measure is thus summarized in an address issued by him: "I have signed the Payne Tariff Bill because I believe it to be the result of a sincere effort on the part of the Republican party to make a downward revision and to comply with the promises of the platform as they have been generally understood and as I have interpreted them in the campaign before election. The bill is not a perfect tariff bill nor a complete compliance with the promises made, strictly interpreted, but a fulfilment free from criticism in respect to a subject matter involving many schedules and thousands of articles could not be expected."—That the long discussion of the measure has made little change in the viewpoint of the two parties, regarding protection, can be gathered from the final word uttered in the discussion. Senator Bailey, in concluding warned the Republicans: "When you pass this bill you have passed the last extreme protection measure that any party in the American Republic will ever dare propose." And Senator Aldrich, accepting the implied challenge, declared: "I have no fears for the future. The American people will never surrender one iota of their loyalty to the protective policy."—A fully-manned flying squadron is the desire of Secretary of War Dickinson, who telegraphed from Memphis last

week authorizing the War Department to lease grounds adjoining the National Capitol as a training ground for airships. The aeroplanes to be handled on these grounds are of the Wright model recently accepted by the War Department.—The income tax amendment to the Federal Constitution was favorably reported to the Senate of Alabama by the Constitutional Revision Committee. The House had already adopted it without a dissenting voice and as the members of the Senate and Governor Comer favor the act it will undoubtedly pass. This will make Alabama the first State to take action on the proposed amendment. The State Senate of Georgia, by decisive vote, refused to take action on the same amendment during the present session. This vote of the Senate, though afterwards reversed, indicates strong opposition in Georgia.—Carried out of her course by the tidal currents in Peril Straits, thirty-five miles south of Sitka, the torpedo boat destroyer Paul Jones, whilst cruising in Alaska waters, struck a reef several miles from Skagway. The boat was hung up on the reef until the rising tide lifted her off. Temporary repairs were made and the destroyer left for Juneau.—Secretary of the Treasury Mac Veigh announced that the initials of the designer on the new Lincoln penny are to be removed. The Secretary said none of the pennies already in circulation would be recalled and the minting of the pennies would not be stopped, but new dies without the initials would be prepared as soon as possible.—Prince Kuni, of the Japanese imperial family, who has been touring Europe for the past year, has been delegated by the Emperor to represent him at the Hudson-Fulton celebration here.—The

close friends of Whitelaw Reid assert that he will retain his post in London for another year.—President Taft has gone to his summer-home in Beverly, Mass., where he will remain until mid-September. On the fifteenth of that month he will begin a trip, which will prove to be one of the most noteworthy ever made by a President. Leaving Boston on that date he will go to Chicago; thence he will cross the continent to Seattle by the northern and central route and after some days' visit at the Exposition city, he will return through the South, stopping at all the principal cities going and coming. The trip will suppose a journey of approximately 13,000 miles.—Federal Judge Ralph Campbell, sitting in Muskogee, Okla., decided that the act of Congress conferring statehood on Oklahoma, including the old Indian Territory, conferred citizenship, both State and national, on all members of the civilized Indian tribes. Therefore he held the contention of the Government that the Indians still occupy the position of wards of the nation and that the Government has a right to sue for their protection is an anomaly. Holding the titles to land bought from the Indians in certain restricted lands in the old Territory to be good, the Judge sustained the demurrers of defendants in 30,000 Indian land alienation suits brought by the Government in the interest of members of the Five Civilized Tribes and ordered the suits dismissed.

Exeunt Blue Laws.—Both Houses of the Connecticut Legislature passed a bill repealing the so-called "Blue Laws" of 1722 relating to Sunday observance, which forbid almost every form of recreation or secular activity. One of the laws especially repealed is that which provides for a fine of four dollars on each person who shall attend a concert of entertainment on the Lord's Day. The new bill prohibits all sports and secular activities "except such as are demanded by necessity and mercy and such as are for the general welfare of the country."

Canadian News—At the end of last week three hundred electricians were out on strike in Winnipeg, claiming forty instead of thirty cents an hour.—At the closing meeting of the Catholic Foresters in Montreal on Aug. 5, the delegates from Quebec, outvoting the United States delegation, decided that the rates would not be raised for at least two years. This French Canadian victory will probably lead to a split in the order, and then the twenty thousand Catholic Foresters of the Province of Quebec would form a council independent of Chicago.—Simultaneously with the report of a great discovery of gold in the Abercorn district of Rhodesia on Aug. 6, comes the news that the largest surface vein ever found in the Cobalt camp was uncovered Thursday of last week on the Lawson property belonging to Larose Consolidated. The vein shows plate silver for a width of ten inches, extending in places to fourteen inches. The silver is polished bright through the wearing of the rock in the glacial period.—The coal strike at Hillcrest, Alberta,

has been settled by a joint committee of which the Rev. Hugh D. Grant, of Fernie, B. C., was chairman. The wages are fixed at forty cents per hour for mining coal, and props must be paid for at four cents per lineal foot; which amounts to a reduction of about 20 per cent. on coal and timber.—This is the beginning of the sixth week of the great strike at Glace Bay, Nova Scotia, and an impartial review of the situation shows both parties rigid and unyielding. Five thousand dollars a week are dropping out of the Glace Bay treasury, and the Dominion Coal Company is spending enormous sums in attempting to keep up its output.

Spain.—The government issued an official announcement early in the week saying the crisis in Spain is at an end and that the country is tranquil from the Bay of Biscay to the Mediterranean. A certain relaxation of press censorship is considered the best evidences that further danger is not feared. The Minister of the Interior has given out a statement in which he says that not only the reserves, but volunteers also are flocking to the standard for service in Morocco. Senor Solortega, a Republican Senator from Barcelona, denies that the recent movement in that city was separatist. The publication of letters from Don Jaime, the pretender to the Spanish throne, has removed apprehensions of a Carlist movement. The Spanish Transatlantic Steamship Company has offered three of its best vessels to be used as hospital ships for the troops in Morocco. One of the greatest losses at Barcelona, due to the recent rioting, is the library of the Christian schools and that of the Scientific Museum containing altogether 70,000 volumes.

Spain in Morocco.—Commenting on the exaggerated press reports of Spanish troubles in Barcelona and disasters in Morocco, *Le Temps*, July 31, points out that the Spanish authorities have not allowed newspaper correspondents to follow the military operations, and hence, newspaper reports of Moroccan affairs are mainly imaginary. It is, however, to be regretted that the seriousness of the opposition in the Riff country was greatly underrated in Spain, and that a few detachments were detailed to do the work of an army corps. The French editorial declares that European patriotism is on the side of Spain; and that no statesmen can afford to neglect the Mussulman awakening during the last few years. Spain's interests are those of civilized Europe. General Marina, in his dispatches, places the total number of killed at 200, and of wounded at 600, since the beginning of the Riff troubles up to July 31; he adds that he was then in a position to control the situation.

Notes from England.—The British steamer Maori struck a rock near Slang Bay off the coast of South Africa and sank in four minutes. Of its crew of fifty-five, forty-six perished.—The Czar ended his visit to King Edward and left on the Russian Imperial yacht Standart

for Kiel, escorted by Russian and British cruisers. Relying to addresses of the Corporation of London and other representative bodies, he expressed delight with his stay in British waters, and spoke of the importance of developing political and commercial friendship between Great Britain and Russia as a guarantee of general peace. —King Manuel of Portugal has accepted an invitation from King Edward to visit England early in the autumn. —Lord Kitchener, commander of the British forces in India, has been appointed to succeed the Duke of Connaught as Inspector-General of the Mediterranean forces, and he will thus have command of all the British troops in India, the Soudan and Cyprus. The new Inspector-General will take the rank of Field Marshal and will also become a member of the Committee of Imperial Defense. It will be recalled that the Duke of Connaught recently resigned the post on the ground of "the ineffective nature of the work and the useless expense to the nation involved therein."

Cheaper Divorce.—Lord Gorrell, who was for many years President of the English Divorce Court, has brought in a bill into the House of Lords for an extension of divorce facilities. By the present English Divorce Act, dating from 1857, divorce can be obtained only in London. Lord Gorrell aims at giving the county court judges power for divorce, so that the poor who are unable to go to London may have equal facilities with the rich. He further argued it would tend to diminish the number of married persons who, living apart but undivorced, contracted quasi-marital ceremonies without any legal bond. A commission has been appointed to examine the question. In 1895 England passed a Judicial Separation Act, empowering magistrates to make a permanent order of separation between couples in cases of cruelty, desertion, etc. Within recent years the average number of judicial separations granted has risen to 7,000.

No New Panama Bonds Now.—According to a statement made early in the week by Secretary Mac Veagh of the United States Treasury Department, none of the new Panama bonds allowed by recent legislation will be issued before Congress has had an opportunity to change the existing circulation tax. "Under existing law," the Secretary explains, "the tax on circulation secured by 3 per cent. bonds is 1 per cent., while $\frac{1}{2}$ per cent. is the tax on circulation secured by 2 per cent. bonds. The circulation privileges of the new bonds would therefore be superior to those of the 2 per cent. bonds and would produce discrimination against the latter. Feeling that it is the duty of the Government to see that the 2 per cent. bonds have the protection of a parity, the Department will sell only 3 per cent. certificates with a term limited to one year, if it shall become necessary to replenish the Treasury's cash before Congress shall have had a chance to act."

Japanese and Chinese Clash.—On Saturday Japan officially notified the Powers that, diplomatic negotiations having failed to set Chinese opposition aside, she intended to take up at once the work of reconstructing and improving the Antung-Mukden railroad without the consent of China. All preparations have been completed and a foreign official states that Japan is ready to begin building at fourteen points immediately. Japan does not anticipate any physical opposition once the work is commenced, but, since further complications are regarded as quite possible, the Tokio War Department is announced to be prepared for any eventuality and as determined to build the road regardless of opposition.

The Control of the Hankow Railway.—When Russia abandoned her claim for independent administration of the municipalities along the Russian railroad area in Manchuria, it was agreed that some form of international control should be set up. The question of similar and equal control in the construction of the Hankow-Szechuen railway is now occupying the attention of the international bankers interested in the new Chinese railway loan. It is understood that America considers it most important that she should have an equal voice in the appointment of engineers in charge of the construction, as, on their advice, the rolling stock will be purchased. It was thought that America had no objection to an agreement arrived at in a former conference of European bankers. The question is, however, now opened anew by America, and while the Anglo-French interests agree on allowing all the powers, America included, equal control, the German financiers are offering stubborn opposition.

Greek Officers in Crete.—Special despatches to the New York *Herald* deny the report that steps have been taken on the part of the Porte at Athens to have Greek officers serving on the Cretan gendarmerie recalled. It is pointed out by Greek officials that the officers called to Crete by the protecting powers were by law specially passed by the Greek Chambers in November, 1906, struck off the list of officers in the active army of Greece. The Greek public shows a certain amount of anxiety at the reports of the bellicose preparations of Turkey, due to the Cretan situation, but it is firmly convinced that the powers will interfere in time to prevent a conflict which nothing justifies.

Russia and Montenegro.—A Russian vessel, the Petersburg, on July 28 delivered a cargo of arms and ammunition at Antivari, a gift from Russia to Montenegro. This gift was to have been delivered last winter, but the Austrian fleet would not allow the Petersburg to land at that time.

The Czar Reviews German Fleet.—The German Fleet under the command of Prince Henry of Prussia returned

to Kiel from its course to the Spanish coast, and after taking on coal was received by Czar Nicholas, who arrived from Cowes on Saturday on board the Imperial yacht Standart. Sixteen battleships and fourteen cruisers took part in the manoeuvres.

Quincentenary of Leipzig University.—In 1409, the three German nations at the University of Prague rather than submit to the claims of the Czechs, returned to their own country and established a new university at Leipzig in Saxony, famous throughout Europe of the period for its gigantic Fair. On Friday, July 30, King Frederic Augustus of Saxony, as Rector Magnificentissimus, and 12,000 graduates, young and old, assembled on the great Fair green, and sang songs in honor of their Alma Mater. Among the more famous of its students it counts Klopstock, Lessing, Goethe, Jean Paul Richter. Of more recent date are George Ebers, the novelist; Father Ritchl, the Latinist, and Wilhelm Wundt the psychologist. The actual number of students for the year is 5,402. To celebrate the jubilee of the university the Landtag voted a sum of 30,000 marks.

Crispi's Letters.—The Italian Government is trying to get possession of Crispi's papers for which the Crispi family are asking 100,000 francs. The papers in question contain many confidential letters which passed between Signor Crispi, Mr. Gladstone and Prince Bismack, bearing on the unification of Italy.

United States to be Arbiter.—M. Hanotaux, President of the New Franco-American League, has announced the appearance of a magazine to be devoted to the development of closer relations between the two countries. He says in this connection: "The United States, some time in the future, will become the arbiter of two oceans and perhaps of two continents."

Zeppelin Flies to Cologne.—After two unsuccessful attempts, Count Zeppelin last week sailed his giant airship, Zeppelin II, from Frankfort to Cologne, a distance of 110 miles. The Count reached the city aboard the airship, after a flight of six hours and fifteen minutes. A great crowd was on hand to welcome him and the half dozen others who accompanied him in the flight. The start from Frankfort was made at 4.30 A.M., and Zeppelin said the flight was successful every way. This was the third attempt to make the trip. On his first trial to fly from Frankfort to Cologne the Count was turned back by heavy winds. In his second attempt the rear propellor of his airship broke and he was forced to alight.

Strike in Stockholm.—The labor conflict begun in Sweden shows signs of becoming very acute, although the general strike called for early in the week did not become effective as ordered. Many organizations, while

sympathizing with the strikers, hesitate to join them actively. Neither cabs nor street cars are available in Stockholm. The troops are guarding the gas works and the electric lighting plant and this step has incensed the workmen, whose leaders threaten to call them out unless the troops are removed. A corps of workmen some thousand strong is being organized to maintain order, and the people generally are arming themselves for protection. All tourists have left Stockholm. Although the railroad men have decided not to strike, the government is guarding the tracks with troops, fearing attempts to blow up bridges or injure the permanent way. The strike leaders claim that the movement will spread notably and that in a few days the railroad, postal, telegraph and telephone operators and others not yet with them will have joined the strike.

Holland.—Catholics, while holding their own politically by means of their splendid organizations, do not increase in numbers as should be expected. During the last sixty years the ratio of the Catholic to the Protestant population has decreased four per cent. There should now be 220,000 Catholics more than there really are, had the same percentage which existed in 1839 been constant. The reasons given by the *Tijd*, a leading Amsterdam paper, are various. The Catholic districts being generally much poorer, there is a greater mortality among the children. There is also a good deal of bigotry shown in the appointment of state officials. Protestants receive better positions and when, as is very often the case, they are transferred into Catholic provinces, they promote mixed marriages, and bringing a train of Protestant servants along, dislodge Catholics. Even in these provinces the nobility, both of birth and possession, are not always Catholics and therefore favor Protestant tenants. Frequently farms and estates, owned by Catholics from time immemorial, pass into Protestant hands, and with the Catholic owners the Catholic farm hands and laborers disappear likewise. One case is known where a rich Protestant succeeded in driving twenty-eight Catholic farmers from their holdings.

Colombia's New President.—Señor Valencia has succeeded Señor Rafael Reyes as President of Colombia. The abortive revolution at Baranquilla had been ostensibly in his favor, but failed because he positively refused to lend it countenance. Ex-President Reyes telegraphed his warmest congratulations. The chief reason for Reyes' resignation was the unwillingness of the Colombian Congress to ratify that portion of his treaty with the United States and Panama which exonerated the other parties to the compact from any injustice to Colombia in regard to the Panama partition. Señor Valencia is at one in this matter with Colombia's representatives, who wish to refer the question, together with the just compensation due to Colombia for alienation of territory, to the arbitration court of the Hague.

QUESTIONS OF THE DAY

"Cosmic Assurance"

Mr. Percival Lowell, the astronomer who has made himself famous by reason of the things he thinks he has seen on Mars, writes in the August *Atlantic Monthly* on "The Revelation of Evolution." His essay is as good a measure as could be wished of the extent to which the superstitions of "modern science" have enwrapped the average mind of to-day and as such is possibly deserving of notice. Its sophomoric character is one of the very things that constitute its title to a moment's attention, for it is noteworthy that this is the distinctive feature of practically all the "popular science" in the newspapers and magazines of to-day. By sophomoric, I particularly mean that combination of large ignorance with entire intellectual complacency which has won the "graduating essay" a permanent place in the comic papers.

Mr. Lowell has enthusiastically adopted a *Weltanschauung* which he describes in the following terms: "Evolution is nothing more or less than the mainspring of the universe. Grand in its simplicity it is the one fundamental fact on which all we know depends. From its influence nothing can escape: for it has fashioned every thing from nebula to man. To appreciate it is to recognize that the universe was not made from without, but grew to be what it was from within. Not a mechanism cunningly contrived the cosmos is an organism that includes both you and me."

Clearly, Mr. Lowell is a disciple of Haeckel in these matters. Haeckel's "Welträtsel" is the modern Bible for what might be called the "middle-class" mind nowadays—the intellectual bourgeoisie, so to say,—and so far it remains for them happily untouched by the destructive Higher Criticism of real science and common sense philosophy. Mr. Lowell is thoroughly soaked with the Haeckel idea and it would be amusing, if time and space permitted to follow him in his efforts to find among the philosophers of ancient Greece what he calls "adumbrations" of the great truth that is the priceless heritage of the "man in the street" to-day. But it would be unprofitable, and it is more instructive to note his obsession by the great modern popular superstition, that of "spontaneous generation," especially as AMERICA has so recently chronicled the views of the German biologist Reinke on this very point.

That development of living matter from the non-living is a necessary consequence of planetary evolution is the one idea which Mr. Lowell has apparently set himself to establish. The article under review is designed to that end. Here are some of his remarks thereon: "In the record of the rocks we read of eras when only the inorganic could exist. Then, as that same history reveals, the

greater intricacy of the organic molecule became possible by the tempering of its habitat. The step was taken which seems to us so great but was in fact so small, the waking of the molecule to life. That its beginnings cannot be reproduced in laboratories to-day is because the conditions that evolved them have themselves changed and those conditions are well-nigh impossible of recall. . . . Just as researches on this earth all point to the bringing forth of life by a planet as the necessary outcome of its own career, provided its physical condition be right, so has investigation in the sky. . . . Now within the last few years, research has brought to light testimony that our nearest of solar kin has had its organic history too. Upon the planet most likely to support such existence at the present moment, other than ourselves, study has disclosed features which cannot be explained except as evidence of trans-planetary life. Pregnant with thought this is, for it brings corroboration of the whole evolutionary process from beyond the confines of our native earth. That the inorganic should develop into the organic on a single planet might perhaps be accidental but not on two. From Mars comes the cosmic assurance that it is Nature's law." (Surely that phrase, "cosmic assurance" is distinctly precious!)

There is the central dogma of "modern science" as the average person understands it to-day; and a nice, convenient, symmetrical superstition it is. It is quite unnecessary to waste time pointing out that all the known facts of true science contradict it and that by no process of induction known to reasoning men can a general conclusion be drawn which is definitely contradicted by all the particulars from which it is extracted. You *must* hold "spontaneous generation" because otherwise you would have to admit a miracle. This is the argument of Haeckel and Naegeli, and what an argument it is for so-called "scientific" men to advance! Hume on miracles was nothing to this! But why is it that people nowadays are willing to abandon themselves to philosophic irrationalities that would have made a mere mediæval schoolman scoff with contempt in the name of a science which itself condemns them? Why is it that in magazines such as the *Atlantic Monthly*, rubbish of this sort is in all seriousness given a prominent place—to say nothing of the popular press in its Sunday editions?

The answer is not flattering to popular intelligence in the present day. Professor Lowell speaks of the time when "the long night of the Middle Ages settled down on men, when thought itself was blotted out." What can one do but laugh? *Gegen die Dummheit kämpfen die Götter vergebens*. Are we to consider *this* a thinking age?

One may wonder how the historians of, say 2500, A. D. will characterize the twentieth century from an intellectual standpoint when they dig up in that day the works of Haeckel and his followers and possibly run across such essays as that of Professor Lowell. Will the thirteenth century suffer by contrast?

THOMAS F. WOODLOCK.

A Memory of the "Black '47"

On Sunday, August 15, which is that century-honored Irish holy day, "Lady Day in Harvest," a Celtic cross, suitably inscribed, will be unveiled and blessed at Grosse Isle, near Quebec, to the memory of the fever victims of the plague-stricken immigrant vessels who perished there during the famine years of 1847-'48. The Apostolic Delegate, Archbishop Sbarretti, will bless the monument and Archbishop Bégin, of Quebec, will give the solemn absolution of the dead. The memorial has been erected under the auspices of the Ancient Order of Hibernians, and the program of the exercises includes addresses by Matthew Cummings, National President of the A. O. H.; Sir Charles Fitzpatrick, Chief Justice of Canada; Rev. J. D. Kennedy, National Director, A. O. H.; Hon. Charles Murphy, Secretary of State; Rev. J. A. Hanley, C. S. S. R., of St. Patrick's Church, Quebec, and County Chaplain, A. O. H.; Hon. L. A. Taschereau, Minister of Public Works and Labor, Province of Quebec; Major Edward T. McCrystal, of New York, National Director, A. O. H. (the last two named gentlemen speaking in French and Gaelic respectively).

So frightful were the sufferings of the Irish immigrants in Canada in the fatal years of '47 and '48—not only at Grosse Isle, but in all the towns and cities as far west as Toronto, and even in New Brunswick—that the memory of the horrors did not pass away for a score of years.

One of the most interesting and valuable records of this terrible chapter of Ireland's economic history has been left by the Rev. Augustus J. Thébaud, S. J., so long connected with the houses of the Society in New York. Father Thébaud was born in Nantes, France, in 1807. He joined the Society of Jesus in 1835 and in 1839 came to the United States to the old college then at Bardstonsville, Kentucky. He was one of the little group who moved to New York in 1846, to reestablish at Fordham, by invitation of Bishop Hughes, New York's third and present foundation of his order. There he died, on Dec. 17, 1885, after a long life full of good works. It was his custom to keep an exact and copious diary, which, as he was a quick and eager observer, makes now an absorbing and fruitful record of his time for the investigating delver into the past. Part of this chronicle, "Forty Years in the United States of America," supplies the contents for one of the monographs of the U. S. Catholic Historical Society (printed in 1904). In this Father Thébaud devotes a chapter to the exodus from Ireland after 1846 and its influence on the position of Catholics in the United States, and deals with the horrible conditions that the Grosse Isle memorial commemorates. The great tide of Irish emigration swept over American shores after the disastrous famine of 1846. What Father Thébaud says of it is printed in this issue of AMERICA on page 495.

The official report of the Montreal Emigrant Society for 1847 said: "From Grosse Isle the great charnel

house of victimized humanity up to Port Sarnia, and along the borders of our magnificent river upon the shores of Lakes Ontario and Erie, wherever the tide of emigration has extended are to be found the final resting places of the sons and daughters of Erin; one unbroken chain of graves, where repose fathers and mothers, sisters and brothers in one commingled heap, without a tear bedewing the soil, not a stone marking the spot. Twenty thousand and upwards have thus gone to their graves."

That is what the Celtic Cross on Grosse Isle will commemorate. It is not the first stone set up to call the attention of the New World to this national crime against humanity; for in St. Patrick's Square, Montreal, there is a huge boulder, taken from the bed of the river and placed on a platform of roughly hewn stone, and on that boulder there is this inscription:

"To Preserve from Desecration the Remains of Six Thousand Immigrants Who Died of Ship Fever, A. D., 1847-8. This Stone is Erected by the Workmen of Messrs. Peto, Brassy and Betts, Employed in the Construction of Victoria Bridge, A. D., 1850."

Fathers Michael Driscoll and Henry Du Ranquet, mentioned in Father Thébaud's diary, returned later to New York. Father Driscoll became the third president of St. Francis Xavier's College in 1855 and, in the subsequent decade, built St. Michael's Church, Troy, N. Y. He died at Fordham, March 4, 1880, in his 75th year. Father Du Ranquet, scion of a noble French family, as the chaplain of New York's penal institutions, spent the rest of his life as the servant of the scum of the American metropolis. For more than a quarter of a century he toiled with enthusiasm, most of the time in spite of great physical suffering, among the criminals of the community, winning by his gentleness, sympathy, devotion and zeal, the love, respect and admiration of all classes and creeds. He became a local institution almost as well known as The Tombs, or the Islands that were the scene of his tireless efforts to save souls. He went to his reward, in his eighty-second year, working almost to the last, on Dec. 30, 1891.

THOMAS F. MEEHAN.

Bishop Doane vs. Cardinal Gibbons

The Rt. Rev. William Doane, Bishop of the Protestant Episcopal Church of Albany, comments in the August *Century Magazine* on Cardinal Gibbons' article on divorce which appeared in the May issue. As a champion of the sacredness, if not of the absolute indissolubility of the marriage bond, Bishop Doane has attained some distinction. His vigorous condemnation of the lax divorce laws of the States shows him to be more orthodox in this particular than most of his brethren of the Protestant Episcopal Church. But in the hopeless struggle against forces which he cannot control, the Bishop is loath to accept the support of the Catholic Church which, he claims, countenances divorce to such an extent that "it seems a play on words to hold up the Roman Catholic Church

in its doctrine or in its practice, as the one protector of the sacredness of the marriage tie."

For brevity's sake we may class the Bishop's objections to the Cardinal's article under three heads, scriptural, canonical and historical.

THE SCRIPTURAL QUESTION.

The scriptural question is really a question of fact. Touching the interpretation of Matthew xix, the Cardinal writes: "Protestant commentators erroneously assert that the text justifies an injured husband in separating from his adulterous wife, and marrying again." To which Bishop Doane replies: "It is not fair to imply that Protestant commentators are responsible for the interpretation of St. Matthew's account of Our Lord's teaching. The wide divergence of the East and the West on this subject goes back to the time of Constantine." The Cardinal's plain statement in no wise implicitly denies the wide divergence between the Church of Rome and the Churches of the East. This divergence was entirely irrelevant to his subject. The Cardinal was discussing the laxity prevalent in Western Christianity and in defending the Church's interpretation of the disputed text in St. Matthew, he simply stated that Protestant commentators give another. In this His Eminence is entirely right.

Luther, we presume, will be admitted to be a representative Protestant commentator. He writes: "I confess that I cannot forbid a person to marry several wives, nor is it contrary to the Holy Scriptures, but I should not like to see this kind of thing *now for the first time* introduced among Christians." In pursuance of this opinion, Luther went to the extreme of positively allowing Prince Philip of Hesse to have two wives at the same time. Commenting on the seventh chapter of First Corinthians, he distinctly sanctions divorce for any one of several causes, which he enumerates. Martin Bucer, another champion of Protestantism and friend of Cranmer, in his commentary on Matthew, chapter nineteen, goes even further than Luther and allows divorce for anything which brings about an estrangement between the married couple. He would undoubtedly have set his approval on "incompatibility of temper" as an excellent reason for annulling the marriage contract. Melancthon approves of divorce not only for adultery but for desertion as well, and commenting on Matthew, chapter five, grants even to the guilty party the right to marry again. Calvin interprets Matthew, xix, as allowing divorce, and he calls it tyranny to deny the right of another marriage to one who has been unjustly injured. Then there is Brentz, who drew up the "Confession of Wurtemberg" as well as Chemnitz who helped to formulate the doctrines of the Protestant Church, both of whom upheld the Protestant doctrine of divorce at least for adultery. To sum up in the words of Oldhausen, Protestant commentator on the New Testament, Professor of Theology in the University of Erlangen: "It is easy to see how the marriage

tie is held to be indissoluble in the Catholic Church. Not the less, however, had the Reformers a perfect right to act as they did in softening down this strictness, and refusing to carry out exactly the ideal view of marriage as applicable to the visible Church, many of the members of which were still living in the hardness of heart which belonged to the old dispensation" (On Matthew, xix, A. C. Kendrick's translation, N. Y., 1857.) From all this it would seem that the Cardinal was quite right in his statement, and it was dangerous to question it, that Protestant commentators have asserted that the text of Matthew, xix, justifies a separation from an adulterous wife and a subsequent marriage of the injured husband.

THE CANONICAL QUESTION.

The valiant Bishop next hurls his chivalrous lance against the Church's diriment impediments. We thought it had been shattered long ago in the *North American Review* by the Rt. Rev. Monsignor Hayes, D.D., Chancellor of the Archdiocese of New York, in his reply to the same misstatements of the same Bishop of Albany, which had appeared in an earlier issue of that periodical. Did the Bishop read it and if he did, why does he bring forward the same charges as if they had never been answered? An inspection of the Chancellor's article will show that the Bishop has not a leg to stand on.

Marriage, it should be remembered, is not only a sacrament but a contract as well; and between Catholics, the contract is one and the same as the sacrament. The Church's right to legislate regarding the conditions requisite for the valid reception of this sacrament involves her right to lay down the conditions under which the matrimonial contract shall be binding. If the State justly claims and exercises the right to impose diriment impediments, disabilities nullifying civil or legal contracts, the Church may not be denied the same right in legislating for the sacrament of matrimony. "Diriment impediments" are disabilities which make the contract void from the beginning. Mgr. Hayes quoted Blackstone on this point: "These disabilities make a contract void *ab initio*, and not merely voidable; not that they dissolve a contract already formed, but they render the parties incapable of performing any contract at all; they do not put asunder those who are joined together, but they previously hinder the junction, and, if any persons under these legal incapacities come together, it is a meretricious and not a matrimonial union."

Why will the Bishop insist on seeing no difference between a cause of divorce and a declaration of nullity? Matrimony is essentially a contract and is bound by all the laws of a contract, a thing which the Bishop does not seem to see. It is one thing to dissolve a contract after it has been entered into, and another to declare that a contract never existed. The civil courts will pronounce a contract with a minor illegal, or a contract made on a legal holiday not binding, but who will maintain, on that account, that the civil law dissolves contracts

when it simply declares that no such contracts existed from the beginning? The diriment impediments which the Church attaches to the contract of matrimony are in no sense the causes of divorce: on the contrary, they make for the indissolubility of the marriage bond by forestalling manifold causes leading to divorce.

THE NUMBER OF DIRIMENT IMPEDIMENTS.

The Bishop says: "The number and variety of the diriment impediments, really more in number than the causes for divorce in the worst of our States, are countless," and he suggests the inference that therefore divorce among Catholics is far more prevalent than among Protestants. As a matter of fact these impediments are fifteen in all, seven of which belong to the natural and the divine positive law; the others are indeed laid down by the Church, yet they too are founded on the natural law. To instance some of them: an existing marriage is one; physical incapacity to exercise the marital right is another; so, too, is age or physical immaturity, as in children; again, crime, such as the murder of a spouse with the machination of the other party; and error, when, for example one person is taken for another, and so forth. It is incredible how far and how fast a Protestant Bishop can ride when he mounts his Romophobia hobby. The number, fifteen, he calls "innumerable," "countless"; of the fifteen impediments, seven are undeniably from God speaking in the natural law, but the Bishop attributes them all to the Church. From this it will be seen that the Bishop's strictures fall not on the Church but on the laws of nature, that is, on God Himself.

As to the actual number of divorces among Catholics, taking the statistics of France as an example, Mgr. Hayes gives the figures. "Prior to 1886," when divorce was legalized in France, "only some few cases from France were before the Sacred Congregation of the Council in Rome during a period of eighty years. The divorces in France from 1887 to 1896 numbered about 57,000; in the same period of ten years, 63 petitions for annulment were passed upon by the Church: of this number 16 were declared valid, 47 invalid, of which latter number 37 had never been consummated." So much for the laxity which the diriment impediments are supposed by the Bishop to pave the way for in the Catholic Church.

LOOSE STATEMENTS OF THE BISHOP.

Incidentally, Bishop Doane speaks of "the very doubtful and even contradictory attitude of the Roman clergy as to the validity of baptisms not administered by themselves." No such doubtful, much less contradictory, attitude about these baptisms exists. The Church's attitude is simplicity itself. Any layman, any Protestant, a pagan for that matter, be he Turk or Chinaman, may be the minister of baptism, and if he use the formula and have the necessary intention, the Church and the Roman clergy accept it as valid and declare that re-baptism is

unlawful. But where the baptism is doubtfully administered the teaching among Catholics is that baptism should be administered conditionally, and to this teaching practice invariably conforms.

"Rome," continues the Bishop, "regards as dissoluble the marriages of all unbaptized persons." This proposition as stated is simply untrue. So long as they remain unbaptized the Church has nothing to say about their marriage, for marriage between the unbaptized is not a sacrament, and only as a sacrament does it come within the power of the Church to legislate upon it. Whatever binding force the marriage contract has between the unbaptized comes from the nature of the contract. Should unbaptized persons become members of the true Church, then *ipso facto* the matrimonial contract is elevated to the dignity of a sacrament, and the Church views their alliance as she would that of any of her children.

HISTORICAL DIFFICULTIES.

The historical objections urged by the Bishop were answered in the article in the *North American Review* already referred to. To say that the Pope annulled the first marriage of Louis XII that he might marry another is either to ignore history or not to know the value of words. Mgr. Hayes sums up the historical facts of the case briefly and to the point.

"The facts about the marriage of Louis XII of France are: Louis XI, the father of Joanna, used violence and imprisonment to compel Louis XII to marry Joanna, a deformed princess from whom Louis XII could never hope for offspring. The marriage was never consummated; and Louis XII had to wait twenty-two years until the death of Charles VIII, who would not suffer the rejection of his sister. Violence such as this is an invalidating impediment founded on the natural law. Bishop Doane makes one of the grounds for the annulment the fact that Louis XII and Joanna were fourth cousins; but the fifth degree of consanguinity (fourth cousins) was not an invalidating impediment from the time of the IV Lateran Council, 1215."

Had any appeal been made to the Pope, the decision would have been examined and the findings reversed or not according to the merits of the case. That no such appeal was made may be taken as another proof of the invalidity of the first contract.

Now comes the old story of Henry VIII. "Henry's original marriage was a violation of the law of the Church," says Bishop Doane. Is this true? Henry's original marriage to Catherine, his deceased brother's wife, would have been a violation of the law of the Church had it been contracted without a dispensation. But Henry obtained the dispensation from the Pope and therefore no law of the Church was violated, since every power validly dispenses in its own laws. The Bishop adds it was "in violation of the law of God, because she was his brother's widow."

Save the ten commandments no laws of the old Testa-

ment have any value in the new dispensation. The old law is abrogated. We are not Jews, but Christians. If Bishop Doane considers this still to be the law of God because it is in the Old Testament, let him take other laws and observe them, let him keep the Sabbath and not the Sunday, take to himself many wives and become circumcised. Even under the old dispensation the law in question had exceptions. When a man died without issue his brother was enjoined to marry his brother's wife. Bishop Doane says that "the Church declared Henry's marriage to Catherine null and void." What Church? Not the Catholic Church, but the Church of England, the Church of Cranmer, the Church of Bishop Doane! The Catholic Church upheld the sanctity of the marriage; if it had not, we should never have had a Church of England and a Protestant Episcopalian Bishop in Albany.

As to the marriage of Napoleon with Louise of Austria, it was never contracted with a dispensation from the Pope. His second marriage, therefore, in the eyes of the Church was null, and his offspring illegitimate. A commission of ecclesiastics, selected by Napoleon from his own creatures, decided that his first marriage was null. The decision was proclaimed as sanctioned by the Pope, while the Pope was never consulted and had never authorized the decision. Napoleon was at the time under excommunication and was King and Pope, like Henry VIII so dear to Bishop Doane.

THE COUNCIL OF TRENT.

Bishop Doane denies that the Council of Trent was ecumenical. The burden of proof is on him, for the Catholic Church, with the Infallible teacher at its head (not the Protestant Episcopal Church, represented by a man who bears the title of Bishop without consecration), maintains that it was; and the Council of Trent was the first in a long line of ecumenical councils up to that date which dealt with the question of divorce, a fine tribute to the practical unanimity of belief among the faithful on that subject from the earliest times. But the sixteenth century Reformers attacked the sacraments; the Protestant Episcopal Church of England would have but "two only: Baptism and the Supper of the Lord," thus excluding marriage from the number of the sacraments. The Church, true to her divine mission, spoke through her Pope and the assembled Council of Trent, and declared:

"If any one shall say that the Church has erred in having taught, and in teaching that, according to the teaching of the Gospel and the Apostles, the bond of matrimony cannot be dissolved. . . . let him be anathema."

The world has always made war against the laws which Christ has established and chiefly against those which fence about the sacredness of marriage. Despotism especially have opposed them, but the Church herself has stood as a wall of brass in their defence. This unchangeable attitude of the Church in maintaining at all

hazards and against the might of kings the sacredness and the inviolability of the marriage bond is thus happily summarized by Leo XIII.

"Future ages will admire the courageous documents published by Nicholas I (858) against Lothair, by Urban II (1088) and Paschal II (1099) against Philip I of France, by Celestine III (1191) and Innocent III (1198) against Philip II of France, by Clement VII (1523) and Paul III (1534) against Henry VIII, and lastly, by Pius VII (1800) that brave and holy Pontiff, against Napoleon I, in the height of his prosperity and power."

"Truly indeed," says Mgr. Hayes, "in the history of the nations the defence of marriage by the Catholic Church has been a constant struggle and a glorious martyrdom for principle, characterized, like the Passion of the Saviour, with meekness amid insults, patience under injustice, and fortitude against aggression."

E. SPILLANE, S.J.

Catholicism in England

When Newman preached his undying sermon on "The Second Spring" at Oscott in July, 1852, and spoke of the rising tide of Catholicism in England, and the promise of brighter days after the long years of captivity, he stirred the hearts of his hearers in a way that moves us when we read of it after half a century. These are the words of one who was present: "All were weeping, most of us silently, but some of us audibly; as to the big-hearted Cardinal, he fairly gave up the effort at dignity and self control, and sobbed like a child."

And we read that "the preacher himself was so completely overcome that it was with difficulty he was able to continue his discourse to the end. When it was over, Dr. Manning took him by the arm and led him away to his own room." ("The Life of Dr. Grant," by K. O'Meara.)

The tide has risen since that day. Sometimes its advance has been rapid; sometimes it has scarcely seemed to advance at all. People have looked at it and declared that it would rise no higher: yet had they turned aside they might have seen the waters streaming in up the creeks and flooding the bays. From time to time we mark a quicker advance, a more general movement. A great sandbank collapses in a sudden swirl, or a familiar landmark disappears at last beneath the waters. Such a phase of the incoming tide is on us now if we will but mark it. But we must let our eyes range widely, and not be misled by the sight of obstinate barriers that appear to defy the approaching waves. Here is a Prime Minister who plays the part of King Canute for the benefit of his Nonconformist courtiers, and bids the sea come no further. Unlike Canute he expects to be obeyed, and others share the illusion. There is a ragged pier of mouldering no-Popery legislation which clings tenaciously to its foundations. There again is the impervious mudbank of rationalism, stubborn and malodorous. These sights

may discourage us if we look no further. But the tide is coming in. It is coming in among the cultured classes, the men of letters and the professions. Take up "The Catholic Who's Who" and you will find that Catholics are shaping the thought of the country to a degree far beyond their numerical proportion. Barry and Gasquet, Lilly and Ward, Hedley, Chapman, Benson, Gerard, Thurston,—these and dozens of others are names that stand for intellectual forces in the country. Very striking, for instance, is the improvement which may be noted in the output of Catholic literature during the last few years. Not only are Catholic publishers now in the forefront for solid and attractive work, but non-Catholic firms find that the Catholic writer has a message and will find ready readers.

The tide is coming in, too, among the great body of Catholic men. Threatened by the secularization of their schools, they have initiated a Federation movement which is full of promise. Salford took the lead under the impulse of a prelate whose wise insight into the needs of the day will surely give him a place among the great Catholic leaders of history. Westminster and Leeds and various other districts have followed, and the Catholic Federation bids fair to emulate the splendid organizations which prevail among the Catholics of Germany. Difficulties attend the movement,—there may be a seeming clash of interests, an apparent threatening of privilege,—but wise counsels will, we believe, prevail and it will be seen that the Catholic harbor is wide enough to accommodate all Catholic ships, no matter what political flag they may be flying.

It was Newman's message to the Catholics of England that they should make themselves and their faith known to those about them. That done, the rest would follow. If men could be got to look at the Catholic Church, to study and question her, they could not fail to recognize her claims. The danger was that they would turn away from her and look at the traditional caricature of her instead.

Now men and women in England are being forced to look at the Catholic Church. The old bogies and scarecrows which were made to stand as representation of her are daily becoming discredited. People are turning to history and ransacking the Record Office. They are turning to symbolism and flocking to the Westminster Cathedral. They are turning to social science and discovering Pope Leo XIII. And they are turning to the deepest needs of their souls, and finding that the Catholic Church can satisfy them. A large number of Catholic agencies are at work spreading the light and holding up the Catholic ideal before the faces of an awakening multitude. The Catholic Truth Society is casting its literature abroad and widening its sphere of operations. Year by year it holds its great Conference in one or other of the great towns of England, meeting with civic welcome, arousing interest and sympathy, consolidating our intellectual forces. The Catholic Women's League, too, in

spite of its youth, has already done much to enlist an army of women workers, keen on their faith, and bent upon applying its principles in every department of social and civic life.

The rising of the tide in England must not be measured by the actual number of converts received into the Church. Of great significance is the general removal of prejudice, the filtering of Catholic ideas into the various denominations, the widespread respect now yielded to Catholic principles and traditions by those who are as yet without the fold. We may note as one symptom of this, the sympathetic accounts often given by the non-Catholic press of such events as the Eucharistic Congress.

Indeed we base our hopes for the future of Catholicism in England not so much on the actual progress which has been made as on the opportunities of progress which are now offered to us. Society is undergoing a profound change. There is a general shifting of economic conditions and with it a widespread stirring of men's minds. The need of a solid basis for the new democracy is felt by many who know little enough of Catholicism. There is, it is true, an increasing tendency to look to Socialism to supply such a basis; but it is probable that the inability of Socialism to do anything of the kind will before long be generally recognized. If Catholics, by a concerted effort, will set forth the claims of their religion in a language which the modern man can understand and appreciate, the response is likely to be widespread. True, there are many agencies at work which blind the eyes and stop the ears of the masses who are groping for the light and listening for the good tidings. But, as Abraham Lincoln said, all the people cannot be fooled all the time. If we Catholics can but utter our message with distinctness, the people will hearken to its truth. C. P.

The Presbytery and the Bible

The New York Presbytery has much to do to quiet the fears and soothe the spirits of many of the old fashioned Presbyterians over the recent license to preach granted to three graduates of the Union Theological Seminary. These young men are Archibald Black, John R. Steen, the son of a Presbyterian minister in Philadelphia, and George A. Fitch, who is to become a Y. M. C. A. secretary in Shanghai, China, where his parents are missionaries. The three doubted or denied the virgin birth, the raising of Lazarus, the resurrection of Christ, the authenticity of the Fourth Gospel, etc. Ministers and laymen from all parts of the country have written to complain to the New York Presbytery against the licensing of such men for the preaching of the Word of God. The Reverend Dr. John Fox, Secretary of the American Bible Society, writes in *The Presbyterian*, for June, a vigorous protest against the action of the New York Presbytery, and specially deprecates the neglect of the Presbytery even to warn the young men against

views that are a departure from the standards of the Presbyterian Church.

Is the attitude of these young men a departure from the standard of the Presbytery? That is the very question at issue. The New York Presbytery clearly thinks not; its majority has no doubt precisely the same views in the matter of the virgin birth and the raising of Lazarus and the resurrection of Christ, as have the three newly licensed preachers. Just what is the standard of the Presbytery? There is the rub! In the Presbyterian Church, as in other Protestant Churches, each preacher seems to be a standard unto himself. Mr. Fox of the Bible Society has one standard; and the majority of the New York Presbytery has quite the contradictory propositions for its standard. What surprises the Catholic is that Mr. Fox has only now found out that his is not the only standard of the Presbyterian Church, and that the New York Presbytery should be taken at all to task for failure to disapprove of ideas so commonplace in the Presbyterian Church as are the errors of these three young newly licensed preachers.

Are these ideas commonplace in the Presbyterian Church? Do not all Presbyterians take the Bible as the Word of God? Yes, they do. Messrs. Black, Steen and Fitch say they take the Bible as the Word of God. Do they mean to say that every part of the Bible is free from error? No, that is precisely what they do not mean to say! That is precisely what some of the chief writers and teachers of the Presbytery do not mean to say! They all insist that the Bible is the Word of God; they do not all allow that every part of the Word of God is free from error. To the Catholic the Word of God is of its very nature free from all error; to the professor of interpretation in a Presbyterian Seminary the Word of God is not always free from error.

We say that to the Catholic the Word of God is of its very nature free from error. How is that? Because the Church teaches the inerrancy of Holy Writ. The Church is before Holy Writ in Catholic apologetics. Catholic apologetics takes five historical documents, called the four Gospels and the Acts; takes them not as the Word of God, but as documents the historical genuineness and authenticity of which no man can deny who admits the historical genuineness and authenticity of the works of Thucydides, Livy, Suetonius and others. To throw out these documents would necessitate the rejection of all historical documents that men of sense admit. With these five historical documents as his sources, the Catholic apologist proves that Christ was God's Messenger, had a divine message to deliver to the world, established a teaching-body to have and to keep and to spread that divine message without error among all peoples and for all time, promised to be with that teaching-body all days even to the end of the world. This unerring, authoritative and never failing teaching-body is then proved to be the Catholic Church. The Catholic Church gives us a portion of the divine message of

Christ by the New Testament, determines the authentic books of the Old and New Testaments, teaches infallibly that these books have God for the author of every part of them. Unless the Church said the Bible is the Word of God, Catholic apologetics would not know that tremendous truth. Since, then, God is the author of Holy Writ, as Leo XIII argues in his encyclical "*Providentissimus Deus*," it were as impossible to find error in Holy Writ as it is impossible for God to err. Hence we say that to the Catholic the Word of God is of its very nature free from error.

On the other hand, to the professor of interpretation in a Presbyterian seminary the Word of God is not always free from error.

To prove this statement, I cite the recent action of the New York Presbytery in licensing these three young men. Another instance in point is the writings of Marcus Dods, late Professor of Exegetical Theology in New College, Edinburgh. Dr. Dods is admitted by Presbyterians to be one of their very foremost Biblical scholars. In 1904, he delivered the Bross Lectures, at Lake Forest College, Illinois, which lectures were founded "to call out the best efforts of the highest talent and the ripest scholarship of the world, . . . to demonstrate the *divine origin and authority of the Christian Scriptures*." While demonstrating this divine authority, Dr. Dods clearly admits the possibility of error in any matter of the Bible that does not exhibit Christ (cf. "The Bible, its Origin and Nature," p. 152). To him inspiration means the presence and influence of the Divine Spirit; but the result of this presence and influence is not ever and everywhere the same; for instance, in the Old Testament narrative, it is *not the material* but the Spirit that is guaranteed—the material may be false, the Spirit is true! Such is Dr. Dods' theory of inspiration (p. 102-133). After such a limitation of the inspiring Spirit of Truth, Dr. Dods proceeds to explain how the Spirit of truth can consistently inspire error. "With a practically unanimous voice criticism declares that *Scripture is not absolutely free from error*. It may be said that no critic of repute denies that in more or fewer particulars, mistake of more or less magnitude has crept in (p. 139)." "Those who maintain that we must accept every statement of Scripture, or none of it, should consider that no doctrine more surely manufactures sceptics (p. 142)." Dr. Dods quotes with approval Dr. Stearns, who says: "It seems a very good and pious thing to insist that the Bible is absolutely without error. But nothing is good or pious that is contrary to facts."

How is it Dr. Dods reconciles error with inspiration? In this ingenious way: He sets down two principles as fundamental in this matter of the infallibility of the Bible:

"1. Unimportant errors in detail are never suffered to discredit a historian. . . . There is no man who has not occasionally stumbled into error.

"2. If it be said: is not all error important where Divine truth and eternal interests are concerned? we answer, No! else God would have provided for the absence of all error. Error is unimportant when it does not affect the purpose of the whole (154)."

Thus may a Presbyterian divine attribute error to revelation, lower God to the level of humanity and make the Bible a merely human document.

WALTER DRUM, S.J.

A Great Pilgrimage

German Catholics lack no opportunity this summer of giving proof of the faith that is within them. The Catholic Congress of Breslau is being busily prepared; the International Eucharistic Congress at Cologne marshals a great host before the King of kings; and the pilgrimages to the shrine of Aix La Chapelle (Aachen) have proclaimed eloquently that the Catholic heart of Germany is loyal to the pious traditions and practices established in the ages of faith. Driven by the impulse of piety the rugged thousands from the Rhenish country districts, and from over the Dutch and Belgian border lines crowded the special trains or passed in procession along the highroads, praying aloud, their pastors leading the way. Each band of pilgrims merged with others as it drew close to the city and was swallowed up by the masses in the streets and open squares around the Minster.

The Minster, an imposing but rather irregular building, is well described in "The Catholic Encyclopedia" under the title Aachen. Its central part is an octagonal structure of great height, erected by Charlemagne as the church of his royal court; his palace covered the site of the present city hall near-by. During the Middle Ages other buildings of various styles and sizes were added, the largest of which are the Gothic sanctuary and the Hungarian chapel, the latter built in its present shape by the Austrian Empress Maria Theresa for the benefit of her Hungarian subjects. There are other chapels for the pilgrims of other nationalities.

The Minster possesses a large number of relics among which are the "Four Great Relics," namely, the swaddling clothes of our Saviour, the loin cloth worn by Him in His sufferings on the cross, the cloth in which the head of St. John the Baptist was wrapped, and the robe which the Blessed Virgin wore on Christmas night. Every seventh year these relics are publicly exposed for veneration.

This year, on July 9, the tolling of bells and the booming of cannon announced to the city that the "Marienschrein," or precious reliquary in which the relics are preserved, was to be opened that day. The Collegiate Chapter with its Dean, Mgr. Bellesheim, well known in literature, and accompanied by the Mayor and several aldermen, went to the Hungarian Chapel where the relics are kept; the "Marienschrein" was opened by a goldsmith and the relics carried by the dignitaries to the sanc-

tuary, where they are exposed to view. Next, the doors were opened, the crowd allowed to enter and the first solemn veneration took place.

The four relics remain in the sanctuary for two weeks, but several times each day they are shown outside from high balconies to the endless multitudes of faithful who crowd the surrounding streets. These public exhibitions are perhaps the most impressive parts of the whole impressive solemnity. For two hours thousands of eyes are riveted on the relics. Wherever a glimpse of them can be obtained from the streets, roofs, windows, there the pilgrims are posted. The peasant, the miner, the soldier and officer in uniform, the rich merchant, all have been waiting for these moments and say a prayer for some cherished intention, determined upon months before. The crippled who are grouped around us, the mothers who tell their little ones to drop on their knees, all look more confident when the procession appears on the balcony, and the familiar hymns are heard and joined in. The whole immense crowd listens with uncovered heads and reverential silence to the herald's chanting: "There will be shown to you the holy robe which Mary, the Mother of God, wore on Holy Christmas night when she gave birth to Jesus Christ, true God and true Man."

The other relics are announced and shown in like manner. In the course of the afternoon the faithful are admitted to view the relics in the Gothic sanctuary at close range.

It was Charles the Great who enriched his chapel with precious relics. The emperor took the pilgrims who came to visit them under his safe-conduct, securing them free lodging, fire and water and exemption from toll for their passing over bridges or roads. Contemporary writers tell us nothing of the exact nature of Charlemagne's relics, but the pilgrimages just as they are held to-day were well established before the close of the fourteenth century.

The number of visitors has not yet been ascertained. In 1881, however, the police recorded more than a million, and this year there were surely not less.

At the end of the exposition the relics are reverently placed back in the "Marienschrein" in the presence of ecclesiastical and civil authorities, the key is broken into two pieces one of which is given to the Mayor of the city, the other remains in the keeping of the Dean.

J. K.

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"You ask me 'what is Modernism and what do I think of it?'" says Father Bernard Vaughan, S.J. "I will ask you another: 'What is Appendicitis and what do you think of it?' Appendicitis is a new name for an old disorder—for typhlitis, perityphlitis, etc. . . . Modernism is not a new malady, but only a new name for scepticism, rationalism, etc. As appendicitis, unless got rid of by manual operation might prove fatal to human life, so, too, Modernism unless treated surgically might easily poison the very springs of spiritual life."

CORRESPONDENCE

Argentina's Centenary

BUENOS AIRES, JULY 4, 1909.

We are in the midst of a presidential election, a severe drought, and preparations for the centenary celebrations, due on 25th May prox. These three things occupy the Argentine mind to the exclusion of everything else. Indeed there is, in the three "events," sufficient food for reflections of the sweet and bitter varieties.

The Presidential election for the period 1910-16 is worthy of special notice. The outgoing Magistrate, Dr. Figueroa Alcorta, completes his term with the Centenary, i. e., the hundredth anniversary of the initiation of the struggle for Argentine independence. The candidates are two: Dr. Saenz Peña, the official candidate, and Dr. Guillermo Udaondo, the non-official candidate. There is no other distinction possible or perceptible between the supporters of these opponents. We have no "platforms," no declaration of principles, no distinct issues. We have only the tacit recognition of the fact that the President of the Republic favors Dr. Roque Saenz Peña, which is tantamount to saying that Dr. Roque Saenz Peña will get in, and that Dr. Figueroa Alcorta will become a Senator of the nation as soon as it may be convenient for him to do so, after getting out of the "Casa Rosada," or Government House. All non-political Argentines (and it is astonishing to find how many educated Argentines are non-political) regret this predestined order of things because Dr. Udaondo is a good Catholic, of proved ability and unquestioned probity. It may be that the Catholic vote, given solid, would upset the official plans, but unfortunately the Catholic vote in Argentina is far from being organized. On the other hand, it is quite disorganized, as proved by the complete failure of an attempt to form a Catholic party after the recent Catholic Congress, held with apparent success, in this city. During the sitting of that Congress it was proposed, among other things, to found "a grand Catholic daily paper of ample circulation." But though the proposal was approved in principle it died of inanition. And to-day in Catholic Argentina there is not a Catholic daily paper worthy of the name, a state of things which contrasts painfully with that prevailing in Protestant England, Germany and the United States, where Catholic journals are numerous and prosperous. The significance of such an omission is obvious and unmistakable.

The drought, which has been practically general during the last three months, continues up to date. I have just received from a friend in the Province of Cordoba, one of the three great grazing provinces, the following distressing particulars of the "camp" in that erstwhile fat land: "A hot, scorching north wind has raged since the day I arrived (a fortnight previously). It is pitiful to see the camp. Wells all dry, water is at a premium, the landscape is obscured by dust." This in Cordoba, and in mid winter! To the south and north things are no better, and every day the surviving stock grows smaller, and painfully thinner, in number and condition respectively. The farmers have not been able to plough, and as no provisions are ever made for feeding cattle during periods of drought it follows that the horses and oxen used for ploughing are hardly fit to look at a plough, much less pull it through cast iron earth, encumbered with floury dust. These details are "not for exportation." Argentina does not want the

world to know that the Centenary and the Centenary Exhibition, for which millions of dollars have been voted, are going to occur at the tail end of an Argentine summer following a disastrous winter. If it rained now there would still be time to save the situation. But as I write the sky, which was overcast this morning, is clearing up and a full moon shines serenely in a clear, cold, dry night. I hate pessimism and loathe the croaker's part, but I must candidly confess that the prospect is far from pleasing. Let us hope that it may improve.

Preparations for the Centenary are still going on. That is to say, suggestions are pouring in, money is pouring out, and monuments are piling up. There is to be a whole regiment of military monuments, statues and memorials, planted out next spring and summer. A colossal confection in marble is to be placed in the Plaza 25 de Mays, and from that base the minor lights are to be deployed all over the city. In the meantime the exhibition building at Palermo exists only in embryo, or rather on the architect's plan. What puzzles the man in the street is the calm way in which it is assumed that "everything will be ready in time," there being nothing done up to date. I fear very much that the main exhibit at the Centenary Exhibition will be Argentina herself.

The lot of the Argentine aborigine is a hard one, disfranchised, ignored, encysted, persecuted, and famishing, in that *Never Never* country of theirs, the Chaco. Upon that country the hungry land-hunter and concession-monger have set their eyes, and to facilitate the "opening up" of the Chaco the Government is being urged to deal "in a radical manner" i. e., with fire and sword, with the "ferocious aborigines!" Fancy Argentina's Centenary with such a military plan pending for its glorification! But in this republic we very carefully keep the Indian skeleton safely locked in our roomiest cupboard when distinguished visitors are about. M. Anatole France, who has just gone from this "Paris of the South" to his own Paris of the North, did not include the Indian problem in his "Impressions of Argentina." Had he done so, Congress would not have sanctioned, *nem. con.*, the translation of the French academician's remarks into all the languages for distribution in all the civilized countries of the world. But of that anon.

I have much pleasure in announcing the successful founding of a branch of the Knights of Columbus in this city. Thanks to the energy, self-sacrifice, and tact, of Dr. J. P. Kelley, who came down here a few months since with full authority from the parent foundation, the initiative has proved most acceptable to local Catholics.

Chinese Army Development

Although the Government has formed a scheme for the organization of thirty-six army divisions throughout the provinces, so far only six have been formed, owing to the financial circumstances of the provincial governments. These six divisions are stationed four in Chi-li and Shantung, and two at Nanking and Wuchang (Hankow). The former were mainly organized by Yuan Shi-kai with whom the government has dealt harshly and who is now disgraced; the latter were completed by Tuan Fang and Chang Chi-tung, both former viceroys at these places. Besides the above mentioned six divisions, there are twelve mixed brigades in various provinces. The organization of all and the system of military training are according to Japanese methods.

But the Chinese troops being all hired soldiers, the military spirit does not run high and everything military is in a state of infancy. The completion of the remaining divisions is a matter of impossibility for the present on account of the depleted state of the provincial exchequer.

The present navy of China consists of three small fleets stationed in the Northern Sea, the Yangtse River and at Canton. The number of the vessels is twenty and the displacement of the biggest only 4,000 tons. The Yangtse fleet is the best. It has six river gunboats, and four torpedo boats, all perfect in construction and equipment. The principal function of this fleet is to keep watch against pirates and salt-smugglers, two classes that largely abound in the inner rivers and lakes of the country. Little coast defense is maintained, and in case of war, the Chinese do not know how to handle any warship in an effective manner.

Mention of the name of Professor Jenks, Professor of Political Economy at the University of California, in connection with the United States Ministry at Peking recalls that gentleman's connection with the present copper coinage of which he was the instigator. He came to China to help to introduce a gold standard. In order to build up the necessary reserve Professor Jenks advised the Chinese Government to go on mining new copper coins, which, he said, would turn out very lucrative, and whereby great savings would be made. Out of the yearly profits thus effected from this coinage of copper pieces, the Government could build up a reserve which, after a course of years, would be sufficiently large to warrant the introduction of gold monometalism. The advice meted out by Professor Jenks was undoubtedly a sound one, but he naturally could not foresee what was to be made thereof later on, says the *Tientsin Journal*.

Each provincial Governor started minting on his own account, and began to turn out a superabundance of copper coins to the great benefit of his own pocket, but to the detriment of the money market. The whole of the country began to be flooded with copper currency, so that the coins which were originally estimated to come out at 90 to the dollar, fell in value more than 50 per cent. At one time their value depreciated to such an extent that it fell to the very low ebb of 153 to the dollar.

As the Chinese traders in the interior had placed their orders with the Chinese traders in Tientsin, on the basis of 90 to the dollar, when the copper calamity came on, one can readily perceive the disastrous state of affairs that ensued, and which had for final result the present insolvency of many of the Chinese traders and the general indebtedness of the foreign firms with the banks.

The coining of copper coins was stopped in the beginning of last year after the harm was done. This minting out of which large benefits were to be derived, turned out to be a curse owing to the unscrupulousness of the provincial authorities who had an absolute disregard for the general welfare of hard-working communities.

M. KENNELLY.

Cardinal Andrieu on His Own Condemnation

To the Editor of the *Aquitaine*

DEAR MR. EDITOR:

You desire to know my thoughts on the recent action of the Government. I will communicate them frankly and dispassionately. On learning the decision which,

as it strikes directly at one of my most venerated priests, dealt me a double blow, I was tempted to exclaim, with the illustrious Bishop of Carthage, *Deo Gratias!* Is it not a glory to suffer persecution for justice sake? And have not men while striving to silence the word of God on my lips, caused it to resound to the ends of the earth? We, like the prophet Elias by King Achab, are accused of troubling Israel. But it is not we who trouble Israel, but those who violate the commandments of the Lord. A power that enacts unjust laws compromises fatally the authority of the laws that are just, and by so doing is guilty of a grave crime against society whose rights it proclaims and whose interests it pretends to serve. Are not then rights and interests equally violated when the civil magistrates judge of matters which appertain solely to the authority of the Church, and when they extend the application of the new penal code to the French clergy so far as to be obliged to justify that application by subsequent proceedings whose dominant note is not that of law and justice. God draws good out of evil. The Bordeaux verdict cannot be read without pain, notwithstanding the almost farcical passage on the crusade which I am supposed to have organized and on the consequences of my appeal to a holy war, when in fact, I was on my way from Provence bearing the olive branch of peace.

Optimistic Catholics, of whom there may still be found a few, will come to understand at last that the Law of Separation is neither generous nor liberal as its partisans obstinately maintain in spite of the declaration of the Sovereign Pontif, Pius X, in three memorable encyclicals. The Law of Separation is not generous because having despoiled us of our possessions it inflicts fines which bear a striking resemblance to a tax on the right to preach; and I ask myself if presently they will not levy a similar tax on going to Mass and fulfilling one's Easter duties. Nor is the Law of Separation any more liberal than generous. Article first, it is true, promises us freedom, but the articles that follow so shackle this freedom as to make it a mere delusion; and further, when we remind the faithful of those axioms of philosophy and theology, that "we must rather obey God than men," and that "we have not only the right but the duty to disobey bad laws," they proceed against us with a law, which after all is nothing short of a defiance of the conscience of a whole nation, and they exercise a severity towards us which they would not dare to do towards the most dangerous and incorrigible disturbers of the social order.

The Bordeaux verdict, closely following those of Auch and Bayonne, clears away every doubt. The situation of French Catholics is intolerable, forcing on us the firm and courageous attitude of our brethren in Ireland in the days of O'Connell and of our brethren in Germany when confronted by the Kulturkampf of Bismarck. The Church does not encroach on Cæsar's domain. Let not Cæsar encroach on the domain of the Church. Of all forms of liberty, religious liberty is the most necessary. All other forms find in it the reason of their existence. It is necessary therefore that its true friends, who have nothing in common with the pretended liberals whose galling yokes we are undergoing, should organize without delay and win back this precious boon, giving the example like Joan of Arc of the most heroic exploits of the warrior and the most exalted virtues of the Christian.

The verdict that condemns me for a Gospel crime will not stand. Moreover there are other precious things in jeopardy in our country since the day on which the godless school began, in the words of its chief founder, "to

make science take the place of the old crutches of theological dogma." But though I reject the verdict which for me has no more existence than the law it appeals to, I bear no ill-will to my judges. Following the example of the Divine One, condemned on Golgotha, I pray to the Sovereign Judge to "forgive them for they know not what they do."

In very truth how could I in justice wish them ill for refusing to absolve me of a sin for which I have no contrition, and for which, still less have I a firm purpose of amendment? I am a French citizen, but I am at the same time a citizen and a dignitary of the great commonwealth which I call the Church, and on the day I was invested with the Cardinalial dignity, I pledged myself to defend her rights and liberties even to the shedding of my blood. Perhaps they will make the discovery that Rome has hypnotized me. I have no reason to feel ashamed thereof; on the contrary I am proud of it, because this hypnotism is naught save a tender respect, a joyous obedience and an unflinching love.

This letter is not confidential. You may publish it if you choose. In conclusion it is a pleasure for me to thank the clergy and the faithful generally for the testimonials of enthusiastic sympathy which they have given me on the occasion of this prosecution, and which have filled my heart with joy and hope. The debt of gratitude contracted towards you and some of your staff is not my least concern. May God in His goodness render you a hundredfold for all that you have done by aiding me to defend His cause. Accept, Mr. Editor, the profound assurance of my respectful and fatherly sentiments in our Lord.

PAULIN CARDINAL ANDRIEU,
Archbishop of Bordeaux.

Excavations in Palestine

The nineteenth century has been very active in digging up the buried treasures in the ruins of long forgotten ages in many countries. It was only in the last decade that the excavators, principally English, French, German and Russian, turned their attention to Palestine. Since 1890 the work has been taken in hand with great energy at eight different stations. The results have been completely satisfactory, though no works of art or precious articles that could compare with the finds in Greek and Roman cities have been discovered, not even ancient Hebrew or pre-Hebrew manuscripts or inscriptions that amount to anything.

There appear to have been in pre-Roman times four periods of civilization. It is especially the difference in the various products of the art of pottery that enables the student to distinguish the pre-Semitic ending about 1600 B. C., the Canaanitic until 1200 B. C., and lasting until the Israelitic period, which was followed by the Judæo-Hellenic period. It must be remarked that these periods begin later than the political changes by which they were caused.

The so-called Canaanitic "cities" were settlements on hilltops. The houses of the inhabitants formed a maze of most irregular streets. The cities were surrounded by walls, built of huge polygonal blocks or of baked or sun-dried bricks, or they were formed of battered earth with wooden beams placed between to strengthen the structure, in a way similar to that described by Cæsar in the case of Gallic fortifications. As they always circled the hills, moats were unnecessary. The walls as a rule were very thick, though in those eight stations none were found as massive as those discovered at Jericho. The

architecture of the Canaanitic period came from Babylon, not from Egypt. This is seen from the fact, that the sides of Egyptian walls rise slanting to the top, or at least to half their height, which is not the case with the walls found in the excavations. No instances of vaulting have as yet been discovered.

In one of the private houses the excavators came upon a chamber which strongly reminded them of Pompeii. The inhabitants had evidently been surprised by some sudden catastrophe. Five skeletons were found lying on the ground, while the plain pieces of furniture, a few articles of jewelry, and the bronze statue of a goddess still kept their places.

The places of worship, always situated on the heights, were marked, during the Canaanitic period, by large stones resembling massive columns, which were about ten feet high. Stone troughs and one or more caves or grottoes were always found near such places. They evidently had something to do with the sacrifices. There was a large number of statues and pictures, from the first crude beginnings to a certain degree of perfection, the oldest suggesting Babylonian, the later ones, Egyptian influence. The likeness of a female deity, Astarte, was frequently met with; a male deity, Moloch, is only symbolically represented. The excavations leave no doubt as to the barbarous custom of human sacrifices among the Canaanites. At Gezer a large number of plain earthen vessels were discovered, in which children, not over one week old, had been buried alive. It shows that there was good reason for Moses to warn his people so earnestly not to sacrifice their children to the gods. There is also evidence that at the laying of the foundation stone of towers or city gates or other fortifications human sacrifices were offered. However, in later times, as other indications show, this was changed to an act merely symbolizing the slaying of a man.

One find is especially remarkable. In Taanak, on the borders of the provinces of Galilee and Samaria, the explorers succeeded in reconstructing from its fragments a terracotta altar, which had nearly the same dimensions as those prescribed by Moses for the altar of the Holy of Holies, i. e., four feet high and two feet square (Ex. xxx). Its top is shaped into a sacrificial basin. There was no crown of gold ornaments around it, as Moses prescribes, but a crown of chiseled rings surrounded the basin. Nor were the horns of the altar wanting. Winged beings with human heads seem to recall the cherubs of the Ark of the Covenant (Ex. xxxvii). But it is not clear why two lions, seemingly in great fury, put their claws upon those heads. There is also a child choking a serpent. Is this due to some pagan influence or has it a meaning compatible with the worship of the true God? The altar is attributed to the seventh century; its artistic details indicate Syriac and Babylonian influence.

Of burial places the most instructive one was unearthed in Gezer. A cave had served as crematory during the period preceding the Canaanites; about a hundred persons must have been cremated in it. After the advent of the Canaanites, who did not burn their dead but buried them, the same cave served as a necropolis for a long time. A very common kind of grave with them was an underground chamber, connected with the surface by pit-like entrances. They supplied their dead with food in dishes and plates, with a jug of water and a drinking cup, with weapons, ornaments and lamps. But no representations of deities have as yet been found in these houses of the dead, nor anything indicating the belief in the immortality of the soul. G. GIETMANN, S.J.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, AUGUST 14, 1909.

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Fixing the Responsibility.

Two weeks hence the New York theatrical season for 1909-10 will be opened. Play-houses that accommodate nearly 40,000 people will nightly offer their attractions in and about the comparatively limited area that runs from Thirty-fourth street along Broadway to Forty-fifth street. Most of them draw good sized audiences—lamentable as the fact undoubtedly is. To anyone at all hopeful of our future it is one of the most disheartening sights on any fine Saturday afternoon, to see along Forty-second street and Broadway thousands of well-dressed and evidently decently homed young women, many of them mere children, rushing madly from theatre to theatre in an effort to get in, and to see what? Often the more demoralizing the show the bigger the crowd. In view of all the circumstances of the local theatrical situation it is opportune to find a prominent Rabbi, Alexander Lyons, writing in the August issue of the *Federation Review* on "The Purification of the Stage—an Opportunity for the American Jew":

"The real need of a higher moral tone for some well-known stage exhibitions in New York will not be denied by many," he says. . . . "The rampancy of the immoral on the stage at the present time, and especially in New York, presents a rare opportunity for the Jews. We could settle the problem of the purification of the stage if we chose to be true to our principles and tradition. We are chargeable with a large measure of responsibility for the continuance of dramatic conditions which insidiously debase and are permitted because they entertain. We Jews can alter this. We are large patrons of the theatre. As theatrical managers, playwrights, actors, and impresarios, we wield a power difficult to resist in the theatrical world. Let us but agree to be a power for dramatic purity, and the things which now disgust will give way to such as dignify while they delight.

"So I call upon the Jewish citizenship of the country,

but especially of New York, which is a pace-setter, to awaken to the present opportunity to do a thing for the uplifting of the drama; and let that be our patriotic contribution to the moral assets of the community. Let us Jews be true to ourselves, and there will be a theatre to work hand in hand with school and church."

From the history of the syndicates and individual enterprises that now dominate the theatrical field, and are chiefly responsible for the output of garbage with which it has been covered, there is scant hope that this appeal to the good traits of their race and the moral teachings of its creed will overcome the promptings of the greed that has so debased the stage. It should have every outside encouragement and help, however, for if a reform, no matter how limited, could begin here, the whole country would benefit. New York sets the standard that managers elsewhere are only too eager to follow.

Total Abstinence and Prohibition

There is evidently a lack of understanding of the terms used when certain critics find cause of surprise in the sentiment expressed by Cardinal Gibbons on the occasion of the Total Abstinence Convention held in Chicago a week ago. The venerable churchman expressed his sympathy with the total abstinence movement, thousands of whose Catholic promoters were gathering into Chicago during his brief visit there, and at the same time he deprecated as impracticable any effort to enforce prohibition in great civic centres like Chicago. His critics express surprise that extolling the one, the Cardinal has apparently condemned the other.

Surely they should realize that self-chosen abstinence is an excellent thing for any man and an absolutely necessary thing for him who can in no other way avoid the temptation to intemperance. But excellent as it is it is quite a different thing from prohibition. And while one may praise and heartily sympathize with every effort to encourage the former, one cannot but recognize that abstinence imposed by law is not only impracticable but that it leads to contempt of law whilst it is likely, as well, to poison the politics of cities with corruption.

Prohibition, or abstinence imposed by law, cannot be made effective in large communities, and it is but an unreasonable disposition to avoid the plain lessons of experience that will incline one to any other conclusion. The public manufacture of intoxicants may be stopped by law, but the sale of intoxicants is easier to conceal than their manufacture,—and it cannot be stopped. Few honest critics will deny that the evils growing out of the surreptitious sale of liquor are far more disastrous than the ills which accompany their open sale safeguarded by the restrictions which proper license enactments secure.

The Cardinal is right in favoring the total abstinence movement. An abuse which is held directly responsible for a vast percentage of the criminality of our cities, for twenty per cent. of the divorces and for most of the

poverty with which the country at present has to deal, needs a radical and drastic remedy, and total abstinence surely is such a remedy. But the Archbishop of Baltimore is equally right when he affirms that prohibition in large cities so far from combating the liquor evil successfully, but puts a premium on law-breaking. Nay, worse, as he might have added, it has ever proved a terrible source of widespread civic corruption, since permission to violate such restriction has ever been regarded by corrupt politicians as a privilege to be awarded for political services or to be sold for cash.

An Anniversary With Meaning

Last Sunday, August 7, the Most Reverend Paul Bruchesi observed the twelfth anniversary of his elevation to the archiepiscopal See of Montreal. He was then only forty-two years of age. After his consecration he immediately took hold, with a firm but gentle hand, of all details in the administration of his very large diocese. His visitations, always singularly attractive to country and city parishes alike, have been conducted with the regularity of a model prelate and the charming adaptiveness of one who has in an eminent degree that gift of sympathy which was the salient characteristic of the great Apostle, his patron. His Grace of Montreal, however, did not confine his burning zeal to the limits of his episcopal charge. He threw himself vigorously into all civic and social reforms. Calling together all the Montreal journalists, Protestant as well as Catholic, he urged them to labor earnestly with him for the discrediting of yellow journalism, the purification of the stage and the suppression of vice. So eagerly did they accept his suggestions that a remarkable change for the better was at once noticed in quarters where that change was most needed. And now no important civic reform is attempted in his cathedral city without an appeal for cooperation to the Catholic Archbishop. His measured utterances are watched for and carefully chronicled by non-Catholic organs whenever some flagrant departure from the true principles of morality shocks the public mind. Archbishop Bruchesi has in particular taken up the cause of temperance, preaching it first by example and then furthering it with the wisdom of his Church's world-wide experience.

A Remedy for Unrest

The anarchistic orgies that our papers were reporting last week from Barcelona, the recent revolt of the French postoffice officials, the socialistic preachings that are giving serious thinkers in our own country grave forboding and are deemed a present menace to the body politic in England, are but the surface symptoms of a moral and mental unrest which, if not healthily quieted, threatens to uproot Christian institutions and principles. The bomb-

thrower or ignorant socialistic shouter is not the danger—they can be hanged, imprisoned or shot—but what of the presumptive leaders of thought who teach and publish principles which lead inevitably to revolt against authority? Our newspapers and magazines print an occasional column severely condemning socialistic activities, and then devote pages to recording the revolutionary teachings of university professors and sensational preachers, thus spreading broadcast the seed of revolt.

Bold repudiation of God, the Bible and traditional morality, of the sacredness of law, human or divine, is deemed good copy by the morning papers and magazines of enterprise. If necessary an editorial plaster will be ready to heal the wounds and hold the allegiance of subscribers. Journals that for years have been poisoning the minds of their readers with the loathsome details of moral degeneracy disclosed in a pending trial, will protest at times against "the nauseating procedure." The shock to the conservative conscience stimulates circulation among the prurient, and a virtuous editorial betimes will soothe the indignation of the old-fashioned. The result is a gradual subversion of moral principles. The papers having stimulated an unhealthy appetite are forced to go to further lengths to satisfy the craving they have excited. Where is the remedy?

The moral and physical degeneracy resulting from the congestion and other evils of city life has evoked the cry: "Back to Nature." The moral and mental subversion that is threatened by the public dissemination of false principles must be met by the cry, "Back to God." Uncensored cablegrams have announced that the reports from Spain were greatly exaggerated, that the Barcelona "revolution" was merely the street rioting of foreign anarchists, that the nation had responded patriotically to the call of king and government and that even Catalonia is loyal. The writer has before him a letter just arrived from Manresa, a few miles northeast of Barcelona, that suggests a better reason than bullets for Catalonian loyalty. "During this month of July and every preceding month," it says, "four battalions of Christian soldiers learned in 'The Two Standards' the secrets of warfare, defensive and offensive. At the Manresa House of Retreats, university men, college students, artisans and 'Caballeros,' band after band of farmer-folk and contingents from townships came one after the other and spent three days or a week in prayer and meditation. There they learned or relearned the principles of right thinking and sound moral practice. This is one of the effective remedies that Spain is presenting to the foreign anarchistic propaganda that has its headquarters in Barcelona."

Is it only a coincidence that Belgium, where laymen's retreats have been most widely attended, has had a stable government, continuous prosperity and not a single outbreak of disorder for twenty-five years? It is a happy omen that such retreats have been inaugurated in America. These week-end retreats, in strengthening

men to think and act on Christian principles, and imbuing them with charity and faith and hope, will present a wholesome remedy for social unrest.

The Sutton Enquiry

Whatever decision the court of inquiry may reach in regard to the death of Lieutenant Sutton, the public have already concluded that he did not die by his own hand but that he was the victim of a mean and brutal murder. It would appear, too, that all who had part in giving the official decision that he was a suicide were guilty of conduct quite as brutal as those who caused his death. They agreed to let his memory bear a stigma which every honorable man most abhors; they were the cause of depriving him of the Christian burial due to him; and they well nigh crushed the spirit of his noble-hearted mother who was willing to believe anything else of her son but this, and who could even resign herself to his death if she could know that it was not due to his own act. She wanted her sons to give their lives for their country in honorable service, or in warfare with enemies, not in an encounter with brutal and cowardly brothers in arms. She might at least have expected fair treatment from his official superiors if not from his equals. For two sad years she has had to struggle against overwhelming odds to have the official record of his death investigated. Are such questionable records common in our naval annals? Are our young men in Annapolis and West Point thugs or gentlemen?

Vacation for Working People

High-class employees are usually allowed a vacation every year with pay, but the so-called working man and working woman are not so well treated. Things seem to change in this direction, judging from recent happenings abroad where some big factory owners have perceived the advisability of giving their workmen a vacation at the firm's expense. A chemical works at Charlottenburg, Prussia, has built a vacation home in the country for its men, making it, however, to some degree a privilege to be sent there. Each man receives from the firm traveling expenses, free board, baths and even a little spending money. Married men get a small amount extra and a larger one if they have children. Two other firms combined in the erection of a common recreation home for their men, limiting, however, the privilege to those who had been in their service for fifteen years. A large clothing factory in Düsseldorf granted vacation time to its many working women, but noticed that they spent it in their homes, often taking another equally fatiguing occupation, though they drew wages from the firm, and returned to work without the result which the firm had intended in granting the two weeks off. A fund was, therefore, started to which each woman paid weekly

thirteen cents. On the sum thus accumulating during the year, the firm pays interest. Those who have been working in the factory for a year, receive the privilege of a vacation of two weeks. The money they have saved is repaid to them with the interest and an additional present, on condition that they spend the two weeks in a place where they will have real recreation. The Prussian government inspectors have spoken of these and similar arrangements with high praise. The inspector for the district of Berlin says: "The results of such arrangements seem to have given the fullest satisfaction. Not only are the men restored in health, but they return mentally refreshed and in quite different spirits. More work is done and is done more cheerfully. It has also been observed that in such establishments the workmen do not leave so easily and the relations between employer and employe are remarkably improved."

Settled for All Time by Col. Roosevelt

Two of our subscribers have asked our opinion of an article in the *North American Review* for July, entitled "The Catholic Laity and the Republic," by one who signed himself "A Catholic Layman." We have answered them privately, as the article contains nothing worthy of the attention of our readers generally. Apparently the writer had not the courage of his convictions, or he would have signed his name. He appears to be quite aware that exception could be taken to his tone as well as his tenets, and for that reason alone he should not have presumed to speak for the Catholic laity. Indeed, there is reason to believe that he is not a Catholic at all. In this country Catholics are not accustomed to distinctions drawn between clergy and laity, with a suggestion of antagonism between the two. Priest and people have everything in common here. Even sacred Orders the priest has and uses entirely for the benefit of his people, and thus shares fully with them this, his only distinctive characteristic.

Have we not had enough of this Catholic profession of loyalty? Somehow those who are fond of professing it are not, as a rule, men to the manor born. Those who drink in patriotism with mother's milk take their duty to their country as a matter of course. The Church does not intrude its authority into national or civic affairs except to impress upon citizens their obligation of giving to the civil authorities what belongs to them. There is no twilight land between the spiritual and civil authorities. Any intelligent person can see where the power of one ends and where the power of the other begins. To speak more correctly, there is no line of demarcation between them at all. Has not Col. Roosevelt settled this question for all time? To protract its discussion only serves to weaken the force of his rebuke to all who question the loyalty of Catholics.

GROSSE ISLE IN 1847

In the diary which he kept of his experiences in the United States, the late Father A. J. Thébaud tells the following story of the summer of 1847, when the victims of the Irish famine of that period were dying of ship-fever on the banks of the St. Lawrence.

"Every ship that could be chartered, good, bad and indifferent, was engaged in transporting emigrants. They were all slow-sailing vessels. British legislation had left the care of the passengers to the mercy of the transportation companies. Through neglect of ventilation, want of sufficient room, eatable food and cleanliness the worst form of typhus soon appeared. 'On the 8th day of May, 1846,' says Maguire's *Irish in America*, 'on the arrival of the *Urania* from Cork, several hundred immigrants, a large proportion of them sick and dying of the ship-fever, were put into quarantine at Grosse Isle, thirty miles below Quebec. This was the first of the plague-stricken ships from Ireland, which that year sailed up the St. Lawrence. But before the first week in June, as many as eighty-four ships of various tonnage were driven in by the easterly winds. Of all the vessels there was not one free from the taint of malignant typhus, the offspring of famine and of the foul ship-hole.'

"Quebec was not the only place where this spectacle was offered to the public gaze. Many of the plague ships leaving Quebec sailed up to Montreal and the same scenes of woe were enacted at the Point St. Charles. There an enormous boulder raised on the shore testifies to this day, and will continue to testify for ages to the thousands of human bodies buried in the enormous pit over which the boulder was erected. Besides Canada, the harbors of Boston, New York, Philadelphia, etc., had to be protected by severe quarantine laws against the plague which threatened the whole continent.

"At Fordham, near New York, where I then resided, we were thunderstruck by the news which came from Canada. The College of St. Mary's, Bleury Street, Montreal, was not yet in full operation, nor was our small house in Quebec as yet opened. Still two of our Fordham fathers who had been sent to give missions in lower Canada could be used to help the newly arrived immigrants. These were Fathers Du Ranquet and Ferard, who could speak English. During the whole summer of 1847 we heard from them shocking details of the frightful scenes enacted at Grosse Isle and Point St. Charles.

"Then another letter came addressed to Father Boulanger, our Superior, by Father Felix Martin, Superior of our house in Montreal. Several ships had already unloaded their cargo of dying Irishmen at Point St. Charles. Hospitals had been hastily constructed at the expense of the city, and heroic physicians were already at work. Of all the priests in Montreal there were only two Sulpicians who could understand and speak English. Some few others in that extremity, relying on the kindness of Mother Church to her forsaken children, were already in the midst of them, satisfied with some sign of repentance and consoling them with the blessings of Sacramental graces. In all there were about five or six priests, Father Du Ranquet being the only Jesuit. Father Martin said in his letter that he could and would send immediately two of his own fathers who were able to understand and speak English, but he trusted that two others would come from Fordham.

"The letter was given me to read by Father Boulanger, and I promised him that in a few hours two men of good will would be found in the community, ready to go, probably to die among the plague-stricken people. These were Fathers Du Merle and Michael Driscoll. I called them to my room and asked them if they were willing to start immediately on this errand. It was my duty to place before their eyes the dangers they were going to

encounter, the probability of their never coming back. They both stopped me saying that they knew everything as well as I did. They considered it a great honor to have been chosen for such a mission; it would be a great gain for them in case they caught the infection and died of it. They prayed that their departure should be immediate. Word having been sent to the brother in charge of the wardrobe before my conversation with them, a few hours afterwards they were on their way North.

"Father Du Ranquet, as was seen, had been at work before Fathers Du Merle and Driscoll had arrived. He was in fact the first of all the Montreal priests to be on the ground. As soon as the arrival of the first ship was known in the city, the Bishop, Mgr. Bourget, went to see Father Martin, and Father Du Ranquet was directly placed at his disposal. They went together to the Point St. Charles where the bishop left the Jesuit father. The following is an abstract of the description of the celebrated sheds I received from him.

"There were twenty sheds of rough boards built on the banks of the St. Lawrence. It was in the evening when Father Du Ranquet first entered one of them. No beds nor even bunks had been provided for the first night; the sick, the dying, nay, some already dead were stretched on the ground in parallel rows. There was just room enough to pass through the rows. When he appeared at the door of a shed he told the people aloud that he was going to give them absolution, and said a few words to prepare them for it. After reciting the Act of Contrition he went from one to another, and to those he met in a really dangerous state he gave Extreme Unction. There was no question of confession that night; this had been decided by the Bishop. The good father had no time to think of what he saw; yet it was a shocking sight, such as has been seldom seen in human history. In each shed there must have been more than seventy persons, all down with the frightful disease, all more or less conscious of their danger, all still full of remembrance of the disaster which had compelled them to flee from the only spot they loved on earth. . . .

"Meanwhile the solitary apostle passed from the first shed to the second, to the third, to the tenth, to the fifteenth. He came out of the last—the twentieth—after three o'clock in the morning, having begun his painful ramble just at dusk the previous evening.

"The municipal authorities of Montreal made haste to complete the improvised quarantine of the plague-stricken. But even after these preparations were finished, the comforts of the miserable patients were not much greater, and the inconveniences of the missionary were as great as on the first night. After a few days Father Du Ranquet was not alone; several zealous clergymen of Montreal shared his labors, and the two Fordham Fathers I have previously mentioned—Fathers Du Merle and Driscoll—arrived from New York. I will speak of them later on. With the increase of spiritual help for the poor sick immigrants there was a corresponding increase of physicians and nurses, though the last were never in sufficient numbers, and the patients remained often whole nights without anyone to aid them. As to the priests, in their holy ministrations the new arrangements gave them more trouble than when the patients were stretched on the ground. The priests were not now satisfied in anointing them in the most simple form; they had to hear the confessions of many. Now, instead of a single bed for each, wooden bunks had been roughly built so as to contain two patients; there were no mattresses, but only straw under them, and the sides of the bunks being mostly higher than the bodies of the patients, the poor confessor had a great deal of trouble in listening or speaking to one without being heard by the other. He had in general to place his mouth at the ear of the penitent, or reciprocally, and besides the repugnance naturally felt for physical contact in such a disease, the danger of infection was considerably increased. It is surprising that of all the clergymen who most

willingly consented to expose their life in these circumstances, only fifteen or sixteen actually died. Father Du Merle was the only one of our fathers who was carried away by the plague.

"On some occasions the natural disgust experienced by the heroic missionaries was still more intense and required indeed the heroic courage which the Christian religion alone can inspire. It sometimes happened that one of the patients assigned to the same bunk had died since the last visit of the nurse, and the corpse remained there in all its frightful rigidity. Father Du Ranquet said that this was for him the most trying situation. Not even a sheet had been thrown over the dead body; nothing could be done except to avert the eyes or turn the back to it if that were possible.

"Hence, the same father said, it was a great relief for him to be called to attend the sick people in the open air. After the sheds were full, still new patients constantly arrived. Fortunately it was summer weather, and the newcomers were accommodated near the banks of the Saint Lawrence either on the bare ground with a blanket over them, or on a straw mattress spread carelessly in the shade of a tree. Oh! then it was pleasant to cheer up the disconsolate, to encourage the dispirited, to pour wine and oil into the wounds of the stranger. Another advantage attended this open-air ministry; there was no fear of vermin, one of the greatest plagues of the sheds. After a few weeks of service these wooden structures contained colonies of bugs in every cranny; the wretched furniture inside—the wool, the cotton, the wood were black with them. Double the number of nurses and servants would not have sufficed to keep this monstrous hospital clean. It is a fact averred by Father Du Ranquet that every time he left the sheds for a few hours and went to our house in Montreal—he continued to do it nearly every day—he had to take off all his clothing and linen and plunge into a bath."

LITERATURE

Hypnotism or Suggestion and Psychotherapy. A study of the Psychological, Psycho-Physiological and Therapeutical Aspects of Hypnotism. By AUGUST FOREL, M.D., translated from the fifth German edition by H. W. ARMIT. New York: Rebman & Company.

The exhibits of certain platform hypnotists who are attracting much attention at the present time in various parts of the country on vaudeville circuits, has given a more than passing interest to the appearance of a translation of the fifth German edition of the classic work of Prof. Forel on "Hypnotism." The relations of hypnotism and psychotherapy, which is at the present moment such an up-to-the-hour subject that scarcely a magazine is without its article in discussion of it, add materially to the interest it is likely to evoke. Prof. Forel, the popularity of whose book can be judged from the fact that it is in its fifth German edition, yet whose views are looked upon as thoroughly scientific, is very straightforward in what he has to say on the subject that is usually clouded by words.

For him as indeed for most of the authorities on the subject, hypnosis is not essentially different from normal sleep. Sleep is really an autohypnosis predisposed by the presence in the blood of various toxic substances from the muscles which cause weariness and call for rest for their elimination from the system. Even when this predisposition exists, however, the individual's mind may still keep him awake as is well known from the occurrence of insomnia. A large factor in the production of sleep is the auto-suggestion of assuming a particular position composing one's self to sleep, and, above all, closing the eyes. Prof. Forel also insists that hypnotism is not due to any special power in the hypnotist but is entirely subjective in its nature. The reason why one hypnotist is more effective than another

is not because he has a stronger mind or a more forceful will, or a compelling personality or power of eye, but because he has more patience, more confidence in himself, produced in the patient more sense of trust and has had the experience that enables him to treat each subject in the particular way needed for him, and with the tact that such experience gives. It is easy to understand how much this simplifies the whole question of hypnosis.

Prof. Forel does not hesitate to declare that ordinarily there is no danger in hypnotism, that no habit is produced and that people cannot be compelled against their wills to do criminal acts of any kind unless they are predisposed to such things. He does insist, however, that just as there should be no giving of an anaesthetic without a third person being present, so hypnotism should not be practised except under similar conditions. He deprecates very much stage exhibitions of hypnotism. Most of them of course are merely frauds, prearranged exhibitions of horse play with a farcical element intensified by the belief of the audience that they are witnessing a hypnotic demonstration. A few of them, however, exploit the mental weakness of certain subjects and this leads to a breaking down of character in time. Hypnotism is a definite power for good, but the explanation of it one finds in a scientific work of this kind differs greatly from the marvelous claims made for it by some writers on hypnotism and supposed practitioners of the art. These latter are mere quacks who know that people like to be humbugged, and they are humbugging them to the top of their bent and making money thereby. It is too bad that this thoroughly scientific yet utterly commonsensible view of hypnotism is not more popular.

James J. Walsh, M. D.

Humble Victims. By FRANCOIS VEUILLLOT. Translated by SUSAN GAVAN DUFFY. New York, Cincinnati, Chicago: Benziger Bros.

This is a book of stories that young people will read and older people ponder. The nephew of Louis Veuillot has been restoring to the Paris *Univers* something of its founder's virile strength; in "Humble Victims" he has also followed with firm step the track of his famous relative, than whom, fierce controversialist though he was, none could write a sweeter story. The series of living pictures presented in this volume have a background and surroundings unfamiliar to American readers, but a good story knows no country; it is cosmopolitan in the touch of human nature that makes the world kin, and the French are masters in the art of painting nature at her best or at her worst. "Humble Victims" are narrated dramas of French Catholic life, many of them tragedies. They have their villains as well as heroes, young and old, and all of them convincing. "At the Sign of St. Eloi" presents in some forty pages the most complete and thrilling picture we have seen of the maniacs and martyrs of the French revolution. In this as well as the Christmas and other tales, the author tells his story without comment; but the atmosphere is felt and the setting and environment gleam through the lines, till one seems to see at work the powerful, silent forces that are combating for and against religion in France. The translation, by the daughter of Sir Charles Gavan Duffy, is admirable, and the publishers' work is well done.

M. K.

Longmans, Green & Company are about to publish Dr. Sheehan's new novel, "The Blindness of the Rev. Dr. Gray," which has been running through the *American Ecclesiastical Review*; also the Memoirs of W. E. Lecky, the Irish historian and statesman, edited by his wife. The book will deal chiefly with his literary career.

Reviews and Magazines

In the article "After Fifty Years," the *Civiltà Cattolica* of July 17, deals with the late joyous Italian commemorations. There was jubilation everywhere, in parliament and on the Capitol, where religion was insulted, the Papacy vilified and history set at naught. The celebrations did not correspond either in enthusiasm or in extent to the greatness of the events which they commemorated. The government felt obliged to put a restraint on patriotic demonstrations, which it anticipated the Socialists and the Republicans would turn to disorder and to rebellion. Even as it was they did not prove harmless. All good and honest people had to keep aloof from them, if they did not desire to mingle with the worst elements of society, whose sole method of celebrating the glorious events that gave Italy independence was to insult religion and to incite citizens to strife and to rebellion. Three ugly features stamped the festivities. They were in the first place *anti-religious*. Perhaps it was to be expected, not only because the powers that be in Italy are anti-religious, but also because of the manner in which Italian unity was obtained. Italian unity so distinct from Italian independence was considered as one with it, or rather Italian unity alone was held up to the gaze of the public. Italian unity fifty years ago was a secret of the Masonic sects, kept well concealed from the Italian people who did not seek unity but independence, and with independence a confederation of the several Italian States, which would have been so much better. Unity was sought merely as a means to dethrone the Pope, to destroy the Papacy, to dechristianize Italy. It was sought regardless of means through treachery, robbery and assassination. "You are a great criminal," wrote at that time Montalembert, the great champion of Catholicity, to Cavour. "You are a greater criminal than Mazzini and a greater criminal than Garibaldi. You have marched to your goal, trampling under foot the law of nature, the law of nations and the law of Christ."

The spirit of *rebellion* was the second feature. The conspicuous factors and the most ardent ones in the celebration were the Republicans and the Socialists, and all those who are the promoters of disorder and anarchy, in no small number to-day in Italy. They hooted in many places their King, violently suppressed the playing of the royal march and in various places caused riot and bloodshed. In the celebrations, observes the *Tribuna* sorrowfully, Garibaldi and Mazzini have been magnified beyond measure. Little was said of Cavour, who yet was the primary cause and the mind, of which Garibaldi and Mazzini were the instruments; still less was said of

Victor Emmanuel, who was saluted as the *Pater patriæ*, when fifty years ago, after the victory of Magenta, he entered Milan's Cathedral side by side with Napoleon III. But nothing, absolutely nothing was said of Napoleon III, to whom they owe all. It is because he helped the Pope occasionally, and his cuirassiers did good work against the hordes of Garibaldi's at Mentana. The sects cannot forgive this in the man who gave them independence. The other chief articles of the same number are—"The Opponents of Capital Punishment"; "St. Anselm of Aosta and his mission in England"; "The Independence of Art according to the new Aestheticism"; "New Condemnations of Modernism"; "Mabilon's Second Centenary," all timely and interesting. The new romance, "Amidst the Flood," opens with a chapter of great promise.

D. G.

No one who wishes to acquaint himself with the true state of the Polish nation to-day can afford to overlook Marius-Ary Leblond's articles, "Les Trois Polognes" in *Le Correspondant*. In the issue of July 25, he reviews the religious persecution, which in Russian and Prussian Poland is official, while in Austrian Poland, where it is comparatively mild, it is due entirely to the agitation of fanatical Russians and Lutherans and the social-democratic party. It is a grievous mistake to suppose that the Russian ukase of 1905, granting liberty of conscience, has marked the beginning of a new era of perfect tolerance. The Uniates welcomed the ukase with great rejoicings. Many of them, who had been dragged into outward acceptance of Orthodoxy to avoid starvation, bodily injury and death, gladly returned to the true Church. During the days that immediately followed the edict, in two governments alone, no less than 26,000 persons joined the Catholic Church. But the Russian Catholics never trusted the authorities, they looked upon the measure as a hypocritical bid for popularity by the rulers of Russia after their crushing defeat by the Japanese, a defeat which threatened to sap the nation's loyalty to the Tsar. Mr. Leblond quotes a well-informed Lithuanian patriot who, though a freethinker, loves the Catholic Church and works for its freedom. "Not only," says this Lithuanian, "are parish priests condemned for having collected funds for repairing the churches, but the Government has already gone so far as to condemn and imprison those who have baptized Uniate children at the request of their parents. This is not known in Europe; it ought to be proclaimed in all pulpits, in all newspapers. We have quite fallen back into the era of incessant and worry-

ing suspicion, of legal prosecutions and search-warrants, till downright persecution is resumed."

The persecution of Catholics in Prussian Poland is more systematic and scientific, but hardly less brutal. Mr. Leblond proves this by a vast array of facts and figures. For instance, the fines imposed on the Catholic press from 1905 to 1908 amount to one hundred thousand marks, while the costs of the lawsuits were thrice the amount of the fines. Still, there is more hope in Prussian Poland because the Catholic clergy there are admirably organized and absolutely fearless.

In Austrian Poland there is, as has already been remarked, no official persecution. In Galicia especially there is perfect peace and security; but there is a good deal of apathy in face of the active Russian, Protestant and socialistic propaganda. Those who have to deal with Ruthenians on this continent would do well to read Mr. Leblond's description of the dangers which beset the Ruthenians in their Austrian home.

L. D.

Mr. Richard Le Gallienne contributes to the *New York Times*, August 7, on "Alfred Tennyson—his Personality and Enduring Art," a paper which, to those who have known the brilliant critic in quite other moods, is a startling yet pleasing revelation of the maturity and balance that come with advancing years. With Tennyson's personality we are not concerned just now, though that is admirably limned by well-known quotations from Carlyle; what strikes us as most remarkable in Mr. Le Gallienne's essay is peculiarly his own. Here are some extracts:

"In a familiar passage of 'In Memoriam' it will be remembered that the poet, facing 'the secular abyss to come,' gloomily moralizes on the evanescence of modern rhyme and the probable brief duration of his own 'mortal lullabies of pain.'"

Take wings of foresight; lighten thro'

The secular abyss to come,

And lo, thy deepest lays are dumb

Before the mouldering of a yew.

And if the matin songs, that woke

The darkness of our planet, last,

Thine own shall wither in the vast,

Ere half the lifetime of an oak.

Ere these have clothed their branchy bowers

With fifty Mays, thy songs are vain.

"Now that more than those 'fifty Mays' are passed, it is interesting to ask how does the poet stand the test of his own time limit, what and how much does Tennyson mean to us to-day, fifty-nine years after 'In Memoriam,' fifty-four years after 'Maud,' and sixty-seven years after the two classical volumes of 1842?"

"My own impression is that his fame is securer than ever, and his appeal—after a period of comparative eclipse—if anything, more deeply grounded. There was a time some twenty years ago, when it was the fashion to depreciate Tennyson as thin, shallow, and pretty-pretty; and probably young people still pass through that stage of development when they say they have 'gone beyond' Tennyson, that he has nothing for them, and so forth. Such is a part of the history of every classic. Perfect utterance has a way after a while—owing partly to the universal currency its perfection naturally gains—of seeming superficial utterance. Young minds in particular are apt to find the profound in the obscure, and thought in the turmoil of mental fermentation rather than in the distilled crystal of finished thinking and absolute expression. Writers such as Browning and Meredith, therefore, through the very imperfection of their art, by reason of their cryptic and oracular manner of stammering or blurting out their half-realized thoughts, and general torment of expression, gain credit for more prodigious births of mind merely on the strength of their agonized parturition. Doubtless, it was the unearthly groanings of the sibyl that gave an importance to her messages seldom to be found in the messages themselves. Because Michelangelo was wont suggestively to leave his creations attached to the nature from which they sprang by some portion of unchiseled rock, the modern sculptor often chooses to give us little else than the natural rock.

"Similarly, whenever a poet is able to transmute the crude materials of his philosophizing into a lucent mysticism, minds unable to realize that there should be mystery in clearness mistake the profound azure of his thought for shallowness."

"Your poetry," said Jowett to him on one occasion, when Tennyson had been fighting shy of one of those strenuous philosophical encounters in which Jowett delighted, 'has an element of philosophy more to be considered than any regular philosophy in England. It is almost too much impregnated with philosophy. Yet this to some minds will be its greatest charm.' Evidently the robust translator of Plato had not reached the 'gone beyond Tennyson' stage.

"One could hardly name another poet whose 'collected works' are so free from dead spots and dull patches, so alive with various power and enchantment. What magic music, what golden atmosphere, what fairy vision, what living landscape, what spiritual passion, what noble ardors of sense and soul, what simple tears, what carved and gilded chambers of imagery, lie locked between these old covers. Only Keats may surpass him in beauty, only Coleridge in wizardry, and none but Shakes-

peare can match him at a simple, heart-broken song.

"No, I am afraid, like Jowett, I have not yet 'gone beyond Tennyson'."

PERSONAL

After the condemnation of his three works by the Sacred Congregation of the Index, the Abbé Turmel forwarded to the Holy See an unreserved submission. The works condemned are "Storia del Dogma del Papato," "Storia del Dogma del peccato originale," and "L'escatologia alla fine del IV secolo."

Adolphe Retté, a noted French radical and Socialist, recently made a pilgrimage to Lourdes and was converted.

"You will not see me again at Lourdes," he wrote to one of his friends, after his change of heart, "for I have at last yielded to my ever-growing longing to give myself to the monastic life. I have just made a retreat here (a Benedictine monastery), and the Father Abbot has decided that my vocation is genuine. I enter the novitiate to-morrow, and am profoundly happy in consequence. It has been suggested to me that knowledge of this step on my part may do good to certain souls who have been touched by those books in which I have done my best to serve God and the Blessed Virgin. Impart it, therefore, to whomever you like."

Mr. Philip Sheridan, of Cork, has been created a Knight of St. Gregory, in recognition of his services to the Church in India, where he showed signal loyalty to the Holy See. He is an Indian mutiny veteran, and probably the only survivor of those taken prisoners by the mutineers. After fifty years of strenuous work as a post-office official in the Punjab, he is now living quietly in Cork.

Prof. Dycke of Hamburg who has been studying leprosy in British Guiana in behalf of the British Government has written to the Hamburg scientific institute that the results obtained by his remedy "nastin" are so satisfactory that the British Government is about to adopt his method of treating leprosy.

On her return to Ireland, Lady Aberdeen announced that Mr. Robert Collier, of New York, had promised her \$5,000 annually for five years to equip a tuberculosis infirmary in Dublin in memory of his father. She also recalled the fact that Mr. Peter Collier had been a consistent benefactor of Ireland, particularly of his native Carlow. Her appeal to Mr. Birrell for a government grant of \$200,000 was denied.

ECCLESIASTICAL NEWS

—We are officially informed, says the *Catholic Times* of July 30, that in view of of the action of the Abbé Bremond in offering prayers and delivering an address at Father Tyrrell's funeral last week, the Right Rev. Dr. Amigo, Bishop of Southwark, has directed that the Abbé shall not be allowed to say Mass in the diocese.

—A press despatch from Cologne states that on August 4 the Eucharistic Congress opened in the Cathedral. Cardinal Vannutelli, who presided for the fourth time as Papal Legate at these gatherings, and brought the greetings of the Pope to the Congress and Bishop Heylen, of Namur, chairman of the Standing Committee, delivered the opening address. Cardinal Fischer and Mayor Wallraf delivered addresses of welcome to the delegates, over 1,000 of whom were present.

When he presided at the Congress in Tournay in 1906, Cardinal Vannutelli was the only member of the Sacred College present. In Metz he had one companion in Cardinal Fischer; in London there were seven princes of the Church, and this year in Cologne the number of Cardinals was still larger. At the procession in Tournay thirty thousand persons took part; in Metz fifty thousand; in London over one hundred thousand; and in Cologne, it is believed, there were over two hundred thousand, for pilgrimages were organized from various parts of Germany, Belgium, Holland, England and Italy. It will thus be seen that this work of the Eucharistic Congress is every year becoming a more and more important demonstration of the religious life of our time.

One of the special services in Cologne was held with an Irish sermon at St. Martin's Church. In the year 690, Talambach, whose name is Latinised Telmo, an Irish monk, founded the Irish Abbey of St. Martin in Cologne. One of his Irish disciples was the great St. Wiro. It adopted the Benedictine rule in 975, when Warinus, Archbishop of Cologne, appointed an Irish monk, Mimborinus, as Abbot of Dunshaughlin. St. Helias was the first to introduce the Roman chants at Cologne, and to him was dedicated the famous book on the Laws of Symphony and Tone by Berno of Reichenau. Arnold, the last Irish Abbot, died in 1103; but the Abbey of St. Martin flourished until the French Revolution, when it was seized and converted into a parish church, in July, 1803.

The Eucharistic Congress was brought to a close with a procession of the Blessed Sacrament through the principal streets of the city. The Emperor and the Government were last Sunday represented at the Congress, and the line of route through which the procession passed was guarded

by detachments of military with their arms at the salute.

—Among the tens of thousands of pilgrims who climbed to the jagged summit of the Croagh Patrick for Ireland's national pilgrimage, on Sunday, July 25, was Daniel Kelly, of Newport, County Mayo, a man 85 years old. In the oratory on the top of the mountain twenty-one Masses were celebrated during the morning, the priests officiating including four from the United States, one each from Spain, Italy, Bavaria, England, Australia and Scotland. Sermons were preached in Gaelic and in English. The Archbishop of Tuam presided, and at the end of the services the multitude knelt on the rough, wet ground and took the temperance pledge.

—On next Monday, August 16, the seventh centenary of the foundation of the Franciscan Order will be celebrated. On that day in the year, 1209, St. Francis gave his habit to Bernard of Quintival, a rich merchant, and to Peter of Catana, a Canon of the Cathedral of Assisi.

—Bishop Dingelstad, of Münster in Westphalia, has presented to a house of retreats and exercises for workingmen which he has founded the sum of twenty-five thousand marks, which he received as a gift on the occasion of the golden jubilee of his priesthood.

—Preparations have already begun for the Oberammergau Passion Play, which will be given from May 11 to September 25, 1910.

—Archbishop Keane, of Dubuque, because of continued ill-health, has asked for a coadjutor. A meeting of the diocesan electors will be held on August 18, to select names to be sent to Rome as candidates for the nomination.

—The Rev. John J. Hughes was elected superior of the Paulist Congregation, at the General Chapter, held July 30 and 31, in this city.

—A press despatch from Porto Rico states that Mgr. Aversa, Apostolic Delegate to Cuba and Porto Rico, is making a tour of the island and is receiving enthusiastic receptions everywhere. At Ponce there was an immense demonstration in his honor. A number of distinguished citizens in coaches met him outside the city and escorted him to the place where he is staying. A crowd numbering thousands assembled and Mgr. Aversa made an address. A banquet was given in his honor, in which the authorities participated.

—It is claimed that the Rev. Richard J. Story of Brockport, N. Y., has never missed celebrating two Masses on Sunday during the past 46 years at his Church. He

was ordained 56 years ago by the late Bishop Timon of Buffalo.

—A hospice under the control of the Irish bishops for the reception of infirm clergy will be opened at Moyne Park, Ballyglunin, County Galway, September 30. The institution will be in charge of the Fathers of St. Camillus de Lellis.

—Brother Michael Gleich, U. S. provincial inspector of the Society of Mary, has been appointed Inspector-General with headquarters in Belgium. On his way he will visit the Society's institutions in Hawaii and Japan. He is succeeded by Brother George Sauer.

—Thirty-four laymen, representing eighteen different cities, made a retreat of three days at St. Mary's College, St. Mary's, Kan., from July 24th to July 27th. The Exercises of St. Ignatius were closely adhered to. Four meditations a day were given. "Free time" was taken up with visits to the Blessed Sacrament, examination of conscience, reflection, reading and prayer. The exercises were conducted by Rev. A. J. Kuhlman, S. J. There was reading at table. The public recital of the Rosary, the singing in the chapel, serving at Mass and Benediction were done by the retreatants. The fervor of all was most impressive. Bishop Lillis not only commended the work, but when the diocesan clergy met in retreat urged all to labor for the success of the laymen's retreat. Bishop Cunningham, of Concordia, also used his influence with people and clergy to forward the work. The cooperation thus secured had much to do with the marked results obtained.

—The will of the late Don Carlos, the pretender to the throne of Spain, leaves to the Pope works of art and money said to total \$2,000,000.

—Archbishop Farley, who is now in Ireland, will sail for home August 18, from Queenstown. He left New York May 20 to attend the golden jubilee of the American College in Rome.

—Archbishop Messmer, of Milwaukee, who has come east to recuperate, will spend the rest of August in Maine.

—On August 5 a heavy storm swept over Western Pennsylvania, doing much damage, especially in Pittsburg, where the Cathedral of Saints Peter and Paul, in the East End district, was struck by lightning and damaged. The roof caught fire and for an hour the firemen fought the flames. They saved the edifice with only the loss of the roof.

—The *Catholic Standard and Times*, always so excellent, has an article in the issue of August 7, on "Napoleon's Mar-

riages," which we desire to bring to the notice of our readers. Following the lead of Father Rinieri, who, in his masterly work, "Pius VII and Napoleon I," has given a final solution to the historical problem, the writer of the articles demonstrates (1) that Napoleon's first marriage with Josephine was null; (2) that Napoleon went again through the ceremony of marriage with Josephine before being crowned, but to all appearances without the intention of marrying and only to deceive; (3) that this second as well as the first marriage was declared null by an incompetent ecclesiastical court, while the Archbishop and the court of Vienna were unavoidably deceived and that consequently Napoleon's marriage with Marie Louise was null and their offspring was illegitimate. It is exactly what AMERICA says in one of the leaders of the present issue.

—Archbishop Falconio, the Apostolic delegate, arrived home in Washington last week after his visit to Rome. In an interview he said:

"The Pope was much pleased with the generosity of Americans in aiding the stricken Sicilians in the earthquake. He sent a special blessing to the American people."

—St. Thomas' Church, which was built by R. C. Kerens of St. Louis, at Gassaway, West Va., was dedicated by Bishop Donahue, on August 4. The building is 90 feet long and 41 feet wide over the transept; the seating capacity is about 300. It was erected at a cost of \$40,000, and is located on six lots, forming a plot of ground 240 by 125 feet, leaving ample room for the erection of a parochial residence and school. Col. Kerens some time ago built another church at Eureka Springs, Ark., as a memorial to his mother.

EDUCATION.

So many Polish students are now attending Notre Dame, University, Indiana, that a chair of Polish literature and language will be inaugurated in September. The Rev. Mieczslaus Szalewski, for the past five years at Holy Trinity Church, Chicago, will take charge of the course.

The late Mrs. May Devlin Tully bequeathed \$2,000 to St. Francis Xavier's College, New York, for a scholarship to be awarded to a pupil of St. Agnes Parochial school. At the time of her death Mrs. Tully was president of the Sanctuary Society of St. Agnes' Church.

Mr. John H. Halloran of New York City has given \$8,000 to Holy Cross College, Worcester, Mass., to found a scholarship. Mr. Halloran is not an alumnus of the Holy Cross, but a close friend of its presi-

dent, Rev. Thomas E. Murphy, S.J. The graduating class of 1909 at this institution of learning had 57 members, 55 of whom were made bachelors of arts, and two bachelors of philosophy. It was the largest class of graduates in the history of the college.

At the Entrance Examination of the Calcutta University, the last under the old regulations, St. Xavier's College presented nineteen candidates and all passed—ten in the first six in the second and three in the third division.

When American universities are charged with undermining the foundations of Christianity and propagating Paganism under new schools of philosophy, it is refreshing to find the London University honoring the study of sound principles of fundamental thought. Mr. Leslie Walker, S.J., who recently passed through the course of philosophy at Stonyhurst, gained first-class honors in philosophy at the London University B. A. examination at the completion of his course there. Under the new regulations for the M. A. degree he offered as his thesis a substantial work on "Pragmatism, Absolutism and Realism." The merit of this work and the candidate's general answering in philosophy were so highly appreciated by the examiners that they awarded him the degree of M. A. "with the Mark of Distinction," a very unusual honor. Speedy publication is promised of this essay which evidently from the estimate of the London University examiners is a valuable contribution to the most keenly discussed philosophical controversy of our time, and should be particularly welcome to Catholic readers, as we have so far nothing from the Catholic standpoint in English on the subject.

The peculiar situation in regard to the Winchester, Conn., high school, mentioned in the last issue of AMERICA, brought about, on August 6, one of the largest town meetings ever held in the history of Winchester to consider means for providing high school education for Catholics. As was shown they were barred from the Gilbert Preparatory School by a provision in the will of its founder, the late William M. Gilbert, a millionaire clock manufacturer reading as follows:

"Also it is my will that children who have been educated in the Catholic parochial schools should not be admitted to the Gilbert School."

The meeting passed the following resolution:

"Voted, That the town school committee of the town of Winchester be, and they hereby are, authorized, empowered and directed to provide suitable high school

accommodations and facilities for all children of the town of Winchester who may be qualified and who may make application therefor, either by establishing a high school course of four years, by providing free tuition in any established school of high school grades in the town or by a one-year course of high school work in our public schools and the remainder of the course in an established school of high grade in the town."

The selection of Mrs. Ella Flagg Young, a mature woman with an experience of forty-seven years' work in the schools of Chicago, for the position of school superintendent in that city, is regarded in Chicago as a decisive victory for the advocates of old-fashioned teaching as against the prevailing "fad" system, with its vertical penmanship and other side issues. Mrs. Young has announced that she has no intention of upsetting Chicago's educational system all at once. She is not for unwise changes. But little by little she intends to make it certain that more time is devoted to the essential elements of early education and less to exploiting the fanciful methods of individuals. She means to go back to the three R's. "Better learn only a little, and learn that little well," says Mrs. Young "than skim over a whole lot, and have it go in one ear and out of the other one."

The recently organized chain of seismographic observations in the Jesuit colleges of the United States gave a signal proof of their utility in the Mexican earthquake two weeks ago. The instruments of Rev. Frederick Odenbach at St. Ignatius' College, Cleveland, Ohio, recorded the earthquake at dawn on Friday, July 31, while the first telegraphic intimation of the disaster reached Cleveland after 5 p. m. The first press despatches from the scene of the calamity came on Saturday. Thus Clevelanders, thanks to Father Odenbach, had a report of the earthquake twelve hours in advance of the rest of the world.

The earthquake was recorded on Father Odenbach's instruments at 4.58 a. m. July 31. The record showed there had been a severe earthquake within a radius of 2,000 to 5,000 miles of Cleveland. The shock continued until 6.25 a. m., being most severe between 5.12 a. m. and 5.20 a. m. This record emphasized the fact that in Cleveland, thanks to Father Odenbach's wonderful instruments, it is now possible to know of earth tremors in any part of the world hours before cable or telegraph can bring news of the disaster. It has been demonstrated that the distance from Cleveland to the quake can be determined with considerable accuracy.

ECONOMICS

After a careful examination of the crop conditions as well as of the financial situation in the agricultural regions during his recent vacation in the West, Frank A. Vanderlip, President of the National City Bank of New York, on his return last week made this statement: "The crop outlook, so far as I observed it in the West, is remarkably good. In Nebraska I presume the present situation has never been equalled. There has been a great deal of rain in the semi-dry districts farther west, and the crop results there will be exceptional. With a great yield of agricultural produce commanding very high prices, it is going to take a large amount of money to move the crops this fall, but country banks seem to be in a strong position, well prepared to handle the business."

Incoming steamers of the principal lines from West Indian and South American points will hereafter be met down New York bay by the Government's mail boats and their mail sacks transferred. This practice was inaugurated last week in pursuance of the Post Office Department's orders, prompted by its desire to expedite the delivery of these mails. Heretofore only transatlantic liners have been met. An additional mail boat has been put into service. The mails are sorted by mail clerks on the way up the bay, and are ready for local delivery or despatch to inland points by the time the boat arrives.

The records of the department, at Albany show that by the collection of the inheritance tax New York State received in the past 12 months \$4,250,000 in round numbers. It is about the only tax which consumers do not ultimately pay. This tax, together with the receipts from excise licenses and the franchise taxes have made it possible for New York State to impose practically no personal taxes. A prominent newspaper, the *Evening Mail*, has been urging on the State a more economic administration of this tax.

The German Catholic Journeymen's Society is divided into diocesan groups. That of Rottenburg has 2,800 members and owns property to the amount of \$200,000. Its 52 local branches have established libraries which aggregate, in all twenty thousand books, with \$40,000 deposited in their savings banks. For the young journeymen who go from small country places to the large cities, an arrangement has been made to have the spiritual directors of the rural societies give to those who leave for the city a transfer card, which, when presented at the Journeymen's Society quarters, will admit to privileges of active membership.

SOCIOLOGY

The National Convention of the Knights of Columbus, held at Mobile last week, received the city's welcome from a brother knight, Mayor Patrick Lyons. Fourteen hundred delegates attended High Mass at the Cathedral, celebrated by Bishop Allen of Mobile. Supreme Knight Hearn recalled the flourishing state of the order, financially and numerically, its influence in securing the Columbus Memorial and the Columbus Day in many States, and its determination to present \$500,000 to the Catholic University within two years. The officers elected are: Supreme Knight, James A. Flaherty, Philadelphia, Pa.; Deputy Supreme Knight, Martin H. Carmody, Grand Rapids, Mich.; National Secretary, William J. McGinley, New York City; National Treasurer, Daniel J. Callahan, Washington, D. C.; National Advocate, Joseph C. Pelletier, Boston, Mass (re-elected); National Physician, Dr. E. W. Buckley, Minneapolis, Minn. (re-elected); National Warden, T. J. McLaughlin, Newark, N. J.

Board of Directors: Victor J. Dorr, Augusta, Ga., term expires September 1, 1910; John H. Reddin, Denver, Col., term expires September 1, 1910; W. D. Dwyer, St. Paul, Minn., term expires September 1, 1910; J. A. Mercier, Montreal, Canada, term expires September 1, 1910; George F. Monaghan, Detroit, Mich., term expires September 1, 1911; T. J. Coughlin, Kansas City, Mo.; term expires September 1, 1911; Patrick H. Lynch, Philadelphia, Pa.; term expires September 1, 1911. The newly elected members of the board of directors are Matt. Mahorner, Jr., Mobile; W. H. Gulliver, Portland, Me.; Daniel J. Griffin, New York; James A. Bowler, Portland, Me. Quebec was chosen as the place for the National Convention of 1910.

Cardinal Gibbons was present in Chicago last week to assist at a convention of 15,000 Catholics gathered to adopt measures for a further advancement of the cause of total abstinence. During the convention the Cardinal made a statement which is attracting wide-spread attention. "I am heartily in sympathy," he said, "with the total abstinence movement. It is a campaign of great import and wide influence and I hope it will spread to the farthest corners of the nation. In the rural parts of the country and in the smaller towns and cities there are signs of progress which must mean widespread prohibition. However much I am in favor of total abstinence, though, I fear that in the large cities like Chicago prohibition by law would not prove feasible. The establishment of prohibition in Chicago or other large cities

would be impracticable, and would put a premium on the illegal sale of intoxicating drinks. Total abstinence, though, is a cause worthy of the best there is in American citizenship."

The first school for tuberculosis children maintained by a board of education in the United States was opened last week on the grounds of the Harvard School, at Seventy-fifth Street and Vincennes Avenue, Chicago. It is a miniature tented city, fully equipped for a fight on the plague, and its provisions for the children's welfare includes food, teaching, medical service and street car transportation. Thirty alert, enthusiastic but infected children appeared for the first roll call. 7

PLATFORM AND PULPIT

His Grace, Archbishop Glennon of St. Louis, preaching to the Knights of Columbus' Delegates in Mobile Cathedral, recalled the Catholic foundation of Mobile and its two hundred years of Catholic history, then the gradual passing of national prejudice, the present readiness of the nation to receive a message from the soul of truth, and the consequent opportunity of the Knights of Columbus. He said in conclusion: "What, then, is your mission, gentlemen? What the dominant purpose of your society's institution? Is it merely to exalt the name of Columbus? No. Most laudable is it to exalt that name, to honor and revere him because of his virtues, to admire his courage and heroism—but you stand for more than Columbus!

"Is it to preserve a few majestic secrets—surcharged though they be with beautiful lessons of fidelity and nobility? No. These may give in their honorable secrecy a form to your organization, but the soul of the *raison d'être* of your organization—what is it? It is, unless I am greatly mistaken, this, that through your organization you aid in creating, and through your membership in expressing unto the world, the best type of Catholic lay activity; of giving to all the world, and in every one of your members, that much-to-be-desired entirety, the intelligent Catholic gentleman.

And to accomplish this I would say from this sanctuary to you who are now before it: Take from the altar your crosses, wear them over hearts to them consecrated. Learn of Him who died thereon the lesson of sacrifice, of courage, of fidelity. And then, after Christ, to Christ's vicar bowing, offer obedience, devotion, service—the great Shepherd of souls, who from beside the tomb of Peter governs the city and the world, and coming then nearer home, to your bishops and pastors, ever offering as

men and councils reasonable service.

"What further? Sustain every cause that is noble, placing citizenship above party, extending to all, irrespective of race or creed, the evenhanded justice you demand for yourselves. Cast away all subserviency. Catholics to-day, instead of making apologies, should demand restitution. . . You will sustain the educational institutions of your faith, you will sustain the cause of charity; you will raise to Christ a temple of true knight-hood on whose walls shall be written the record of your sacrifices and virtues."

OBITUARY

Rev. James H. Renihan, the first priest born in that city, died July 26, at Davenport, Iowa, of pneumonia. Death came on the anniversary of his ordination and after eighteen years in the priesthood.

After a long illness the Rev. James H. O'Donnell, rector of St. Mary's Church, Norwalk, Conn., died on July 30. He was born in New York on July 17, 1854, and received his early education at the Christian Brothers school. After spending a short time at a school in Fond du Lac, Wisconsin, he entered St. Charles College at Ellicott City, Maryland, where he completed his classical education and later entered St. Mary's seminary, Baltimore, and after the usual theological course was ordained December 17, 1881. In the ministry he served in various parishes, in Danbury, Meriden, Waterbury, Watertown, in all with zeal and much success, before he was finally made permanent rector at Norwalk. Notwithstanding his exacting parochial duties he found time to do a considerable amount of literary work, being the author of "History of Diocese of Hartford," "Studies in the New Testament," "Jesus Christ, a Scriptural Study," "A Liturgy for the Laity," and a "Guide for Altar Boys," and was a frequent contributor to various periodicals, always furnishing matter of a controversial nature.

The Marquis of Baviera, the Dean of Roman and Italian journalists, died on July 24 in Rome. He was the founder of the *Osservatore Romano*, the first number appearing July 1, 1861. The Marquis was born in Ancona, and his godfather in confirmation was Mgr. Mastai-Ferretti afterwards Pope Pius IX. In 1852 he joined the Papal Guards and ever after continued in the service of the Pope. In 1870 after a short interruption he resumed his position as editor of the *Osservatore*, defending the rights of the Church as long as his strength lasted. He had a hand in all the Catholic activities of Rome. A noble figure and a valiant Roman disappears in him.

CORRESPONDENTS' QUERIES

B. M. K.—The tenth Eucharistic Congress was held at Paray le Monial, September 20-24, 1897. The Congress at Cologne this year is the twentieth of the series. You will find a good summary of the whole in "The Catholic Encyclopedia," Vol. V.

F. M. R.—(1) The first community to form an organization independent of the Emmitsburg Sisters of Charity was that of the New York branch (now at Mount-St.-Vincent-on-Hudson) in 1846. The affiliation of the foundation made by Mother Seton with the institute in France and the adoption of the French rule was found by Bishop Hughes to be detrimental to the continuation of the charitable works organized in his diocese, so at his inspiration thirty-two of the fifty Emmitsburg Sisters, then located in New York, formed an independent community. They retained the black cap and habit designed it is said by Mother Seton, after the dress of an Italian sisterhood that had caught her fancy during her residence in Leghorn. The new community was then located in St. Joseph's Academy at the lower end of East Broadway, where, on December 8, 1846, Sister Elizabeth Boyle was elected the first Superior. In 1847 the community moved to the building that now stands in Central Park (107th Street and Fifth Avenue), and in 1858 to its present location on the Hudson, just below Yonkers, where the castle and estate of Edwin Forrest, the actor, was purchased. (2) Archbishop Robert Seton, formerly of Jersey City, now resident in Rome is Mother Seton's grandson. His father, William Seton, died at his residence, in New York, in January, 1868. His remains were taken to Emmitsburg and buried in the convent graveyard near the last resting place of his mother.

A Subscriber, Savannah.—Of course no king or potentate has either right or liberty to instruct a bishop or other ecclesiastic to grant a dispensation. Dispensations can be granted only in accordance with the terms of the canon laws affecting the applicants and the case at issue, and interpreted by the prelate within whose jurisdiction it comes. The account circulated by the Associated Press of the "dispensations" and other details of the recent marriage of Prince Alfonso of Bourbon is merely what the copy-reader of the clipping you sent had headed it—"a romantic story."

E. P. S.—"The Catholic Encyclopedia" will consist of fifteen volumes, of which five have been already issued. Vol VI will be ready in September. The publisher is the Robert Appleton Company, New York.

LETTERS TO THE EDITOR.

To the Editor of AMERICA:

I send you the enclosed as a specimen of articles frequently appearing in the *Mexican Herald*, and other publications printed in the English language in Mexico, copies of which find their way to the desks of exchange editors in the United States, and from which the average American reader gets much of his misinformation regarding the people of Mexico and their habits. You will notice the absolutely anonymous source of the story:—"according to newspapers arriving from that place," etc.

I never make a trip to Mexico but that returning on the trains I find from one to a dozen or more tourists (?) who have spent from one to a dozen days across the border, and who are simply bursting with their loads of misinformation of the character of the *Herald's* article, and eager to retail it to any who will listen.

While there is much to criticize in the acts of the uneducated peons as to their religious as well as social practices, many, if not most of the stories told of them by returning travelers are, to say the least, gross exaggerations. A sympathetic, kindly interest in them will explain much that at first seems hardly tolerable, while the preconceived notions as to their ignorance, bigotry, superstitions and general worthlessness of character, which the average American tourist takes with him, or her, (in this case the "her" is usually the most intolerant) makes him or her all the more ready to accept the ridiculous tale as Gospel truth.

Perhaps you may be able to see your way clear to doing something to counteract such influences as have led to this letter.

Yours truly,

SECRETARY.

New York, August 5, 1909.

[The clipping referred to by our correspondent and taken from the *Mexican Herald* states that "Ocatlan, in the state of Oaxaca, according to newspapers arriving at that place, is so warm that an image of St. Sebastian, owned by a candle-maker named Severo Vasquez, has caused a thrilling sensation among the good people of the place by perspiring." The paper follows this with some cheap drivel of the supposed humorous sort common to the utterly irreverent scribes of our American press. There would be an end to all such contributions if a practical protest were made in the counting room of the office by acute observers like the correspondent.—Ed. AMERICA.]

From the very beginning AMERICA has been a weekly visitor at the Palace, and its

arrival has been hailed with the greatest satisfaction. AMERICA is indeed a veritable mine of valuable, I may add, of most reliable information on all Catholic topics and on other subjects, domestic and foreign, about which those who have the best interests of Church and State at heart are, and should be, deeply concerned. The articles are ably written, terse and to the point. The appearance of such a Review has been a long and oft wished for boon. AMERICA has leaped to the front rank of journalism with almost incredible bounds. If the future may be judged by the past, then AMERICA's success in the past augurs well for the future.

Accept my most heartfelt congratulations and believe me that my earnest wish is that AMERICA may pursue its noble mission and continue the work it has begun under the most favorable auspices.—*The Most. Rev. Paul Bruchesi, D.D., Montreal, P. Q., Canada.*

The articles in AMERICA on Haeckel, on "Fifty years of Darwinism," the answer to Bishop Grafton, and the article on Calvin are excellent and most serviceable.

A lot of young fellows are tainted; but that is true of every age. In Paris from 1857 to 1860 nearly all the students in St. Sulpice were crazy ontologists; and intolerant of any theory but Gioberti's "Ens creat existens." Now there is not an ontologist of note in France. Louvain was full of them, and even Father Chastel, S.J., wrote his essay "Sur les idees." Every age has its heresy and philosophical folly. So we have Modernism. But it is more dangerous than many other follies—certainly so far as the Scripture is concerned, Modernist theories are specially destructive and pernicious.—*Rev. Dr. Henry A. Brann, St. Agnes' Church, N. Y.*

Though one regrets the disappearance of *The Messenger*, its loss is more than compensated by the birth of its brilliant successor, which from its very start is displaying such remarkable ability, and working its way to the very forefront of Catholic literature.—*Rev. P. J. Chandlery, S.J., Manresa House, Roehampton, England.*

I have read with interest and pleasure the first number of AMERICA. I wish you great success in your laudable enterprise. I venture a suggestion—publish at least in English, Roman decrees as they come out.—*Right Rev. James J. Carroll, Bishop of Nueva Segovia, Vigan, P. I.*

AMERICA marks an epoch in Catholic journalism in America, and is certain to create a respect for and interest in things Catholic which have been so long absent.—*Rev. H. B. Sullivan, D.D., Detroit.*

AMERICA

A CATHOLIC REVIEW OF THE WEEK

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CHRONICLE

Home Review of the Week.—The wireless telegraph has come to be a factor in Wall street movements. New York commission houses reported that last week, on its trip in, the Lusitania had been for two days in communication with New York and that they had received buying and selling orders from the brokers aboard.—Ex-Governor Samuel R. Van Sant of Minnesota was elected Commander-in-Chief of the Grand Army of the Republic in the closing session of the Salt Lake encampment.—Rioting and bloodshed marked the progress of the strike of the Pressed Steel Car Company at McKee's Rocks near Pittsburg.—The fifteen vessels of the Atlantic battleship fleet assembled on the southern drill grounds, east of the Virginia Capes and thirty-four miles offshore. Torpedo boats towed by naval tugs, with white canvas aloft on improvised masts, will serve as moving targets for the big guns of the fleet.—William W. Rockhill, appointed Ambassador to Russia, sailed Saturday on the Baltic. Despite rumors of growing trouble between Russia and Japan, Mr. Rockill expressed confidence that nothing will occur during his term of office requiring the exercise of unusual diplomacy at the Czar's capital.—A party of distinguished aeronauts and scientists made an inspection trip up the Hudson River to view the course of the Fulton aerial flight, one of the leading events of the official program of the coming Hudson-Fulton celebration.—For gallant conduct while under fire of the enemy in the Philippines or in Cuba, five officers and two enlisted men were awarded medals of honor

by the War Department on August 14th. The men thus honored were: Major James Church and Major Paul F. Straub, Medical Corps; Lieut. George C. Shaw and Lieut. Charles G. Beckman, Twenty-second Infantry; Lieut. Charles E. Kilbourne, Signal Corps; and Peter H. Quinn and Seth L. Weld, privates.—A twenty-minute wind storm, accompanied by water spouts, swept the eastern end of Long Island and caused heavy losses.—A great amount of property damage was done by an electric storm which swept over Chicago and its suburbs Saturday. Business in the Loop district was interfered with owing to the flooded condition of basements resulting from the downpour of rain. The storm lasted four hours, and 3.30 inches of rain fell.—According to figures compiled by Sergt. H. Elliott, Superintendent of the Bureau of Police Records, fifty-one persons have been killed and 1018 injured in motor-car accidents within the limits of Chicago in the first seven months of the present year.—Following certain searching investigation on the part of Government officials it was made known in Denver last week that within a month a hearing will begin in Seattle, Wash., which will disclose proof of gigantic frauds in connection with coal lands in Alaska. According to information just made public the Land Office has evidence to prove that more than 200,000 acres of rich coal lands in the territory have been filed upon by "dummy" entry-men, procured through agents of six corporations.—President Taft made clear his determination that the Thirteenth United States Census is to be supervised by efficient men and not by politicians. In a letter addressed to Secretary Nagel he

orders the discharge of any census supervisors or enumerators who may be found taking any part in politics during their terms of office.

Recall of Chinese Minister.—An especially odd reason, from an American standpoint, is that alleged for the recall of Wu-Ting-fang, Chinese Minister to the United States. Although he is accredited also as envoy to Peru, his presence in that country has displeased his Government, which holds that Minister Wu ought to have been in Washington to discuss the American participation in the financing of the Antung-Mukden Railroad project. Chang-Yin-Tang, designated as Minister Wu's successor in Washington, is known as a progressive and is said to be in sympathy with Western ideas.

France and the New Tariff Law.—Americans would face a tariff war with France in the near future if it were not that France happens to import necessities from the United States, while it exports luxuries. Just now commercial sentiment in France toward the American tariff is sullen, and political discontent is reflected in newspaper articles which are believed to be officially inspired. Thus an editorial in *Le Temps* declares that relief is imperative and must be promptly furnished in respect to the advantages which the new law seems designed to bestow on other countries. The article hints broadly at retaliation. The criticism of *Le Temps* is based evidently on the provision which makes the law applicable to French importations on November 1, while by reason of trade agreements which require notice of termination, English and German importations will not be affected until six months later, and the products of Italy, Spain, Portugal and Holland will be admitted into American ports on the basis of the Dingley act for another year. No doubt the French will be content with a protest, and rely on diplomatic offices to smooth out inequalities which our Government recognizes and does not hesitate to deplore.

Riot at Fort William.—The first reports of the riot at Fort William, Ontario, were very alarming. Despatches received here on August 13th, spoke of twenty-four men shot, three of whom were fatally injured. But subsequent despatches reduced the number of wounded to thirteen, who are now recovering. The trouble arose between a thousand dock laborers, principally Greeks, Hungarians and Italians, who had been on strike for a week, and thirty special Canadian Pacific constables from Winnipeg. On Thursday, the 12th, there was a sanguinary pitched battle between the strikers and the police, the latter being forced to take refuge in the C. P. R. boarding house, where they stood a regular siege. Fort William was under martial law. On Friday, however, a detachment of Mounted Rifles from Winnipeg awed the rioters, and on Saturday, the 14th, 150 strike breakers

were escorted to their work by six hundred soldiers. Colonel Steele placed sharp-shooters on top of freight cars and on other points of vantage to pick off, if necessary, any disturbers. Arms were taken from two hundred strikers. Although three thousand strike sympathizers remained sullen and threatening, yet the C. P. R. General Manager Bury thought the trouble was over last Saturday. He offered to take back most of the men. "We have found," he said, "the Hungarians and Poles reliable and earnest workers. The Italians are fair, but the Greeks are the disturbing element, and we do not want to give them another chance."

On Sunday afternoon, August 15, at a great open-air gathering on the very spot where several hundred shots were fired on the previous Thursday by the clashing strikers and the C. P. R. constables, Mayor Pelletier, of Fort William, in a manly, spirited speech, called upon the strikers to quit themselves as men and not as children, and promised that all strikers would be taken back except those under arrest. All declared they would go to work the next day.

Later news shows that only one hundred out of the 550 strikers did actually resume their labors at the docks on Monday. It appears that the Greeks allege that they thought their demand for 22 cents an hour would go into effect while the negotiations were in progress, while the company, through the mayor, had offered to take them back on the old scale, pending a settlement.

Canadian Battlefields.—The scope of the Battlefield Commission, which was created to save the Plains of Abraham in time for last year's celebration of the tercentenary of Quebec, is to be extended to cover the preservation of all the battlefields of Canada. It is the intention of the Government, on the suggestion of Earl Grey, to secure the preservation of all the forts and battlefields, so that Canada will have an everlasting record of the men who saved it for the Empire. Not the least of its acquisitions will be the field of Châteauguay, where De Salaberry, with three hundred French Canadians, routed fifteen hundred invaders.

Notes from England.—Capt. Rowland V. Webster, F. R. G. S., whose record as a traveler is a notable one, has been appointed by the Royal Geographical Society of London to head an expedition in search of the South Pole, in place of Lieut. Shackleton, who expressed a wish to remain at home for a few years after his return from the Antarctic.—Sir. John Jackson, one of England's foremost contracting engineers, has just begun the construction of a railroad across the Andes from La Paz, Bolivia, to Aricas, Chili. This road, started by Chili some months ago, according to treaty stipulation at the close of the Chilean-Bolivian war in 1895, was turned over to an English company last May, the company contracting to complete it within three years for

\$15,000,000. The railroad will be thirty miles long, one-third of which will run through the most difficult passes of the Andes. The highest point of altitude that the Aricas-La Paz Railroad will reach will mark a new record for railroad construction. The extreme height is 13,000 feet above the sea.—One great homogeneous Imperial British army, uniformly trained and equipped is to be the outcome of the Imperial conferences on the naval and military defenses of the Empire, recently held at the Foreign Office, London. This was the suggestion submitted to the colonial delegates by the home government, and after exhaustive discussions by the military committee, which has just now completed its labors, a plan for the organization of such an army has been hit upon, which has obtained the complete acquiescence of the over-sea representatives.—The report of the Imperial Defense Committee's sub-committee, appointed to investigate the recent criticisms made by Admiral Lord Charles Beresford on the state of the navy, practically exonerates the Admiralty of Admiral Beresford's charges of having endangered the country by unwise organization and distribution of the fleet, having too few cruisers and small war craft and indifferent war plans. The report, however, finds that both the Admiralty and Admiral Beresford are blamable for inharmonious co-operation.—Fire starting in the kitchen ruined the main saloon and most of the forward part of the big Cunard Liner *Lucania*. The steamer was sunk at her dock in Liverpool to save her from burning up.

Ireland.—The two events last week were the Oireachtas or Language Festival in Dublin, and the All Ireland Industrial Exhibition in Belfast. The Oireachtas consisted of a great variety of competitions in essays, stories, novels, poems, plays, operas, and word-melodies, all in Gaelic. The dramas and operas were played to large audiences. The Belfast exhibition of articles produced or manufactured in Ireland was the first in which all classes, irrespective of sectional lines, combined in an exclusively Irish movement. An organization was formed to advertise Irish-made goods. Manufactures were also exhibited in connection with the literary exercises in Dublin.—The financial part of the Land Bill has been carried as introduced by the government with one or two unimportant exceptions. The increase in annuities from $3\frac{1}{4}$ to $3\frac{1}{2}$ per cent. stands against the unanimous protest of the Irish members of all parties. A similar protest against the lowering of the bonus was met by Mr. Birrell with a promise to reconsider. Lessening the inducement to sell would, it was said, arrest the progress of land purchase.—The fact that the South-African constitution as drawn by the South-African delegates has been accepted without amendment, in spite of English opposition to certain clauses, is being used by the Irish Party in favor of Home Rule.—Gen. Botha informed Mr. Gwynn, M. P., that though it would be improper for him to interfere in Irish affairs, he was

in sympathy with Irish aspirations. His wife was a direct descendant of Temple Emmett, brother of Robert Emmett.—The grand juries which report on all criminal cases sent forward for trial at the higher courts are as usual being appointed on anti-Catholic lines. Ordinarily the number of grand jurors is about 23. County Tyrone has a Catholic population of 54.7 per cent. and no Catholic grand juror. Donegal has a Catholic population of 77.7 per cent. and one Catholic grand juror; Derry County has a Catholic population of 41.41 per cent. and only two Catholic grand jurors; Derry City has a Catholic population of 55.21 per cent. and only five Catholic grand jurors.

Further Honor For Father Delany.—Father Delany, S.J., has been appointed Provincial of the Irish Province of the Jesuit Fathers. Father Delany was born in 1835, and entered the Jesuit Noviciate in 1856. Since 1870 he has been in the forefront of higher education in Ireland, and his labors have won a large measure of success in the granting of the new State University in Dublin suitable to the demands of Catholics.

Spain.—That Spain has made great advances in the past few years is beyond question. Those who have watched the turn of affairs since Señor Maura took the reins of government have seen a constant development. Railroads and the ship industry are taking on new life. The large appropriation for the rebuilding of the navy has been granted. At Cadiz and Ferrol the preliminary work for the construction of the new battleships and cruisers is under way. The navy appropriation and the ship-subsidy should do much to advance the ship-building industry in Spain. The bill recently passed by the King providing for the complete reform of the mail and telegraph service will make that of Spain equal to the best in Europe. The rates of postage under the new reform will be substantially the same as in the United States.—An important work founded by the Spanish Government is the Instituto Nacional de Previsión, a plan of national insurance for workmen against injury and old age. The Government will pay all expenses connected with the institute and allow a greater rate of interest on the small investments of the depositors than is usually given by insurance companies.—The expositions of Valencia and Santiago are a sign of the industrial and agricultural development of the provinces of Valencia and Galicia. The exposition at Valencia is attracting many tourists and as many as seventy thousand admissions have been registered for one day.—The attention of Spain is now centered on the conflict in Africa between the Spanish troops and the Moors. The prompt action of General Marina in meeting the first murderous attack upon the Spanish workmen at Melilla and the bravery of the Spanish soldiers called forth well merited congratulations from Madrid. General satisfaction is expressed on all sides that the Minister of

War was able, in so short a time to throw so many regiments into Melilla to resist the continued attacks. Twenty thousand troops are now on the scene of action and the hope is entertained that General Marina will soon force the Moors to seek peace.—The Congress of the Sodalities of the Blessed Virgin of the ancient Kingdom of Aragón was held this year in Palma de Mallorca, in the Balearic Islands, and was in every respect a success. Delegates from the principal cities of Aragón, Cataluña and Valencia were present in force, and triumphal arches were erected in the principal streets of the ancient city of Palma de Mallorca to bear testimony to the warmth of the welcome of the fervent Mallorcans. The Captain-General, Señor Ortega assisted at the Congress as the personal representative of His Majesty King Alfonso XIII. The principal sermon was delivered by the Jesuit preacher, Rev. Stephen Moréu, of Barcelona.—Declaring that he is absorbed in home affairs, King Alfonso has postponed indefinitely consideration of the Peru-Ecuador boundary question, in which dispute he has been chosen arbitrator.—The steamer *Chili* sailed from Bordeaux, France, on Saturday for Argentine and Brazilian ports with 200 Spaniards among her passengers. They include a number of Barcelona revolutionaries, who are fleeing the country, and a contingent of young men who are going abroad to escape military service.—A new outbreak in Barcelona is feared by Madrid. Under threat of another general strike it appears that the revolutionary spirits in the Catalonian capital have demanded the release of all prisoners confined in Montjuich fortress since the late uprising. The military authorities are in no wise disposed to entertain any such demand, and the streets of Barcelona are again patrolled by troops. A certain anxiety prevails, but the authorities seem to have affairs well in hand, and openly threaten sharp reprisals at the first sign of new disturbance.—All the vessels of the Spanish navy have received orders to concentrate at Melilla, Morocco, where a Spanish force of about 28,000 men, under the command of Gen. Marina, is confronted by a strong body of Moors. Gen. Marina's advance into the interior to crush the Riffs has been delayed in order to permit of the complete organization of his commissary department.

Ambassadors for Spain and Argentina.—Considerable interest is manifested in official circles in Washington over a diplomatic race between Spain and the Argentine Republic. Both countries, now represented by ministers, are anxious to raise their representatives to the rank of ambassadors, and both have taken tentative steps to that end. Señor Portela, Minister from Argentina is preparing to take up the matter with Secretary Knox, while Spain has authorized its new Minister to Washington, the Marquis de Villalobar, to make arrangements for the promotion if he finds the project agreeable to the Administration.

Germany.—Throughout the Empire the announcement of the new Payne Tariff schedule arouses unfavorable comment. But a sort of passive acquiescence in the unavoidable seems to accompany the general comments. No word is heard of possible retaliatory legislation, nor does there seem to appear any inclination to seek a remedy in mutual concessions, such as the old "privileged nations" clause would secure.—The German newspapers make no attempt to conceal their disapproval of the measure. The *Börsen-Courier* terms the new tariff "the last word of the high protectionist." It adds that despite the promises of the Republican Party the strength of the trusts has manifestly grown. The new tariff, it further declares, is an evidence that the mass of the American people is helpless as against the numerically small group of trust magnates. The conservative *Kreuz-Zeitung* shows no surprise over the outcome of the tariff discussion in America, and is quietly amused in speaking of the influence of President Taft in the struggle, characterizing it as of no especial weight.—Emperor William sent a cordial telegram of greeting to Cardinal Vannutelli, who attended the Eucharistic Congress in Cologne as the special representative of the Holy Father. A second hearty message was addressed by him to Cardinal Fischer, Archbishop of Cologne, in response to the greeting forwarded to the Emperor by personal messenger from the Congress.—The usual annual Conference meeting of the Bishops of Germany, hitherto held in Fulda, was this year convened in the archiepiscopal palace of Cologne during the Congress.—Berlin reports an extraordinary run of American visitors this year. Never before have the hotels of the Capital housed so great a number of Americans.

Portugal.—Official announcement is given out of a projected journey to be made by King Manuel next winter. Sailing from Portugal, December 20th, on the Queen Mother's yacht, he will be escorted on his trip to England by the Portuguese cruiser, Don Carlos I, and a squadron of British warships. Returning after a somewhat prolonged visit in England, his Majesty will spend eight days in Paris and three days in Madrid.

Trouble on the Border of Corea.—In a communication to Japan the Chinese Government has agreed to negotiate at Mukden the points at issue in the Antung-Mukden Railroad controversy not already settled. Japan's position in the matter appears to be accepted in principle. But graver trouble seems to be threatening. The Chinese Government views the present situation in the Chiertao district, between Corea and Manchuria, with much uneasiness, and for several days this matter has overshadowed in interest the Manchurian questions. Officials in Peking declare that justice in Chiertao is impossible so long as the Japanese have any hand in its administration. The unrest prevalent in the district seems to bear out their contention.

QUESTIONS OF THE DAY

Ruskin's Letters *

Volumes XXXVI and XXXVII, of the monumental series of Ruskin's writings, contain the correspondence of a lifetime, beginning with the little lad's letter to his father, postscripted: "Mamma says I may tell you that I have been a very good boy while you have been away," and ending with the note written by the aged invalid to his neighbor across the lake, Miss Susan Beever, on her death-bed. The first volume, 1827-1869, covers the period up to Ruskin's appointment to the professorship of art at Oxford. The second, 1870-1889, brings us to the end. In great part, the letters are written to people whom the whole world knows: the Brownings, the Carlyles, Burne-Jones, Froude, Leighton, Lowell, Norton, Coventry Patmore, Rossetti, Tennyson, Thackeray, Watts, Holman Hunt, William Morris, Miss Mary Gladstone, Kate Greenaway, and others. The subject matter is frequently interesting, but mainly the letters are important because they are Ruskin's. Accounts of thought and work, accounts of travel, accounts of human intercourse and health; that is the total. There is perhaps less of the substance of Ruskin in them than in his more reflective writings; but occasionally we get the quick revelation of the man in a sudden thought or brief expression, vivid as life itself. On the whole, for all the charm of spontaneity, for all the whimsical sweetness and humor with which he rallies those he loves, the letters are profoundly sad. He feels so strongly the incompleteness of life, its imperfectness, its brevity, his own shortcomings. One is tempted to side with the theologians and cry out the soul, the soul is clamoring for something that in this world it will never get. "And I am so anxious at least now to spend my last ten years well—and so puzzled what to choose out of the number of things I can do that no one else can . . . and life so short at best." There were, humanly speaking, reasons enough why Ruskin should have been satisfied—talents, learning, reputation, friendships, means, travel—reasons enough, too, why "the sight of domestic happiness" gave him about as much pleasure as it might to a starved hyena. Throughout, the sorrow of heart predominates, and sorrow of mind, too, for he hates and loathes injustice, untruthfulness, uncleanness, oppression; he feels called to remedy the condition of the poor and grows so weary with the thoughtlessness and frivolity, the positive evils that surround him.

To American readers there will be a special interest in the American friendships: Professor Charles Eliot Norton, James Russell Lowell, and William Stillman. The expression on American ideas and events is curious,

*The Letters of John Ruskin. Edited by E. T. Cook and Alexander Wedderburn. London: George Allen; New York: Longmans, Green & Co.

offered with all the writer's candor and decision, and only somewhat moderated by his regard for the recipients. He does not approve of the war between North and South; in fact he strongly disapproves, and he says clearly to Norton that the North is not disinterested. More he has to say about the "unfathomable" ugliness of American cities, and, dolorously, he speaks of an American pupil who under his direction went to Wales to sketch. On her return he was "entirely silenced and paralyzed" by her apparent inability to grasp what was beautiful and interesting. "Her eyes had been so accustomed to ugliness that she caught it wherever she could find it." Yet in one of the letters to Stillman, apropos of *The Crayon*, he expresses gratitude: "I have much to thank America for, heartier appreciation and a better understanding of what I am and mean, than I have ever met in England." One of the most remarkable letters of the series is that written to the same Stillman (later of the *Times* and "Autobiography") a young man then, on religious and spiritual matters; one is not accustomed to find a man of the world writing to another his deep and potent faith in a spirit of God and a spirit soul.

It is, however, with the Letters as art matter that we are principally concerned, and the oft-quoted opinion that as a critic Ruskin was a failure, does not prevent one's approaching this great figure with a feeling that Goliath is before us, vested with David's heroism, and that the boy attacking is but a paltry shepherd armed with a stone and sling. Ruskin's position as a writer on art is absolutely unique and unsurpassable. His interpretations are almost prophetic, quite above the letter of what he reads, and quite above the plane of human thinking. For all his dogmatism, for all his tirades on extraneous subjects and sheer digression, he has said the highest word, probably the highest that ever will be said, on the religion of art. The letters do not add much to the sum of what he has given us already in this way, but they are valuable because they are full of art, in their way, notes, instructions, appreciations, and it is always Ruskin himself.

The outlook is his own; the bits of wonderful description that make one so sure the pen was his vocation, not the brush, and yet continually the artist's outlook: a wonderful sky, a fragment of architecture, the life outline of a flower. Could anybody else see them as he does? For he sees as Pater does—with the imagination—and furthermore his eye and hand are trained. And then there is his knowledge of craft; he will dissect a canvas as the mere painter would: methods and technique, the manual and material make-up of it. He can use school terms if he chooses to so lower himself; in the midst of other things, as in one of the notes to Rossetti, he breaks forth: "And just remember, as a general principle, never put raw green into *light* flesh." He is constantly, almost unconsciously, teaching.

The allusions to pictures he sees are among the most

delightful pages he ever penned; he goes to the Louvre in Paris when everything else has vexed and thwarted him; in the end he has grown to think the Venetians the supreme school in painting; he is locked in a room at the Academy alone with one of the masterpieces and dreams and paints the hours away. His mind is so full of the St. Ursula he lays his brain-fever partly at her door. And Tintoret, black, wonderful Tintoret, how he cherished him. Tintoret or Turner, "neither of them visible to any one but me." At Lugano it is Luini and "the corner of the Crucifixion" he thought so marvelous; or perhaps the Borromeo Nativity in Milan "quite the most beautiful Nativity he ever saw, with the little rosy angel hurling himself at the shepherds' heads." His enthusiasm is so genuine he makes you share it, and his joy in the beauty of these things so profound it radiates like sunshine from the printed lines.

Of course he has his strong sympathies and his strong antipathies—mostly personal—necessarily so; one cannot deny that he had very perfect taste. But he was dogmatic, and at times he was arbitrary in judgment. In contemporary art he had championed the Pre-Raphaelites; but to other moderns his criticism was appalling in severity—not outstripping justice, but with the whole weight of his short patience flung against the culprit. One wonders how some of his correspondents ever summoned courage to pick up a brush again. "Of all this—which is art," he writes to a lady, "you seem to me to have no idea. You go straight at it as a monkey would, perhaps with the same spirit of mischief"; and he proceeds to pull her picture to pieces until not a stone is left upon a stone. He scolds, too, some for overwork, some for laziness. But he holds up high his unchanging ideals, and he bids the English girl to paint from nature, and the Italian youth not to paint for gain.

Of his helpfulness in material ways there are ample proofs in the Letters; he seems to have been perfectly generous and disinterested himself, whether he buys in advance Rossetti's pictures or endows the College for Workingmen. At one time we find him considering whether he shall not give up art, his life-work, to make himself more useful in the field of sociology and economics. One cannot but marvel at his seriousness, his detachment, his unconscious righteousness. Fortunately he did not give up art, in the letters or elsewhere. And to the end he proclaimed from the housetops, to all who would or would not hear him, that Art, which he knew so well, and Life, which had sometimes puzzled him, and Truth and Beauty, Love and Goodness, are everlastingly from God. GABRIEL FRANCIS POWERS.

Destructionists vs. Dogma

Throughout the continents of Europe and America there is a great deal of discussion going on regarding the new gospel, or revelation, that is being given to men. There is much being said and written now about the future

religion that is to take the place of the old. The orthodoxy and divinity of the Catholic Church, the presidents and professors of the modern secular university claim, are being rejected. The schoolmen have placed Christianity in the scholars' crucible, and found it wanting. The God of the Christians is not big enough, nor liberal enough, nor wise enough to deal with the Twentieth Century conditions, and so they have to create one of their own who will make man free, give to him unlimited liberty, endow him with great wealth, confer on him a vast amount of power that will enable him to rule the spiritual as well as the material world, a God, who will deify man, and make him cease to be a subject being.

The time has really passed, they think, for dogma, obligations, commandments and limitations. There is to be no more toil, nor tear, nor sickness, nor death, nor punishment. Human wisdom is no longer to be acquired by study. Bread is to be no longer earned by the sweat of the brow. Divine light and strength are no longer to be sought by prayer and the sacraments. No parent is needed to regulate the home. No State is required to give civil protection. No Church is necessary to guide to Heaven. The Deity will communicate directly and constantly with His enlightened and elevated brothers and equals on earth, and make them sharers in His nature and happiness.

After this flight in the air with the professors and presidents, as we return to the hard, cold practical world do we find everything as we are told? Do we discover a fulfillment of their prophecy, a realization of their conviction? No. As far as our eyes can see, and minds judge, we notice no great change or indication of change. The crowd of human beings about us are still busy, still struggling for their daily bread. The student is still absorbed at his desk. The professor is having his whole mind on his lecture. The officer of the civil law is still on the street watching the offender. The priest is still in the pulpit preaching the word of God, or in the confessional forgiving the poor sinner. There is still sorrow and distress and affliction in the land. There goes the funeral procession. The widow's son is being borne to the grave. The rich man dies and is buried in hell. Dogma, religions, laws, obligations, precepts of faith and morality are still crushing men to earth and terrifying the ungodly.

But we are speaking, they say, only of the Church. It alone needs reform. It has to abrogate its dogma, definitions, creed. It has to dispense with obligation its elements of fear and punishment. Such impede the development of man's faculties. They are a hindrance to human liberty.

But, professors, and presidents, ought you not to be consistent? Should you not follow the laws of logic, practise what you preach, "Charity begins at home"? Should you not extend a helping hand, first to the students under your charge, make life pleasant for them, while they are away from their parents? Ought you

not abrogate the obligations and burdens of the college life, give them more free time, fresh air and recreation, dispense them from attending the lectures, exempt them from preparing for class work, eliminate the examinations? That would spare them so much mental strain and anguish, and then ought you not give them all their degrees, and so relieve them from the humiliation of sometimes going home to their parents without their rewards?

And when you have created an atmosphere of peace, liberty and pleasure in your sphere of life, then carry your beneficent labors to others. The poor workingmen in the mines and mills and sweat-shops are toiling very hard. Eight hours of strenuous and muscle-wearing labor are too many for six days of the week. Something ought to be done. Their condition can and ought to be improved. Their lot is too hard. They will appreciate what can be done for them. With the spread of knowledge and science their lives ought to be made easier.

Again there are the jails, where thoughtless human beings are wearing out and wasting away, men of brain and brawn and nerve and enterprise. Some of the most daring and courageous of the race are there in these trying dungeons, wretched human habitations. They are not beyond the pale of fraternal charity; they are our brothers, members of the race. Here is another field for your attention, another opportunity for doing good, a chance to meet the civil authorities, make your suggestions and ameliorate their condition.

There are many being daily stricken down with disease, germs of fever and plague are in the air. The strong, promising man and the beautiful young girl are being carried off to their last resting place. Should you not hold a meeting with the physicians and then diminish the death rate?

All these reforms, innovations, would be as much if not more in order than attacking the dogmas of the Church, and would conduce more to the welfare of mankind than your attempts to undermine the foundations of religion.

And now about the dogma and obligation and elements of fear and punishment which you so much dislike, and which you do not want to see impeding the growth and liberty of your fellow beings, what wrong has been found with them? What mistake has been made in them? Have they not their use? Are they not the creations of the divine intellect, the productions of the omniscient and omnipotent God, and as valuable in the plan of salvation as the mountains and plains and water and air are for our temporal life. To reject them would be as ruinous to faith and morals as the rejection of the constitution would be to our country.

And before we part with these great gifts and treasures of heaven we have a right to ask you what you are going to offer instead? What sort of a spiritual edifice are you about to present to the world? So far we have seen nothing but promises, denials, contradic-

tions—all pulling down, no building up. Your wisdom seems to be like that of the man who had thrown down his house before he formed an estimate and possessed the means to rebuild. His work was destructive, not constructive.

W. GASTON PAYNE.

Federation at Pittsburg

"A more earnest, dignified and attentive body of men is seldom met with. Their whole demeanor reflects a spirit of deep-seated, quiet determination, that bespeaks success for their endeavor." Such was the summary touch with which a writer in 1902 sketched the impression made upon onlookers as the long procession of delegates, bishops and priests and laymen, filed into the Holy Name Cathedral in Chicago to assist at the solemn services with which the second annual convention of the American Federation of Catholic Societies was opened. And a similar brief word may tell the tale of the intensified impression wrought by the greater throng of men and women who crowded St. Paul's in Pittsburg at the solemn pontifical Mass with which the eighth annual convention of the Federation began its labors, August 7. Eight years form but a short span in the life of an organization, but within that short span its energy has achieved notable results.

To the Knights of St. John is due the inception of the movement of moulding isolated units into corporate union for united Catholic lay action in which the Church might find the antidote to materialism and socialism which the non-Christian element is propagating in the land. "Unite for the common good and may your union rise like an impregnable wall against the fierce violence of the enemies of God." This was the urgent appeal sent out by our Holy Father, Leo XIII, and it was the rallying-cry taken up by the Knights of St. John at their national convention held in Cleveland, June, 1899.

It was easy to recognize that the number of Catholic men taking active part in social work was quite inadequate to the Church's need; interest in the study of the wants of the day was far from general, and there was an evident lack of provision for training, for united action when once this interest should be aroused. Out of this recognition there readily sprang the ideal of a union of all active bodies and societies within the Church through which "each might come in touch with all and all with each," that in the union for the common good thus achieved the vast strength of Catholic activity might be intelligently utilized to achieve the purpose of Christ's Kingdom among men.

The preliminary action of the Knights favoring a Federation of all Catholic bodies, made effective in this convention, was speedily brought to the favorable notice of other Catholic organizations; distinguished prelates—among the first Bishop McFaul of Trenton, and Archbishop Messmer of Milwaukee, then Bishop of Green Bay—warmly commended the project, and at a prelim-

inary meeting held in New York on Thanksgiving Day, 1900, a call was prepared for the first annual convention of all bodies interested in the project, to be held in Cincinnati, December, 1901.

About 300 delegates answered the call, and after much discussion and patient hard work on the part of the various nationalities and societies represented, a constitution providing for united action without detriment to the autonomy of individual organizations was adopted, and the Federation of American Catholic Societies was an accomplished fact. Success has attended it from the first, and one may safely claim to-day, after eight years' experience of its workings, that no movement among Catholics in the United States is destined to do more widespread and more lasting good.

The object of the Federation, whose representatives were welcomed in Pittsburg last week, has never been lost sight of. Through its organization it aims at creating, and through its membership it purposes to express unto the world the best type of lay activity. Great things are being done in our various Catholic organizations; religious societies in every parish of the land are feeding and strengthening the faith and are fostering respect for God and His law; innumerable benevolent organizations are scattering far and wide their material benefits to widows and orphans, as well as to their members disabled by sickness or old age; Catholic educational work is being forwarded in its elementary, high school, college and university phases; a network of charitable institutions, upheld by self-sacrificing men and religious women, is reaching out to every hamlet and lending the helpfulness of Christian Catholic charity to cover every disease, every disaster, every untoward event which may strike a Catholic household, or the abandoned sufferer of any creed. To secure uniformity of action in all these social activities among Catholics of the United States; to make our works known; to assert our belief in, and to avail ourselves of, every legitimate liberty allowed us in the land; to sustain every cause that is noble, placing citizenship above party, and extending to all, irrespective of race or creed, the even-handed justice Catholics demand for themselves—this, in brief, is the sum and scope of the purpose of the American Federation of Catholic Societies.

The meeting in Pittsburg was in no wise lacking in the richness of detail presented for the more serious work of the gathering, as well as for the entertainment of the visiting delegates, who came from every part of the country. There was the solemn Mass in St. Paul's on Sunday, at which the venerable Bishop Maes of Covington, Ky., a veteran in the cause of Federation, delivered an impressive sermon on the purpose of the gathering, in which he emphasized particularly the "glorious results of the self-sacrifice of Catholics in maintaining denominational schools," and in view of the recognized benefits accruing to them in the untrammelled liberty they now possess he urged that they must be

slow in coming to conclusions regarding the many schemes brought forward to right the wrong done them by taxing them for a system of schools of which they may not avail themselves.

Twice during the convention days the big auditorium of Carnegie Institute was crowded to its full capacity by men and women of Pittsburg to listen to the distinguished speakers invited to address the public mass-meetings, always a rousing feature of these conventions. Congressman Burke and Mayor Magee spoke cordial words of welcome to the delegates at the opening meeting, and Bishop Canevin struck the keynote of the occasion when he affirmed that "destruction of the divorce evil, rigid adherence to the moral code, more strength to civic righteousness and loyalty to Church and Government were salient features of the work in hand." The distinguished head of the Church in Western Pennsylvania was cheered vigorously when he declared that "God has not endowed any tribunal on earth with power to set aside by divorce any divinely constituted marriage."

President Feeney, of the Federation, made an eloquent reply to the addresses of welcome, intimating that "the leaders of federation dream of a great Catholic Congress where the intellectual giants of the faith, ecclesiastical and lay, may express intelligent Catholic opinion on public questions of a social, civil or religious character, so that we may not be misunderstood by Government or Society." The closing address, a forcible plea for Catholic lay action, was delivered by Walter George Smith of Philadelphia.

Thomas H. Cannon of Chicago presided at the mass-meeting of Tuesday night, and Professor J. C. Monaghan was the first speaker. He had been asked to address the meeting on "Socialism," and an unlooked for feature gave him opportunity to win well-merited and enthusiastic applause. Local Socialists had gathered into the gallery to interrupt the speaker and to interfere with the meeting. But Professor Monaghan calmly replying to their interruptions gave them retort after retort, completely frustrating their efforts and compelling approval of his defense of Catholicity in Americanism. Bishop McFaul, the second speaker, in an address replete with vigorous interest, said "the Federation does not go out on the housetops to proclaim its work, yet it is constantly active." He enumerated a number of the practical results attained in the eight years of its existence, and then took up the details of future work to which its members must turn their energies. The Bishop dwelt particularly upon the need "to form a strong public opinion against the teachings of infidel professors in our large secular universities, especially in State institutions supported by public funds." He alluded, too, to the white slave traffic as another noxious evil, to the elimination of which from our social life Federation must bend its most earnest efforts.

Of course these public meetings are but features of the

convention's work. The practical business of the Federation's convention is that which is transacted in the private gatherings of committees. Some of these, as that of "Finance," "Ways and Means," "Press" and "Thanks," while highly important in the working life of the body, cover but routine business and are practically of interest only to the delegates and members of the Federation. The great public interest of the convention clusters about the "Resolutions Committee," since upon its members devolves the task to sift the multiplicity of suggestions of work to be done by the body and to present in terse language the interests that appeal most forcibly for active effort on the part of the Federation. It is a large body, whose personnel is made up of delegates representing every section, every race, every interest of the Church in the republic. Sub-committees are formed and on these devolves the task of studying and formulating the "planks of the platform" that is to be finally presented to the nation as the *schema* of principles governing clean morals and righteous citizenship as understood and urged for practice in the Catholic body.

The platform built by the sub-committees is considered and acted upon by the general committee and is then referred back to the convention for final approval. And it is on the resultant free discussion of the resolutions prepared that the splendid educational and moral effect of the convention upon its delegates principally rests. The resolutions passed in the Pittsburg gathering as the basis of future activity among the affiliated societies lose not at all when comparison is made with the ringing pronouncements of previous annual assemblies of the Federation. The Catholic stand in reference to Socialism, Divorce, and Education in all its grades is reaffirmed; civic morality is urged in resolutions calling for a clean press, wholesome correction in theatrical shows, and the upbuilding of old-time respect and reverence and obedience for authority; the spread of the Holy Name Societies to curb the viciousness of prevalent profanity and blasphemy is advocated; generous aid is assured to works of charity in favor of Indians and Colored people; the loyal adhesion of American Catholics to American principles and institutions is affirmed, and filial submission to the teachings of the Catholic Church is solemnly reiterated.

The enthusiasm of the three days' meeting must have been a revelation to the good people of Pittsburg, who co-operated with their Bishop so cordially in arranging for the splendid success that marked the doings of the convention. May its echoes inspire the generous hearts of Catholics who could not come into the direct sphere of its ardor to active energy in bringing into their daily routine that strength of civic righteousness and loyalty to Church and Government which these meetings aim to arouse! To join the Federation is gradually becoming a test of the Catholic spirit of a society organized under Catholic auspices.

M. J. O'C.

Instinct and Intelligence

A very striking change of opinion with regard to what used to be called rather confidently animal intelligence has come over the scientific world in the last few years. The study of animals and their ways has been made a definite specialty in zoology. This department attracted a great deal of popular attention, and so much attention from the ordinary attendants at scientific meetings, as to alarm the specialists in other fields because of lack of interest in their several departments. Some years ago a section on animal behaviour was established in connection with the American Zoological Society meetings. At the Boston meeting this was so largely attended that other sections had scarcely any audience. It was thought for a time that this would teach wonderful things about animal intelligence. Above all there was the hope that it would make perfectly clear that there was a difference only in degree and not in kind between man's reasonable actions and the actions of the animals by which they accomplished various purposes. Experimental and laboratory investigation was expected to settle the whole subject. It did—but exactly in the opposite direction to that anticipated.

In a series of articles in *McClure's Magazine*, one of which appeared in the June number for the present year, and the other in August, E. T. Brewster has been discussing various phases of animal behaviour and the significance of animal action. The conclusion as drawn in the last article is that "on the intellectual side alas! the more we come to know of the minds of animals the more monumental appears the ignorance and stupidity of the best of them." The last sentence runs: "It is a hard saying; but what does any actual animal ever do that is beyond the mental power of a human idiot?" He quotes a series of experiments made by Yerkes at Harvard with mice, by Cole at Wesleyan on the racoon, by Carr and Watson of Chicago with rats, and many others on all sorts of animals. All the laboratory research and experiments emphasize not the intelligence but the stupidity of animals. They learn very little by imitation. They do form certain habits; these are quite aimlessly formed, however, and then remembered because they result in enabling them to get food, or to escape, or something of the kind. After repetitions they get used to eliminating unnecessary movements. As Brewster says, "even the monkeys, it transpires, are little given to aping one another." They only seem to ape men because they are like us in shape and naturally do things about the way we do them and therefore have been presumed, enough wrongly, to be imitating us.

At the beginning of the first article in the June magazine Brewster has a striking paragraph that represents the conclusions of modern zoology with regard to animals reasoning. After all we have heard of animal intelligence and of how foolish the scholastic philosophers were in denying all reasoning power to animals, it is rather

refreshing to read this reactionary paragraph: "Animals do not reason. If any one truth has come out of all the critical study of the animal mind that has been going on since this century came, this is it. Animals do not reason; they never have reasoned; they never by any possibility can reason. The wisest of them do, indeed, get into the borderland that separates reasoning from other mental processes; but no living creature except man ever gets unequivocally across the line." One would almost think that one was listening to some medieval scholastic philosopher laying down the absolute principle of the essential distinction between the sensitive knowledge of the animal and the reasoning power of man. It used to be the custom to declare that the deductions of the scholastics were entirely too formal to be significant, but modern expofiment confirms medieval deductive science and that was evidently quite as much genuine science as our modern classified observation.

The paradox of animal training as pointed out by Brewster is that it is the very stupidity of animals that makes them capable of training. Horses have been on exhibition that were supposed to be able to count. The reason for this in Brewster's words is that "the horse is the most utterly stupid of all the dumb creatures that man has made his friends. He is so stupid that he can be taught anything, any habit that is, and having no mind to be taken up with his own affairs can be relied on to do exactly as he is told." What has been particularly tested by all the animal psychologists in their experiments on animals has been the power to count. No animal can count. They learn habits of doing things, but not of thinking about them in any way. They have a muscle memory that warns them after they have gone over a certain road a number of times just where to turn, and how, but any disturbance in their path puts them quite out, and shows that they cannot use even the other senses to correct the muscle sense until they have formed another habit. A monkey experimented with learned to get his food by turning a key, but if the key were once removed from the lock he never learned to insert it though fifty times in succession it was picked up and inserted before his eyes. He had no idea of the key as an instrument.

Father Wasmann, S.J., whose studies in "Instinct and Intelligence in the Animal Kingdom," founded on his studies of ants, have attracted very much attention, insisted on this view of animal intelligence at all times in his writings. Occasionally opponents have impugned his conclusions because they said that he was influenced overmuch by his training in scholastic philosophy. Especially was this true, they declared, because of the essential distinction which the scholastics insisted on teaching between animal instinct and human intelligence. Now that experimentation has brought modern science to the same opinion, would it be too much to ask that the scholastics come to their own again as leaders always in thinking? In his book Father Wassmann said: "Men like Thomas of Aquin would be the first to candidly ac-

knowledge and duly appreciate the results of modern observation. Yet, on the other hand, it must be granted that modern science can still learn from the great thinkers of antiquity and of the middle ages in the line of philosophical explanations of animals' life."

JAMES J. WALSH, M.D.

A Critic of Catholic Critics

Under the pen-name "Veremundus" a certain Karl Muth issued in 1898 a pamphlet in which he severely criticised the whole Catholic literature of Germany as uncritical, and behind the times, and marked with religious bias. German Catholic literature has had to contend against tremendous odds; and yet persistent labor and struggle combined with most creditable personal sacrifices during the years of the Kulturkampf has raised it to a very flourishing state and has enriched the German book market with an ample supply of truly Catholic books. Priests and religious and laymen have spared no efforts and they have been assisted by able organizations for the spreading of Catholic works. That there was room for improvement nobody denies; but Veremundus's onslaught was wholly unjustified. He set to work as a supreme critic and meiclessly scored many of the names held in just veneration by Catholic Germany.

On the other hand, he said, the Catholics when reviewing books by non-Catholics were too severe; there should be greater latitude and "fairness," especially in regard to novels. According to him the most incompetent critics of novels are the priests. Perhaps they can tell whether a story is good for the common people or the young; but they are too onesided, too narrow, when it comes to criticizing the reading matter for educated gentlemen who need no tutoring. Only laymen can do justice to such books, because their sentiments are less estranged from the world. The priest is essentially an educator, and education and the novel are at opposite poles. The struggle of human passion is strange to him, and he is naturally prepossessed against love affairs which are an important element in the novel.

Muth's attack was ably met, especially by Father Kreiten, S.J., who, it was an open secret, had been the chief object of attack. Besides pointing out a number of flagrant inaccuracies and injustices in Muth's criticisms, he reminded him that the priest is not only an educator, but a pastor as well; that the holy sacrament of matrimony does not destroy but on the contrary presupposes strengthens and elevates love; finally that the novelist is as subject to the general laws of morality as anyone else.

Yet Muth found a host of followers who sounded the same note of lamentation, and started out belittling and condemning those who had made Catholic literature what it was, though not all of them went equally far. In a catalog of Christmas books, for instance, Pastor, the great historian, is found fault with because he did not

paint the popes black enough. The dogmatic writer Scheeben, Kaulen the Orientalist, Eusebius Nieremberg, S.J., Tappehorn, whose excellent prayer books have been the consolation of millions, Meschler, S.J., R. Kralik, are disposed of in the same slipshod, high-handed manner. In 1903 Muth became the editor-in-chief of a new periodical, the *Hochland*, which is conducted in his spirit. It pretends to be Catholic and indeed contained many a good article and frequently defended the interests of the Church. But its whole tendency excites surprise, not to say, misgiving. The excellent work of Father Denifle, O.P., on Luther, was set down by the *Hochland* as a failure, pure and simple, a "derailment." But the ideas embodied in the novel "Il Santo" by Fogazzaro were thought worth propagating; a German translation of it was published in instalments and was only stopped when the book had actually been put on the Index.

A few weeks ago Karl Muth came out with another pamphlet, which he says is a consistent development of his former one. It certainly keeps up the same strain. It contains the astounding statement that the Catholics of Germany are not in a condition which favors the production of great works of poetry. Does he really not know that F. W. Weber wrote his sublime poetry chiefly while an active member of the Landtag in the very heat of the Kulturkampf? Veremundus puts himself in opposition to a large number of distinguished Catholic writers, whom he is pleased to call the "Gralmen," *Gral* being the title of a literary periodical founded two years ago, with outspoken Catholic tendencies. Nor is he without imitators. Last spring the eminent editor of the Munich *Allgemeine Rundschau* had to defend M. Herbert (Mrs. Henry Keiter), a Catholic authoress of great merit, against the cynical sneers of a mere youngster. Muth graciously allows that anyhow some progress has been made during the last ten years and mentions several authors to whom this is due. Unfortunately for him nearly all of them are "Gralmen," and several of them signed the appeal which we reproduce in essence and which it is now easy to appreciate.

"The undersigned authors believe they are acting in the interest of by far the greater part of Catholic writers in emphatically protesting against a certain method of criticizing Catholic works which has been going on for ten years and is of late becoming more violent. It is a policy of destruction. Fair and kindly criticism is always productive of good results, but what is now done by certain Catholic literateurs is neither kindly nor fairly done. They seem to make it a point to criticise the works of their fellow Catholics with the utmost severity, nay bias, while they treat those of non-Catholics with fairness and even indulgence. The praise which is lavishly bestowed on Protestants is never granted to Catholic authors. These critics pretend to stir up Catholic activity, but the only result of their nagging and condemning is the discouragement of men and women who have successfully devoted their lives to Catholic literature. Less

independent talents are even forced out of the Catholic field. We therefore appeal to the Reverend clergy, the Catholic public and parliamentary representatives, editors and publishers to disregard the grumblers, to encourage a saner tone in reviewing of Catholic books and to grant to Catholic publications what they deserve in the line of support and defense. It is not so much our own interest that prompts us to make this appeal, as the threatened future of our Catholic literature. Unless this suicidal policy comes to an end, Catholic literature can never reach its full development."

The appeal, signed by some thirty well-known authors of the clergy and laity, has made the round of the Catholic press. The apprehensions expressed in it are indeed not shared in the same degree by all those who take an interest in this countermovement. Yet they are so generally felt that the foundation of a Catholic Literary Association is seriously contemplated—We need not judge the motives of these attacks on Catholic literary productions, but it is hardly an error to consider them only as the effect of some deeper cause. They are the ripples on the surface; deep below is the tidal wave of religious indifference and of the reluctance of nature against submitting to divine authority. Thanks to the leading spirits of the German Catholics and the watchfulness of the bishops, men of the Veremundus type have never any prominence at the great Catholic congresses, and, in spite of all that has happened, we presume that it is respect for the Rock of Peter which keeps them going further.

F. S. B.

Socialism and the Fellowship of Christian Socialists

To cement a harmonious union between Christianity and Socialism, it is deemed necessary to reduce them to their pure essentials. Only their extremes, it is often said, are irreconcilable, the superstitious outgrowths and the capitalistic incrustations on the part of Christianity, and the radical philosophical theories on the part of Socialism. The founders and leaders of the Fellowship of Christian Socialists, therefore, are making efforts critically to discern the components which, like precious metals, they attempt to amalgamate.

Let us first turn to their critical conception of the essentials of Socialism. What, in their opinion, is it that necessarily belongs to them, and what, on the contrary, must be excluded from them as a foreign element. This implies two questions, each of which requires a special discussion.

To the first question the Fellowship answered in the resolutions which it adopted in the three National Conferences thus far held. In that of Louisville, Ky., in 1906, the assembled delegates, by a unanimous resolution, expressly gave their adhesion to the principles of International Socialism and endorsed the platform and present organization of the Socialist Party of America. In the Chicago Conference of 1907, the delegates de-

clared: "As active members of the Socialist Party, we thoroughly accept the economic interpretation of social and political causes and have no desire to qualify it by any revisionist demand." The Conference in New York, 1908, made the following declaration: "The Fellowship believes in and advocates Socialism without any qualifying adjectives whatever. The Socialism it preaches differs in no way from that of the International Socialist movement, and the influence of the Fellowship is unreservedly given to the party."

Now International Socialism as set forth in the platform of the Socialist Party implies the materialistic conception of history or economic determinism, class struggle, revolution, the elimination of competition and capitalism, the introduction of collective ownership in the means of production and distribution, and finally the establishment of the co-operative commonwealth.

So, in fact, the founders and leaders of the Fellowship understand Socialism, so they interpret, recommend and adopt it in their speeches as well as writings. In the *Christian Socialist* of July 1, 1906, Deacon George H. Strobell explains Economic Determinism or the materialistic interpretation of history as follows: "In any given epoch the most important and fundamental element in shaping social, legal and political institutions is economic. This points out the determining element in social movements and enables the energy of man to be directed to the strategic point, upon the real issue. It does not deny that there are other factors, even ideal elements in history. It asserts that for men in the mass economic interests are decisive." Rev. E. E. Carr writes in the issue of Sept. 1, 1908: "The philosophy of Socialism has three main principles: 1. Economic Determinism or the Materialistic Interpretation of History. This means in brief that the method by which a race makes its living—the prevailing mode of production—shapes its religious, social, political, industrial and commercial institutions." Having laid down this as the law of social evolution, Rev. Carr attempts to verify it by the course of all history.

The class struggle is a necessary consequence of evolution by economic influence. As Engels says in his preface to the Communist Manifesto, in consequence of economic determination, "the whole history of mankind has been a history of class struggles and contests between exploiting and exploited, ruling and oppressed classes." In the *Christian Socialist* the struggle thus described is admitted and traced through all historical epochs by such writers as Rev. E. E. Carr, Deacon G. H. Strobell, Rev. E. D. Martin, R. W. Weeks, Rev. Henry E. Ward. The latter writes, Sept. 1, 1908: "The development of the race proceeded through a succession of class struggles of which the struggle of the proletariat to displace capitalism by the common ownership of the means of production is the culmination. The successive stages of human history according to this theory are Savagery, Barbarism, Feudalism, Capitalism, Socialism."

Revolution is the outcome of class struggle. Every

epoch in the latter ends with a revolution. The last revolution, as was said in a preceding quotation, will be the overthrow of capitalism and the triumph of socialism. The Fellowship clearly embraces revolutionary Socialism. "To end the class struggle by establishing industrial democracy," says Rev. E. E. Carr in the *Christian Socialist*, of April 1, 1909, "plunges the Fellowship into the very heart of revolutionary socialist philosophy." Rev. W. D. P. Bliss likewise says that Socialism as professed by the Fellowship is philosophical and revolutionary. The struggle for the overthrow of the existing social order is not mitigated by "revisionist demands," nor will it probably be free from storm and violence. R. W. Weeks approvingly quotes the words of Bishop Gore of Birmingham: "All remedial agencies have as their object a human world transformed and regenerated. *Yet that end can only be achieved through storm and conflict and catastrophe*," and then subjoins: "I have italicized this most telling utterance. It suggests that even a Bishop has at last perceived the fateful truth of the class struggle; that even he may have done with the futility of hypocrisy of preaching universal brotherhood to those who must struggle for social justice, and may see that once more it is not peace but a sword that the Son of Man sends on earth." (*Christian Socialist*, Sept. 1, 1907.)

What are the changes to be brought about by the revolution? The leaders of the Fellowship, especially the preachers, regard private property in the means of production as the origin of antagonistic classes and, therefore, demand its abolition; they regard capitalism as the source of all social evils and, therefore, want to displace it by universal co-operation; they regard collective ownership and socialized production as the only means possible to emancipate the oppressed and open to the human race the sources of happiness and prosperity, and, therefore, contend for its speedy introduction. Accordingly R. W. Rufus Weeks defines Socialism as "the proposal to the wage-earners and the working farmers, that they should combine into a political movement for the purpose of deposing the financial class from its present domination in government and themselves taking possession of the powers of government; that they should use the powers of government for their own collective advantage in all such measures as may be beneficial, that in all these measures they should have constantly in view the determination, when the right time comes, to reconstitute the great social industries one by one, by substituting for the principle of "stock corporation the principle of co-operation." (*Christian Socialist*, Dec. 15, 1908.)

The co-operative commonwealth is marked out as the ultimate goal of the Fellowship, by its constitution, when it states: "The object of the Fellowship shall be to end the class struggle by establishing industrial democracy and hasten the reign of justice and brotherhood upon earth."

JOHN J. MING, S.J.

CORRESPONDENCE

London's Dull Season

LONDON, AUGUST 7, 1909.

Between laments on the decadence of English battling, and discussions on the tax on unearned increment, there is little news to send from England just now. The debate in the Commons on the Indian Budget was lively, however, and government defense of repressive measures in India which abrogate essential liberties was far from satisfactory. The unrest and dissatisfaction there was blamed to the one-sided character of education in the country which has been too purely literary, and which has produced as its natural fruit a crop of agitators with political ideals opposed to the true aims of government. Steps are to be taken to encourage technical and primary education as an offset against that of a purely literary type. Referring to the murder of Sir C. Wylie at the Imperial Institute, the Master of Elibank, under-secretary for India, declared that in England Indians found themselves more or less ostracized, and in consequence became at times morose and embittered. "Our Indian fellow subjects do not understand the rough and somewhat satirical humor in which Englishmen are accustomed to address each other, and they are apt to resent what appeared to them to be reflections on themselves and on their country. Indeed, I have reason to know they are apt to regard observations of that kind as the outcome of racial and local prejudice."

At a Requiem on the occasion of the translation of the remains of eleven priests from the old cemetery of St. Augustine's, Manchester (which has been purchased by the city), Bishop Casartelli pointed out that the function was an unique one. The first of the eleven was buried in 1820, the last in 1845. "These were our fathers and pioneers in religion," he said. "The clergy of the present day had reaped where they a hundred years ago had sown. At that time there were only two priests in and around Manchester. It was the day of small things for Catholics, and their one little chapel was in Rook street. In all England and Wales the Catholic population numbered about 60,000. Those were serious and terrible times for the Church. No fewer than three of the eleven priests suffered from mental breakdown, and two of the others died from typhus fever. These two facts give some idea of the kind of life, the hardships, the trials, physical and mental, then experienced by the Catholics."

The present Diocese of Salford, which includes the great city of Manchester, counts no less than 332 priests, with a Catholic population of 283,000.

The Anglican Bishop of Manchester finds himself in an unpleasant position. Some time ago the Rev. M. A. E. Foster, Vicar of St. Luke's, Preston, divorced his wife. In January last he announced to his congregation that he intended remarrying. The parishioners are in full sympathy, but the Bishop refuses his consent. The marriage was announced for last week, and a neighboring vicar was to officiate; but at the last moment the Bishop forbade him to take part in the service, and the marriage has been postponed.

The Rev. Mr. Henly, the Anglican Rector of Wolverton, has been deprived of that living by sentence of the Court of Arches; after the defendant by a lawful citation had been persuaded to answer certain articles, heads, positions, or interrogatories concerning his soul's health, etc. The charge against him, it will be remem-

bered, was that of being a Ritualist, and conducting a service resembling Catholic Benediction. The severely clerical element of the Anglican church deplore the Bishop of Oxford's recourse to the court of Arches.

G. B. Shaw's play, "The Showing-up of Blanco Posnet," which the censor refused to license in England, is to be produced at the Abbey Theatre, Dublin, during Horse Show week, if Lord Aberdeen does not prohibit it. The Abbey Theatre belongs to Lady Gregory, Mr. W. B. Yeates and the Irish National Theatre Company. Only an Irish author can have a play produced at the Abbey Theatre and Mr. Shaw's claim is that he has Wexford blood in his veins. His mother was Miss Elizabeth Gurly, daughter of Walter Bagenal Gurly, of Wexford, whose sister Hannah became a nun at Maryborough in 1824, and founded the Presentation Convent, Stradbally, Queen's County, in 1860, dying there twelve years later, on April 18th, 1872. Miss Elizabeth Gurly married Mr. George Shaw, of Dublin, whose eldest son is George Bernard Shaw, born on July 26th, 1856. His mother's grandfather was Joshua Tench, of Wexford, whose name is well known in connection with the Insurrection of '98. Mr. Shaw appeared first in London in November, 1876, and was successively musical critic for the *Star* and *The World* from 1888 to 1904. G.

Cologne's Eucharistic Congress

COLOGNE, AUGUST 9, 1909.

It is hardly to be expected that the accounts sent over to America descriptive of our great Eucharistic Congress have gone into the details which especially appealed to us here. You have been told, of course, of the vast crowds in attendance at all of the celebrations, of the imposing retinue of dignitaries from near and far who came to add to the splendid pomp of the festal days; the excellent character of the learned and edifying papers read at the several sessions at least has been sketched in the press reports and the enthusiasm of faith manifested in the processions of the Blessed Sacrament so singularly well arranged and carried out, no doubt has been commented upon. But the feature in all the incidents of the days most gratifying to us of the home-land has probably been considered not important enough to form matter for press despatches. I refer to the spirit with which the good people of Cologne entered into the impressive doings of the Congress—a spirit at once full of edifying faith and ardent in its purpose to make these days really "glory days of the King."

Every morning the city churches overflowed with the great congregations gathered to assist at the solemn Masses, the attendance being especially strong at those shrines in which the visiting bishops pontificated. The streets were exceptionally well decorated with flags and banners and garlands, even out-of-the-way districts wearing their gala day attire. The conduct of the people throughout was admirable. A parish priest from Berlin remarked to me during one of the public functions that the bearing of the vast crowd in attendance was altogether in accord with the earnest, religious character of the celebration. Our visitors, especially the French and Italians, who never have similar experiences at home, whilst deeply edified were astounded at the virile religious spirit of our Cologne Catholics. How could it be otherwise, when even a venerable pastor of Catholic Rheinland assured me to-day, with tears of joy in his eyes, that he had never in his long years of active service witnessed so striking a manifestation of Catholic faith

as that which welcomed the Papal Legate, Cardinal Van-nutelli, throughout his trip up the Rhein to Cologne. The dear old priest had a thousand details to tell me of that journey, of the crowds that thronged the banks of the picturesque river shouting their glad greetings to the representative of Pius, and of the beauty of the decorations flung out from the age-old castles along its course to bid him welcome in his coming.

Many an eye was wet during the triumphal march of the Legate through the living walls that lined his way from the landing-place to the Cathedral. "What splendid behavior," said a French abbé behind me in the procession, "one could fancy himself in a procession of the Blessed Sacrament." General astonishment was expressed by our visiting friends from other lands over the respectful demeanor of all in the presence of the Legate. Every head was bared as he passed, soldiers and police officers saluted him and his retinue, and as the stately Prince of the Church raised his hand to bless the people on his way even the Protestants along the line bent their heads before him. Cologne may indeed be proud of the gracious courtesy of her citizens, and the Catholic world is not slow in giving expression to the inspiration which springs out of the enthusiasm of the vigorous loyalty their faith portrays!

Another gathering is announced, that of the Görres Society for the fostering of learning in Catholic Germany, whose meetings will be of interest to Catholics the world over. This body will convene this year in Regensburg from October 4th to October 6th. The Görres Society, as your readers may know, is an organization that has fittingly lived up to the scholarly name of Joseph von Görres, in the thirty-three years of its existence. Its published year-books, its learned volumes sent forth from the press, its research work in the domain of history are among the best evidences we have to-day of the fruitful labors of Catholics in the literary world of Germany. One of the questions which will come up for discussion in the Regensburg meeting is the problem already studied in the Paderborn congress of the society in 1907 and in the Limburg Congress of 1908, the founding, namely, of an Oriental Institute in Jerusalem. The members of the society seem to be convinced that the project will be successfully provided for this year. M.

The Spirit of France Working Southward

ROQUETAS, SPAIN, JULY 31ST, 1909.

Doubtless the events of the past few days in Spain have been published in the secular press. Spanish affairs, when of a sensational nature, are not slow in reaching London and New York. The local coloring and exaggeration which are generally added, make it difficult for English and American Catholics to understand things as they really are. Hence, I think, a clear account of the present trouble in Spain may be of interest.

That the existing government in Spain is Catholic is beyond question. Maura the leader of the Ministry has always shown himself a practical Catholic, ready to defend the interests of the Church. That Spain has advanced materially by leaps and bounds under Maura's administration is evident to anyone who has watched closely the course of events during the past few years. Maura has made personal, material sacrifices for the good of Spain. His government has been honest. It has been too honest for the Liberals and Republicans who have found themselves lacking in government funds during the past few years. True, Maura has not received the sup-

port of the Carlist and Integrist parties, both strongly Catholic. The first withholds its support principally out of loyalty to the cause of the Carlists. The Integrists question the sincerity of the Catholicity of the present government. Their duties to Church and Spain were lately defined by Pope Pius X. Neither, however, is connected with the present disturbance. It is the Liberals and the Republicans that are giving trouble.

The Liberals oppose the Government on principle. They want to be in power; they do not relish being "outs." The Republicans of Spain are a dangerous element. They are opposed to Church and King. France is their model government! Their hatred of religion is even greater than their hatred for the King. For the most part they draw their recruits from the slums, from workmen of an irreligious, discontented class. Their leaders are unscrupulous and full of hatred for the Jesuits and Religious Orders, which they know are the guardians of Christian education in Spain. Calumny is their favorite weapon. They work upon the credulity of the ignorant, blaming the Government and the Religious Orders for everything that goes wrong. It is the Republicans, grown strong by the secret aid of former Liberal governments, and the discontent following the Cuban and Philippine wars, who have been waiting for an occasion for an outbreak against the Government and Religion. The occasion came with the trouble at Melilla.

The Moors of the Riff country made a murderous assault upon Spanish workmen. The Spanish commander at Melilla took prompt action and fired upon the Moors. A war is the result. Attack after attack has been made against the Spanish position. Señor Maura, declaring that Spain desired neither war nor conquest, was forced to send thousands of soldiers to Africa to meet the fanatical attacks of the increasing army of the Moors. The trouble came unfortunately at an inopportune moment. The new conscripts were not perfectly trained; the Government was forced to call upon the Reserves. Some of these had married since leaving the army. Now came the chance for the Republican leaders to play to the gallery. The fierce attacks of the Moors at Melilla and the deaths of Spanish soldiers were heralded in the Republican and Liberal press. "What barbarity to tear these soldiers from the arms of their wives and send them to the battlefield of Africa to die. Where is the honor of Spain if they must die?" "The war is to protect the interests of the rich, not the interests of the poor." "Away with the Religious! Down with the Monarchy!"

The irreligious, anarchistic spirit broke loose, especially in Barcelona, the great commercial city of Spain. The Republicans and their friends, the Socialists and Anarchists, to show their love and loyalty to Spain, stormed the convents of unprotected nuns and hurled themselves against the doors of those angelic comforters of the aged and dying—the Little Sisters of the Poor. Nothing was too sacred for their sacrilegious desecration. Churches, even that grand old monument, Santa Maria del Mar, were attacked and attempts made to burn them to the ground. A Marist brother was brutally murdered and others of his community wounded.

Martial law was declared. Troops were hurried to Barcelona as fast as several destroyed bridges, torn up rails and cut telegraph wires, would permit. The streets of Barcelona were quickly sprinkled with sand, that ominous warning of the artillery. The murderous mobs were cleared away with cannon. The dead and dying were gathered up and all warned to remain at home.

In some other parts of Spain there have been outbreaks. The Government seems now to have the situation well in

hand. In Valencia a leader of the Republicans has been lodged in jail for exciting rebellion. What will be the end of it all? So far it is an attack upon religion and order masked under the cloak of opposition to the war. The Republicans are not storming the Government Barracks but the convents and monasteries. It is less dangerous. One word in conclusion. Spain is a Catholic nation. There can be no doubt of that. These men, who are a minority, and who are bringing disgrace upon their country and would efface even the past glorious history of Spain must not be thought to be Catholics. They are neither Catholic nor Protestant, but are plain enemies of all religion and morality. In a word, the present outbreak is the *spirit of France working southward*.

C. J. M.

The Austrian Parliament Adjourns

INNSBRUCK, AUGUST 8, 1909.

The most important political event in Austria during the last month has been the closing of the Reichstag, which took place during the week of July 17. The results of the session have been practically nil. Not that there was not plenty of work cut out for the legislators. There are any number of important questions to be settled, as for instance the Budget, and the settlement of the question of the privileges and relations of the various peoples that make up the Austrian Empire. The barrenness of this parliament has been due to the obstructionist tactics of the anti-German parties, helped on by the Social-Democrats. Interpellations, points of order and privileges and what not, have been put to the chairman by the hundred. It was openly the endeavor of the obstructionists to bring about the fall of the Bienereth ministry or, failing that, the proroguing of the Reichstag by which means they might indirectly attain the former aim. Following upon the closure both sides set about the task of justifying their course of action before the electorate. An appeal was made to the Germans of Austria by Dr. Lueger and the other leaders of the Christian-Socialist party. Besides the just reform of the finances and the unravelling of the entanglements between the nations of Austria, this party demands a thorough reform in the order of business in Parliament. Nothing could show better the absolute necessity of such a reform than the tactics pursued during the past few years which the parliamentary procedure at present in vogue in the Austrian Reichstag has made possible. Until this reform is carried through there is little hope of any effective legislation.

On July 9 occurred the death of the former Premier, Kasimir Badeni, who was at the head of the Government from September 29, 1895, until November 28, 1897. His tenure of office was chiefly remarkable for two things, his language ordinances, which brought on the political storm of 1897, and his persistent resistance to the confirmation of Dr. Lueger's election as Mayor of Vienna.

In the previous week, on July 3, two armored cruisers of the new battleship division were launched at Triest. On July 5, the Emperor-King opened the last stretch of the railroad which connects Upper-Austria with the Adriatic and completes a new route between Hamburg and Trieste. This stretch runs from Badgastein to Spittal-on-the-Drau, and its construction was of great difficulty as it required the construction of a tunnel under the Hohe Tauern, 8,550 metres in length, the second longest in the Austrian Alps. The time of construction was seven and a half years.

June and July have been remarkable for an extraor-

dinarily long spell of cold and wet weather. In the Alps this has resulted in an abundance of snow, which in many parts has given rise to disastrous avalanches, and the melting of which has raised the level of the Rhine, the Danube and the Moldau high over the limit of safety. The unprecedented rain has caused great loss to the crops, and, in the Tyrol and in Switzerland, great financial loss through the immense falling off of the tourist traffic consequent on the unfavorable weather.

Following upon the failure of Dr. Lukacs to form a new Hungarian ministry, the Emperor-King has again entrusted the Werkerle ministry with the conduct of affairs until the autumn.

On his way to the centennial celebration in Innsbruck at the end of August, the Emperor Franz Joseph is expected to stop at Hall, the quaint little city five or six miles to the west of Innsbruck, in order to visit the tomb of the Venerable Archduchess Magdalena of Austria, one of his ancestors, who lived and worked in Hall during the latter half of the sixteenth century. The Archduchess, the introduction of the cause of whose beatification is being strongly urged, was the daughter of the then Archduke of Austria and Anna, the sister of Ludwig II, the last king of Hungary, who fell in the war against the Turks in the battle of Mohacs. She thus represents and personifies the two great halves of the Austrian-Hungarian monarchy, and it is felt that her beatification would do much to unite more closely Austria with Hungary, not only in a religious, but also in a political, national and social way. The Venerable Archduchess was the foundress of an institute of women in Hall that for many decades was notable for its work of relief of the poor and the sick. The foundation fund still exists and is used for the same purpose. Her activity extended into the educational field, and was evidenced in this direction not only in the foundation and support of German schools, but in the number of Tyrolese students she sent to the then famous educational establishments of Germany in Ingolstadt, Dillingen and Munich, and to the recently opened Collegium Germanicum in Rome. She labored no less earnestly in the endeavor to lessen and even break down the un-Christian distinctions between the nobility and the other classes of society. This is beautifully evidenced by her intercourse with Philippine Welser, themorganatic wife of her brother Ferdinand, as well as by her plan for the institute for women of all classes of society, and which was, as a matter of fact, frequented by all classes. Finally she often acted as a peacemaker in public as well as in private difficulties, so much so that the papal decree, which accorded her the title of Venerable, calls her "*sequestra pacis*." Hers is undoubtedly one of the most beautiful and amiable figures in Austro-Hungarian history. It is not presumptuous to hope that in her beatification she would be "*sequestra pacis*" for the kingdom of the Hapsburgs.

M. J. A.

The municipality of Rome has sanctioned a contract for the joining of Rome with the sea. The project has been in the air for over four years past, and consists in laying down a grand boulevard about 20 miles long and 66 yards wide, going from St. Paul's Gate to Ostia. The road is to be bordered by trees, and is to be divided off into sections for foot passengers, automobiles and trams. It is hoped to have the opening ceremony in 1911, when Rome will once more, as in the days of its past greatness, become a seaport town.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, AUGUST 21, 1909.

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A Suggestion for the Federation of Catholic Societies

There could be no clearer evidence of the influence of The American Federation of Catholic Societies than the growing desire every year on the part of those who control our most important Catholic works and movements to have this vast organization recommend their interests to the public. Reading over the resolutions taken at the eighth annual convention, one is astonished at the number and variety of things that came up before the Committee on Resolutions. Indeed it seems that for order's sake the committee itself had to be divided into sections, each with its sub-committees, so that the interests to be considered might be classified, and duly studied by committeemen who for the most part were specialists in the subjects laid before their attention.

No doubt the tendency to obtain the endorsement of the Federated Societies will grow every year, as new organizations will be constantly entering into the Federation. Even now the printed report of the resolutions reads like an annual message of the President, or the recommendations of an Ecclesiastical Synod. Evidently there must be a limit to the resolutions drawn up at these conventions. It is already a question if the very multiplicity of the resolutions does not defeat, in great measure, the purpose for which they are made. It would seem that so far, at least, as the general body of the Federation is concerned, it is desirable to agree upon a few very definite and practical points, and to turn the whole machinery of the organization upon their accomplishment. Other points might be mentioned, and recommended in proportion to their importance, for such local branches of the Federation as may deem them most necessary and feasible. We should then expect to find in the annual report submitted to the subsequent convention an account of the results effected in accordance with the resolutions.

Immigrant Homes or Federal Patronage?

Some of the charges of Commissioner of Immigration Williams, of the Port of New York, against the Homes for the reception of immigrants were so startling and others so incredible that it was difficult to conceive the motive which animated them, until the usual inspired article followed in the daily press, intimating that the Commissioner believed that the reception and care of immigrants should be placed entirely under Federal control and patronage. This, of course, would imply that one after another the many homes and bureaus for the reception of immigrants would have to go.

No intelligent person will believe that those in charge of the Swedish Homes under Lutheran management had any part in placing any of the girls confided to it in questionable homes; and it is silly to expect that anyone will credit the story that in the Polish Home a rubber tube stuffed with sand was used to chastise indocile immigrants. As several of our daily newspapers have remarked, the faults found with these homes are very trivial in comparison with the disorders, often criminal, imputed to some of the employees of Ellis Island itself. Yet no one would dream of abolishing that institution. It looks very much as if an overweening desire to increase the Federal patronage in this port had led the Commissioner to an over-hasty action, without giving the homes in question an opportunity of meeting his charges. As told elsewhere in these columns, the beneficial services of all these homes to the immigrants who have been coming into the New York port for the last fifty years are entirely too valuable to be sacrificed for the motive of increasing places and salaries for parties who will take only a political or mercenary interest in the immigrant.

Reviving Interest in the Pope

Pius X is becoming an object of interest to the reviews and magazines. In the beginning of his Pontificate journalists treated him very severely. They wrote despatches, paragraphs and articles contrasting him with his predecessor, and representing him as a man with very good intentions, but comparatively little intelligence, of the narrowest parochial limitations, popular enough with the poor, but ignored by the great ones of the earth, and altogether incapable of carrying out the diplomatic projects, in which, according to them, Leo XIII had so transcendently excelled.

The journalists could not have made a greater professional mistake, for it is the suicide of any profession to lower in the estimation of its patrons the persons or things in which they would be naturally most interested. The Pope and the Papacy, no matter who, for the time being, may occupy the Papal chair, must necessarily be an object of interest to the world, and therefore an essential part of the stock in trade of the newspapers.

After having tried, and in some measure succeeded in lessening the interest of their readers in the present Sovereign Pontiff, the newspapers for a time neglected to speak of him at all; and, except for an occasional report about the acuteness of his rheumatism, or the weakness of his heart, or the reception in public and private audiences of parties who were usually mentioned with more distinction than himself, as little was said of Pius X as of the President of a Southern Republic in time of peace. This would not do; especially in summer months and other dull newspaper seasons when parliament and congresses and courts and theatres are closed. Hence no doubt the renewal of interest in Pius X.

One pretentious reviewer, René Lara, in the *Fortnightly Review*, seems to have achieved the remarkable feat which others, however, regard as all too easy, of having obtained a private audience with the Pope. This writer consumes an entire signature of the August number in order to tell us that he could not speak Italian, and could not, therefore, understand what the Pope said, so that he had to fall back adroitly on some of the published letters of the Father of Christendom in order to explain to the world some of his sentiments and policies. The explanation could have been made more intelligently by a proper study of the documents, without an audience at all; still, of course, the fact of the audience was necessary to get the article before the public.

Strange to say, in all this rigamarole, there is not a word about the real achievements of the Sovereign Pontiff: his reordering of the dioceses in Italy; the reform of the Roman congregations, and of the entire Canon Law of the Church; his masterly resistance to the French Government, and his recovery, after centuries, of untrammelled jurisdiction over the Church in France. Without disparaging the greatness of his predecessor, it is safe to say that the diplomatic policy which Mr. Lara attributes to Leo XIII would never have succeeded in preventing the French Government from pillaging the Catholic Church, or in recovering for the Pope the free and immediate ecclesiastical jurisdiction in that country which, thanks to his courageous and skilful policy, Pius X now enjoys.

The New French Cabinet

Briand, who succeeds Clemenceau, is a man of inglorious fame. Of his appointment *L'Action Française* says: "We owe four things to Briand, and a fifth might be mentioned. He has made laws of separation and evolution which were a trap for the Church. He took sides openly and violently against our only ally in Europe. He preached desertion and insurrection to the army. He urged the workmen to a general strike and to revolution. Such is his way of thinking on our religious, foreign, military and social questions; and his conduct has been in keeping. He has had difficulties with the police, difficulties with the court of St. Nazaire, difficulties with

the courts of Rennes and of Aedon, and after all he has found himself destined to the Ministry; he held the seals of a Minister of Worship last week and with that he becomes Minister of Justice to-day. Voila!"

How has M. Briand come to hold the pre-eminent post of President of the Cabinet? Strange though it be, the situation is not without explanation. M. Briand is a Socialist, while the majority of the deputies are Radicals. It has been remarked that the French Cabinet of Deputies is strangely inconsistent. The whole policy of Clemenceau was one of incoherence. The succession of Briand to Clemenceau is only another phase of it. When he resigned his premiership into the hands of Fallières he was asked, it is said, "but whom shall I choose in your place to organize the cabinet?" He replied with disdain, "M. Lasies,"—the member from the Right who several days before had severely arraigned Clemenceau's policy. After this ironical suggestion he proposed the name of M. Briand. He felt sure that the new minister would continue his own policy and at the same time he would be revenged on the Radical majority who had so ignominiously cast him out, by placing at their head a socialist and an anti-militarist. Unwelcome though the new chief was, the *bloc* majority had to submit. They looked to their own security in the impending elections. No one in their own ranks could lead them to victory and they surrendered to Briand, the shrewdest of them all. Fallières and the majority had to accept him, because he was imposed on them by the Freemasons. He was the choice of the latter because he was the author of the law of separation; for it was Briand that planned it; it was Briand that secured the passage in the Chamber; it was Briand that directed its execution and it was he who strove to enslave the Church while pretending to liberate her. It was Briand in fine who, seeing his schemes foiled by Pope Pius X, succeeded by degrees and under cover of the law, in despoiling Catholics. Let him be the secret ally of the worst revolutionists; let him put in jeopardy the social order of the country, what matters it? He has one merit sufficient to recommend him: he is an enemy of the Church. "Catholics, however," says the *Univers*, "have no reason to be dismayed. let the *bloc* identify itself with Briand's rascality. It may still be the best thing that could happen. Clemenceau's humiliating fall has been a comfort as the chastisement and the counting out of an enemy of God. It is a comfort, too, to know that Briand is an enemy and an open one."

A Combination in Restraint of Morality

It seems that there is but one newspaper in New York that dares to speak openly about the moral degradation of the theatre. The *New York Press* stands alone as an independent critic of the vile plays which the theatrical syndicate is determined to force upon our theatres. For a time the *New York Tribune* permitted its distinguished

dramatic critic to speak his mind freely about the wanton and obscene performances of the past season. To the amazement of every respectable citizen, he has been forced to resign his position because the newspaper which he had served so brilliantly for over forty years could not afford to lose the advertising patronage of our theatrical managers.

But a week ago we published the pathetic appeal of Rabbi Alexander Lyons to the Jews of New York to exert their influence on the theatrical syndicate, which consists almost exclusively of Jews, and to compel them to remove from the stage the indecencies against which there was such an outcry last spring. His brave admission that the Jewish managers are responsible for the shameful conditions of the theatre, and that Jewish patrons could remedy the evil, was worthy of all praise. If we cannot have a free Press, at least there is some hope while we have a free Pulpit.

One would expect that the retirement of the most distinguished journalist of America from a newspaper which once prided itself on being the expression of the "New England Conscience," simply because he could not conscientiously refrain from censuring a pornographic stage, would have elicited from our more respectable newspapers a cry of protestation. It seems that but one of them dares express sympathy with him, or resentment at the submission of a once great newspaper to the theatrical advertisers for a paltry bribe.

For the past month one New York daily has been regaling its readers with stories of its independence of the advertiser, and with letters of commendation for its self-sacrificing course. Another daily prints at the head of its editorial columns that its design, among other things is to inculcate just principles in morals; still, neither of these papers seems to resent the retirement of Mr. Winter, and both of them still continue to announce plays which he and the *New York Press* felt bound to condemn. Here is a moral issue, perhaps the most significant that we have had in any of our great cities for years. When early this year Archbishop Farley denounced the depravity of the stage in New York, some of the managers sneered at his denunciation, but they very soon learned that they did so to their cost. Apparently they consider that his censures have been forgotten, or that they are powerful enough to ignore or to resist successfully an outraged public sentiment. In another month our city will be filled with hundreds of thousands to take part in the Hudson-Fulton celebration, and no doubt our theatrical managers hope to allure them to the scenes of debauchery which they are already announcing on their posters. With the press bribed by the theatrical syndicate, there is left us in the pulpit the only channel of appeal against these enormities of the press, as well as of the stage. Hitherto, the stage alone was the object of denunciation. Now, the press, with but one exception, sharing in its degradation, should also share the censure. One is quite as sensi-

tive as the other to the withdrawal of support, and a concerted effort on the part of the pastors of all the churches in Greater New York would very speedily bring the theatrical manager and the newspaper editor to their senses.

Mr. Winter's Ideals of Criticism

Although every respectable element in the community is under obligation to Mr. William Winter for the high ideals to which he has devoted his career as dramatic critic, Catholics especially should appreciate the principles which he has labored so persistently to inculcate, and they remember also his occasional dignified and eloquent expressions of regard for their own most cherished traditions. The loss of his high moral influence in this community would be altogether deplorable, and it is inconceivable that a man of his powers should not find every opportunity for their exercise. In view of the cause for which he has sacrificed himself, it is well worth recalling his own sense of his obligation as critic:

"The task of the critic exacts specific qualifications and steadfast allegiance to high and stern principles, intellectual and moral. It is a part of his duty to know the literature of the drama; to discriminate between declamation and acting, betwixt appearance and impersonation; to see the mental, moral and spiritual aspects of the stage, and likewise to see the popular, the expedient and the mercenary aspects of it; to make due allowance for all obstacles that confront well-intentioned endeavor; to hold the scale true; to reach the intelligence of a great public of miscellaneous readers; to respect, as far as possible, the feelings and ambitions of actors; to praise with discretion and yet with force, displaying somewhat more than the fervor of an animated clam; to censure without undue severity; to denounce, explicitly and as often as necessary, the influences, often operant by misuse of the stage, that would vitiate taste and morals; to think quickly and speak quickly, yet make no error; to check, oppose and discomfit, on all occasions, the leveling spirit of sordid 'commercialism,' which is forever striving to degrade every high ideal and mobble it in the ruck of mediocrity; to give not alone knowledge, study and technical skill, in the exercise of literary art, for the good of the theatre, but, also, the best power of the mind and the deepest feelings of the heart to the celebration and embellishment of the labor of others."

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Last week the strikers in the city of Stockholm, for the first time since the inception of the general strike, began to show signs of active violence and rioting. Dynamite was stolen from a building in the city, electric wires were cut, and preparations made to destroy the street-railway trackage. Happily the members of the Committee of Safety have thus far frustrated all attempts to damage property.

THE FOUNDER OF THE SYDNEY "FREEMAN'S JOURNAL."

The Very Rev. J. McEncroe, Pastor of St. Patrick's District, Archdeacon of Sydney, New South Wales, and founder of the *Sydney Freeman's Journal*, was born at Ardsalla, County Tipperary, Ireland, on December 26th, 1795, and died in Sydney on the 22d of August, 1868. The *Sydney Herald* of the 24th of August, referring to his death, said: "His hearty devotion to his own Church, and his fearless vindication of what he deemed the inalienable rights of his co-religionists, never embittered his social relations with those who were conscientiously opposed to the Roman Catholic faith; his unswerving independence, sterling friendliness and manly candor being thoroughly appreciated by all. Where he could agree with any of his fellow citizens, Catholic or Protestant, for any common end, he was glad to co-operate with them. When he 'knew himself to be conscientiously and hopelessly opposed to their convictions, it was his wont to remain silent rather than be foolishly disagreeably and needlessly aggressive."

For thirty-six years he was a leading figure in New South Wales. He arrived in Sydney in 1832, and from the day of his landing on the shores of Australia to the day of his death he may be truly said to have had a leading part in the development of religion, and to have been identified with every beneficent agitation carried on in the Colony, whether for the amelioration of the prisoners' lot, or for the happiness of the Colonists. In 1858, when the clergy were convened by Archbishop Polding at Campbelltown to deliberate on measures that might be adopted to promote the interests of religion, Father McEncroe represented the opinion of the great body of the assembled priests, when he suggested, as the one great remedy for which all hearts yearned, that new dioceses be formed, and Irish Bishops be appointed to them. This matter of the erection of the Episcopal Sees in Australia may be said, indeed, to have been one of the main objects to which he directed his energies throughout his whole missionary career. He was the first to suggest to the Most Rev. Dr. Murray, Archbishop of Dublin, as far back as the year 1832, the expediency of appointing a Bishop to the Australian Church. In his letters to the Archbishop of Dublin he writes: "There are 16,000 or 18,000 Catholics in this Colony, not one half of whom hardly ever see a priest. The present Governor is friendly to us. £500 in addition to £300, have been voted for the Catholic chaplains and schools for the next year. Five or six priests are absolutely wanted here. I intend to memorialize the Secretary for the Colonies on this and other matters connected with the Catholic affairs of New South Wales. I am sure that any well recommended priest, who would apply as I did, would meet encouragement. We want very much five or six competent schoolmasters; each would get about £50 a year. I have the appointment. What a blessing if I could procure two or three of Mr. Rice's brothers! Please speak to him. I will pay their passage money on their arrival in Sydney. We should soon have subjects for their Order, and thus be able in time to supply all the Catholic schools with proper teachers. Catholic books are very much wanted. The number of converts is considerable in the Colony, considering the little opportunity of instruction."

"The Holy See should provide this place with a Bishop. It is the most neglected portion of the Catholic world. The Vicar-Apostolic at the Mauritius can do but little for this place; by proper care it can become an interesting portion of the fold of Christ. The youth are docile, enterprising and tenacious of the faith. I have an arduous mission in Sidney with a population of five thousand souls, and am called at an average of once or twice a week to attend sick calls at the distance of from twenty to forty miles." The Mr. Rice to whom he refers was the

famous Brother Ignatius Rice, the Founder of the Irish Christian Brothers. In 1851 when the Bishop of Melbourne was about to proceed to Rome to pay his visit *ad limina Apostolorum*, Father McEncroe wrote to enlist his influence for the erection of new Dioceses, for which he had himself already petitioned the Holy See. Twelve years later we find him again urging the erection of new Sees. This time he writes to the Most Rev. Dr. Cullen, Archbishop of Dublin. It was mainly through his representation that soon after, the Sacred Congregation of Propaganda, at Rome, resolved on the formation of new Dioceses throughout New South Wales. Bishops were gradually appointed for Maitland, Bathurst, Goulburn, and Armidale, and "where in 1863 there were about 100,000 Catholics with only a few priests, and few churches and few schools, there are now," say His Eminence Cardinal Moran, who wrote in 1893, "about 300,000 Catholics, with a Cardinal, Archbishop and Six Bishops, besides 330 priests, 180 teaching brothers, 1,400 nuns and a grand array of beautiful Churches, Convents, Colleges and schools."

When Father McEncroe reached Sydney one of the first duties that devolved on him as Catholic Chaplain for New South Wales was to visit the poor Catholic convicts, to instruct them, and in particular to prepare for death those who were sentenced to the extreme penalty of the law. He was indefatigable in all this work of the ministry, and his toil was blessed with abundant fruit. It was remarked that several of the Protestant convicts under sentence of death asked for his ministrations and were received by him into the Church. The arrival of the Rev. Dr. Ullathorne, in 1833, and of the Right Rev. Dr. Polding, in 1835, with a missionary staff, lightened in some measure the burden of the duties that devolved on the earlier chaplains. In 1839, at Dr. Polding's request, Father McEncroe accompanied by Father Richard Walsh, and Mr. Harding, a catechist, proceeded to Norfolk Island. Father McEncroe remained there for two years, and among his other labors to promote the spiritual welfare of the convicts, it is recorded that he erected a neat chapel, under the invocation of St. Vincent de Paul, who, in his own days, had been the Apostle of the galley slaves of France. In his leisure hours he composed a small work entitled "The Wanderings of the Human Mind in Searching the Scriptures," which was printed in Sydney in 1841. In his dedicatory address to the students of Maynooth College, his own Alma Mater, he says: "I have traversed several of the United States of America, and wandered through the maiden and picturesque regions of Australia in search of the scattered sheep of the Catholic fold. I have conversed with persons of almost every creed and clime, and mixed with men of the most diversified ideas and pursuits; with men of learning, experience and virtue; and men of the most abandoned and desperate character; till, at last, I find myself stationed in Norfolk Island, one of the most beautiful islands of the great Pacific Ocean—now converted into the great prison house of the British empire. . . . I beg most earnestly to recommend myself and about 900 unfortunate prisoners under my spiritual care to your pious prayers and remembrance when you stand before the Divine Victim of man's redemption present on the holy altars; and that you join in earnest supplication to the Mother of God, and to St. Vincent de Paul, the patrons of Norfolk Island; and to the spirits of the just made perfect in the Lamb, through whose all atoning Blood alone we hope for mercy and pardon of sin, that the Giver of all good gifts may grant us the grace of true faith, firm hope and ardent charity, a good life, a happy death, and a glorious immortality—which God has promised to all that fear and love him."

These lines were written in 1840. Toward the close of 1858 Father McEncroe was deputed to proceed to Ireland, by the Fellows of St. John's College, to secure a learned and distinguished president for that institution, and he was commissioned at the same time by his Grace, Archbishop Polding, to procure

some zealous missionaries to carry on the work of the Sacred Ministry in Australia. Before the close of 1859, he fully executed the commissions entrusted to him. For St. John's College he selected the Rev. John Forrest, D.D., who had read a distinguished course in Maynooth College, and had subsequently, with no less distinction, completed his theological studies in the Irish College, in Rome. In furtherance of the other commission, he visited several Bishops to make known the wants of the Australian Church, and to solicit their aid. In a letter forwarded to Archbishop Polding from Limerick on the 9th day of June, 1859, he incidentally remarks: "The Rev. William Lanigan, a priest most warmly recommended by the Archbishop of Cashel, is disposed to go to Sydney. The Bishop of Limerick recommended yesterday to his priests the wants of the Australian Mission, and his wishes to relieve them. I am on my way to Westport regarding the six Sisters of Mercy for New South Wales." From All Hallows Missionary College he addressed a circular to the Irish Bishops, which presents interesting details concerning the Australian Church in those days.

In 1860 Father McEncroe took charge of St. Patrick's parish in Sydney. He was ordained a priest in the year 1820. He was well versed in the Irish tongue, and for the convenience of students, he published in 1820 a new edition of "Donlevy's Catechism" in Irish and English, adding in the end a beautiful Irish poem on the "Life and Death of Our Saviour," written in the fourteenth century. He held for a short time a professorship at the Diocesan Academy, Navan, County Meath, but very soon, at the invitation of the Right Rev. Dr. England, he resolved to devote himself to the American Mission in the Diocese of Charleston, South Carolina. For seven years he labored there with great zeal, and merited the esteem and approval of his Bishop, who was the great ornament of the American Hierarchy in those days. Returning to Ireland in ill health, in 1829, he learned there the desolate condition of the Catholic exiles in Australia. He used to relate in after times how, while staying in Clonmel, he saw a number of prisoners huddled together setting out from prison to quit their country. He hastened to the bookseller's shop, purchased a number of small prayer books, and threw them into the van for the use of the prisoners. He afterwards had the pleasure of seeing one of these very prayer books in the home of a comfortable settler on the banks of the Hawkesbury. All the Bishops of the Ecclesiastical Province of Sydney were assembled around his bed in his dying moments, and Dr. Polding, Archbishop of Sydney; Dr. Murphy, Bishop of Hobart Town; Dr. James Quinn, Bishop of Brisbane; Dr. Matthew Quinn, Bishop of Bathurst; Dr. Murray, Bishop of Maitland, and Dr. Lanigan, Bishop of Goulburn assisted at his obsequies. The foregoing information is derived from the "History of the Catholic Church in Australia," by His Eminence Cardinal Moran.

J. BRENNAN, S.J.

LITERATURE

Just Irish, by CHARLES BATTELL LOOMIS. Boston: Richard G. Badger.

The title is too ambitious. Mr. Loomis tries hard to be just and so nearly succeeds that he is often generous, but in spite of a too evident attempt he fails to be "just Irish." It is a gift of nature and nature will not be forced, but she gave him a gift of his own which enabled him to write a very readable and kindly book. He took his bearings in the right way, traveling on foot or jaunting-car, largely at hap-hazard, and mingling with all classes, with the result that his pictures of people and places are illuminating and on the whole just. He was unable to perceive the famous Irish wit—the gift, as we said, was denied him—but he found their humor abundant, and overspiced it with Yankee slang and, occasionally, impossible brogue which "kapes" for "yairs." Nearly everything Irish pleases him but the

churches; they are too expensive for so poor a country. "If all the money that has been spent on churches had been spent" on the poor—he is not citing Judas—"they would have ceased to emigrate long since." It would not net them now quite \$10 a head! But then, "the priests are interested in the Gaelic movement" which he thinks will arrest emigration, "and the nuns are doing a blessed work all over Ireland." Mr. Loomis' advice to Irishmen would seem to be, Stay at home; and to all others, If you can't be "just Irish," be as Irish as you can. M. K.

Health, Strength and Happiness, a Book of Practical Advice by C. W. SALEEBY, M.D., F.R.S., Edinburgh. New York: Mitchell Kennerley, 1909.

Dr. Saleeby's volume, with its taking title—everyone is in search of "Health, Strength and Happiness"—is one of a group of new books appearing everywhere at the present moment. They represent a certain reaction of feeling by which the present generation, having lost to a great extent its interest in other-worldliness, is trying to make as much as possible of this world. Without health there can be complete happiness, and so we have all sorts of directions as to the maintenance of health. Probably the most interesting feature of these recent books is the insistence on the absence of worry as the principal factor in securing of good health, and the laying down of the principle that it is worry, not work, that wears out the human constitution. After that the next important feature is the putting off of dreads of various kinds, and especially the dread of illness, which is the worst predisposing factor for illness, and often a main cause of discomfort if not actual ill health.

There are some very interesting contributions as to what might be called common sense hygiene in this book of Dr. Saleeby, who is recognized as a scientific and usually conservative writer on medical subjects. Some of the chapters of the book show how carefully he goes into detail in the matter of directions for the maintenance of health. There are chapters in praise of milk, of which he can scarcely say enough, in praise of bread with regard to which he is very enthusiastic, on the use of meat, for which he counsels moderation, and on the four great needs of the body—the need of air, of light, of exercise and of sleep. His chapter on alcohol makes it very clear that modern science has stripped the last illusion from the pretence that alcohol is useful for any purpose. It does not protect against cold, but on the contrary makes it harder to stand cold; the appetite that it excites is fictitious and likely to do harm rather than good; the strength it imparts by stimulation tends to exhaustion; and as for its power to promote sleep, nothing is more delusive. There is just one reason why men take alcohol and that is because they care for the glow of good feeling it produces, but all the pretended good it does is now definitely proved to be an illusion.

Dr. Saleeby's book might well be summed up in the expression of Goethe, "Deny thyself, thou shalt deny thyself," for by self-denial comes happiness and health and strength in life. It is no wonder then that he should talk of this as the new asceticism. The end is not as worthy as that of the old asceticism which conquered the body for the sake of Heaven and one's own sanctification, but it represents that recent movement which takes the old spiritual direction and applies it for worldly purposes to life at the present time. Dr. Saleeby says:—

"The cardinal principle of asceticism, new or old, is surely that the mind or soul or *psyche* is the all important part of man, and that his body has no place or purpose or warrant but to serve it. This is a supremely great and noble conception, of which there is need in every age and certainly not least need to-day. It is to our discredit, indeed, that at the present time, when the psychical factors more completely outweigh the physical factors than ever before in the struggle for individual, national and racial existence, we should yet have to learn this lesson of

the ancients, amongst whom such physical factors as muscular strength and endurance were indeed of far greater relative value for life, as they are, of course, amongst the lower animals. If then, it be the principle of all asceticism that there is nothing great in man but mind—mind indeed being the only important matter—none of us can hesitate to respect it."

JAMES J. WALSH, M. D.

Jeanne d'Arc et sa Mission, par M. LE CHANOINE DUNAND. Paris: Gabriel Beauchesne & Cie.

The last word on Jeanne d'Arc will not be said till men have ceased to speak but as far as it means the final settlement of disputed points in her story, Canon Dunand has spoken it. The book consists of a series of conferences delivered this year at the Paris Catholic Institute on occasion of the Maid's beatification. It is a critical study of her life and of the methods of her detractors, the most complete, thorough and convincing we have seen, and withal so lucid in style and thought and so replete with interest that we have no doubt it will find its way into many languages. His analysis of the two processes of condemnation and rehabilitation are masterpieces of historical criticism. Others have ably exposed the chicanery of Anatole France; but it is the peculiar service of Dunand that Quicherat, whom Andrew Lang and even many Catholics have regarded as an authority, can no longer be considered a reliable historian. As an editor of documents Quicherat is accurate, but in a supplementary volume of appreciations, he follows the methods of Martin and Michelet, as expressed in his own dictum: "One has the right in historical matters to impose one's conscience on others without needing the support of facts." Not only does he ignore facts when they oppose his theory that Jeanne was an unconscious visionary, but he invents them when necessary, for example that Beauvais drew an abjuration from Jeanne on the morning of her execution. For this there is not even the evidence of the forged recantation. Anatole France and his school go only a step further in inventing and ignoring facts more generously and making the Maid a tool of the priesthood and her visions a monkish fiction.

While triumphantly vindicating the Blessed Maid of France and establishing historic truth, Canon Dunand tells a charming story. Even a clumsy narrator can scarcely make that wondrous narrative uninteresting, but with more than the literary skill and sympathy of Andrew Lang, he has the acumen, spiritual appreciation and the intangible appeal to mind and heart that makes a book at once popular reading and permanent literature. Whoso begins this volume will read the last word and indorse it: "The country which Blessed Jeanne has saved is still in danger. The barbarians are at its gates. More refined than Goth or Vandal, their invasion threatens not the soil but the soul of France. May the Blessed servant of God help us to repel this pagan atheistic invasion and bring back to its destiny the France she loved! Its emancipator in the past, may she become again its protectress and its liberator!"

M. K.

Das Missale als Betrachtungsbuch. Vorträge von DR. FRANZ X. BECK. Second Vol. St. Louis: B. Herder.

The standard devotion of the Catholic is the liturgy of the Church, the standard prayer-books are the breviary and the missal. The more the standard devotions of the Church are practised and taken part in, the more widely the official prayers are known, appreciated and used, the sounder will be the piety of our Catholic people. However even for those who know Latin a thorough acquaintance with the treasures of missal and breviary needs some effort and priests as well as laymen will derive much more benefit from the

perusal of the official prayers if they are assisted by a competent explanation. To those who know German the present book, "The Missal as a Meditation Book," will prove most useful.

Volume two is devoted to the liturgy of Pentecost and the twenty-four Sundays after it. The Masses are taken up singly and treated each in two or more instructions. After an introductory remark pointing out the general character of the day as expressed in the liturgy, the author goes through the various parts of the Mass, the Introit, Orations, Epistle, etc. For each part he first tells from what book of Holy Scripture the passage is taken and what is its connection with the rest of that book. He enters into the smallest details. The Introit, e. g., "almost without exception consisting of words of the Old Testament," as a rule contains several verses of a psalm, but they are commonly transposed, so as to suit the trend of thought which runs through the whole Mass. We learn from which context the Epistle and the Gospel are taken, in what light they appear in their original places and for what reasons they were put there.

Upon this foundation the author builds up the structure of ascetical and other considerations, always keeping in view the other parts of the Mass, and drawing largely upon the inexhaustible sources of patristic literature. The aspirations and resolutions suggested and the conclusions drawn are not in equally close connection with the text but they are all to the point and help wonderfully to heighten the respect for the Church's own prayers. When reading the beautiful book one envies the young clerics who were privileged to listen to these instructions with their wealth of information, their unction and unpretentious piety.

In plan as well as execution this work is entirely independent of the "Liturgical Year," by Dom Prosper Gueranger. It is a meditation book, not a book of reading and study, like the "Liturgical Year." It is moreover confined to the Missal, and as far as it goes much more copious.

F. S. B.

The *Irish Ecclesiastical Record* for August, besides the usual number of articles of a technical nature, contains several excellent contributions of general interest. Father Kelly continues the story of Colonel Grace, Catholic governor of Athlone in the Cromwellian wars. When his cousin, the traitorous Duke of Ormond drew up the articles of Kilkenny granting protection to soldiers but none to "priests, Jesuit or others in Popish orders," Grace refused to accept them "as prejudicial to his religion and nation," and proceeded with other independent leaders to make successful inroads on the Cromwellian troops. The original documents cited show that, apart from the main battles, a desperate struggle was maintained against the parliamentary armies on the whole line of march, 1649-1652, and give some color to the local traditions of numerous places in Ireland where battles, unknown to history, were fought "agin the Cromwaylyans." Father Dowling enters a strong plea for "Continuation Schools" in Ireland—what we would call here night schools, chiefly to afford an opportunity to "ambitious young fellows and diligent girls that are standing with longing eyes at the portals of our technical schools and cannot enter because they lack the necessary preliminary preparation."

Thomas O'Nualan continues with a wealth of erudition to prove that "When Gael met Greek" he was already familiar with the Greek's language and frequently able to explain to him its beauties. The article widens the scope of Prof. Zimmer's declaration: "We may assert that wherever in the Frankish Kingdom of the ninth century anyone possessed a knowledge of Greek he must have been an Irishman or gone to school to an Irishman." Other articles are "Moral Obligation," by Rev. J. S. Hickey, "Scholastic Philosophy," by Rev. W. Lescher, O. P., "Science of Ethics," by C. Murphy, D. Ph.

M. K.

Reviews and Magazines

W. T. Allison's "Tennyson's Treatment of the Worth of Life," in the August *Canadian Magazine*, is a curious and interesting study from a non-Catholic point of view, of the problem of life. Mr. Allison, who has made an exhaustive examination of this great question as it appears in many of Tennyson's most thoughtful poems, labors over it with conscientiousness indeed, and deep religious sentiment, but with the unsound philosophic basis and the uncertainty inherent to a fragmentary and ill-defined faith. He shows how "the Future Life was Tennyson's great problem of thought throughout his long and brilliant career." In his early poems he "is as yet untroubled by any doubt as to the truth of those teachings which his father and mother and early training had instilled into his mind. There had not come to him the faintest suspicion that life was not worth living, or that there was no God nor immortality for the soul." But when Tennyson went up to Cambridge he became infected with the prevalent spirit of doubt and speculation.

In explaining how that spirit became prevalent Mr. Allison grants altogether too much when he says that "Immanuel Kant had launched his thunderbolt at human reason, declaring, and proving conclusively, that we know things outside the mind only through the native forms of the mind, that we know the thing only as it appears, instead of the thing itself, that the human mind, therefore, is always dealing with a subjective world and can have no sure and certain knowledge of the world, the self or God." The most rational philosophy in the world, that of the Catholic Church, and of the soundest thinkers outside the fold, admits that Kant declared these things, that he balanced an elaborate pyramid on its apex, but fails to find any convincing proof of his ingenious assertions. Starting from so unstable a foundation, Mr. Allison naturally chimes in with Tennyson's unwarrantable concessions to doubt, with which he struggled so manfully according to his feeble Protestant lights. Thus his critic seems to agree with him that the existence of God cannot be proved by reason and that man is forced to fall back upon simple faith in the revelation of Christ. The critic also seems to admit with the poet that we cannot prove that we enjoy freedom of the will, but we know that "Our wills are ours to make them Thine." In Mr. Allison's careful enumeration of Tennyson's arguments for the immortality of the soul there appear several that are either purely sentimental or

very weak, while the strongest arguments, such as the indestructibility of spirit and the necessity of another world to right the otherwise irremediable wrongs of this, are conspicuously absent.

The fact is that Tennyson, sympathizing with most of the sceptics of his time, nevertheless found a way of saving his own faith and of assuring effectively to people not used to close reasoning some of the fundamental truths, such as the immortality of the soul, the existence of God, and, albeit in a very confused manner, the divine origin of Christianity. His doctrine, though despairingly vague to the luminous Catholic mind, yet approves itself to Mr. Allison, brought up in the same atmosphere of strained metaphors and wavering allegories. The English Protestant mind constantly shuns clear definition and is more dazzled by a disjointed, unrelated series of "perhapses" deduced from ill ascertained or merely supposititious facts than by those healthy first principles which, being axiomatic, need no proof.

Another weighty article in the current number of the same magazine is "Colombe's Birthday," by George Herbert Clarke. If the reader has the patience to study the intricacies of the plot as described by the sympathetic critic and can remember its "gently-keyed" vicissitudes, he will rise from the perusal with an added awe for Browning's inconsequential learning, with a feeling that Mr. Clarke's prose is often much better than the selections he gives from the laborious poet, and with silent wonder that so unentertaining a play in the blankest of verse should have had a fortnight's run in the Haymarket Theatre, London, fifty-six years ago, long before the spasms of the Browning cult had begun to quiver along the ambitious nerves of aspiring youth.

L. D.

The August *Rosary* is an interesting and varied number. There are half a dozen good stories, nine poems, some of exceptional merit, and several disquisitions on pertinent subjects. The "middle-aged man" is righteously severe on the irreverence of choirs and congregations, but scarcely correct in deeming such irreverence universal. There is a generous appreciation of the late P. A. McHugh, M. P., for Sligo by P. G. Smyth, and of Dr. Wm. Henry Drummond, the Irish-Canadian poet of the French-Canadian people, by Thomas O'Hagan. A rather rhapsodical article on Othello seems to justify the Moor when he murders Desdemona and glorify him when he commits suicide, but perhaps we have not understood it aright. The chronicle and notes are good and the illustrations illustrate.

Pedro Descoqs studies in *Etudes* for July 20 the puzzling personality and work of Charles Maurras, the author of "The Dilemma of Mark Sangnier," and a leader in the group of "L'Action Française." Maurras is an atheist yet champions the cause of the Catholic Church. He preaches decentralization, holds that individualism and liberalism in all their forms are ruining France, advocates a return to the old French ideals in literature and social life, proclaims that the "Patria," the country, must go before everything else, that social life has higher claims than individual life, that an hereditary monarchy alone can save France. Maurras is a bold, brilliant writer. Many perhaps will not consider him a very safe guide.

In "The Evolution of Asceticism," after recalling the regulations laid down by Pius X for mental prayer, the examination of conscience, and the annual retreat in religious communities, Pierre Bouvier traces the history of these exercises, and shows that the Spiritual Exercises of St. Ignatius, perfect drill-manual of asceticism, seem to have been no small factor in the sudden development of these three practices, which have so much influenced Catholic life ever since.

Paul Bernard discusses a second time "The Conversion" of John Calvin, which has been reprinted in the *Catholic Mind*.

René Jeannière writes of "College Games and Sports." Why are English boys so fond of games? Why have French boys to be driven to indulge in them? The games and sports forced on French boys, are childish; boys soon outgrow them and do not want them. The sports of English boys are manly, a test of endurance and skill, and the older the boys grow the greater their interest in them. After describing a football match and showing how it develops the spirit of honor, of self-reliance, of loyalty to a cause, the writer again asks: "Why have our French colleges not given more encouragement to sports?" It is because we have too long imagined that to educate men it is sufficient to cultivate their minds, that we assigned to these games a purely negative value, whereas, if indulged in with moderation, they are a splendid preparation for the battle of life.

Gaston Sortais, in his bulletin of the History of Art, gives great praise to Emile Mâle's "Christian Art in France at the end of the Middle Ages," picks out a few errors of detail in Venturi's sixth volume of his "History of Italian Art," consecrated to the Quattrocentist Sculptors, and notes two other remarkable works, that of F. Sivian on A. D. Magaud, the Marseilles painter, and that in which Henri Hauvette has brought out in their true light the masterly qualities of Domenico Ghirlandaio.

J. C. R.

SOCIOLOGY

Charges made recently by the Federal officials on Ellis Island against several of the Homes established in this city for the care of the incoming immigrant, draw special attention to this section of the field of sociology. It is one in which Catholics are much interested for a very large proportion of the thousands who land here every year from Europe are children of the Church.

One of the articles in Volume V. of "The Catholic Encyclopedia," under the title of Emigrant Aid Societies, gives some very interesting details concerning these organizations, the material for which was supplied from official sources. From this statement we learn that the first of these agencies was the Irish Emigrant Society, organized in 1841 through the efforts of Bishop Hughes, and which still takes such good care of the newcomers from Ireland. Incidental to this work the late Miss Charlotte Grace O'Brien, under the patronage of Cardinal McCloskey, established in 1881 the Mission of Our Lady of the Rosary for the protection of Irish immigrant girls. From its opening fully 100,000 girls have been cared for there, all free of charge, the mission being supported by voluntary contributions.

The success of the Irish Society led to the forming of one for the benefit of the German Catholic immigrant in the establishment here in 1868 of a local representation of the Central Verein, which, in 1883, evolved into a branch of the St. Raphael Society. From this has come the hospice called the Leo House, which has a resident chaplain and its interior arrangements in charge of the Sisters of St. Agnes. From 1889 this branch of the St. Raphael's Society—which is the great German Catholic confraternity looking after emigrants, both at the point of departure and the port of landing—has cared for 60,000 immigrants.

Changes in the character of the immigration of later years has necessitated the forming of societies for other races. Two of these, the Austrian and the Polish, have been mentioned in the adverse statements from the Ellis Island officials. The Austrian Society of New York was founded in 1898 by a number of former Austrians, among whom are twenty priests. The leading spirit is the Rev. Ambrose Schumack, rector of St. Fidelis' Church, College Point, Long Island. The society is supported by the dues of the members and an annual subsidy of \$5,000 from the Austrian Government. Those who can afford it pay a nominal fee for its assistance; to those who can not its help is free. In the first ten years of its exist-

ence more than 700,000 immigrants were aided by its agents.

A number of Polish priests established the St. Joseph's Society in New York in 1893. The Home is in charge of the Felician Sisters and the chaplain, appointed by Archbishop Farley, is the Rev. Leo P. Kwasinewski. Its support comes from voluntary contributions and a grant of \$1,000 a year from the Austrian Government, on account of the Poles from Galicia who may seek the aid of the Home. Its accommodations are free, and its chaplain and agents work on the same lines as those of other societies at the Government landing station.

For the care of the Italians, the Fathers of the Congregation of St. Charles Borromeo, of which the lamented Bishop Scalabrini of Piacenza was the founder, began the Society of St. Raphael for Italian Immigrants, at New York, in 1891. Its Home is managed by the Sisters of Charity (Pallozzine). Only women and children are kept there; men are given food and advice and lodge elsewhere.

The Fathers of Mercy organized the Jeanne d'Arc Home for the protection of French immigrant women in 1895. The Sisters of Divine Providence manage it, and 6,800 women have received its care. They pay if they can.

The three sub-sections of the Resolutions Committee of the Federation of American Catholic Societies appointed during the sessions of the recent convention in Pittsburgh presented strong resolutions from which the Federation's platform was easily completed in the general meeting of the second day. The resolutions agreed upon may be summarized as follows:

Religious Section.—A widespread propagation of the Holy Name Societies is urged as a means to abate profanity. Missions to non-Catholics are approved and Catholic laymen are asked to work to insure their success. Protest is filed against indecency in theatrical shows of every kind. The assistance of the Federation is pledged in regard to measures being prepared by the Archbishops to fight the "White Slave Traffic." Support is promised in the work of the hierarchy for the evangelization of the Negroes and Indians, and an annual contribution of \$100,000 is pledged to this end. The Catholic press is cordially indorsed and every head of a family is exhorted to subscribe for a Catholic paper approved by ecclesiastical authority. An appeal is made to all Catholics not to take part in any movement tending toward relaxation of the observance of Sunday. The Catholic Church Extension Movement is commended. The project to erect a monu-

ment on Gettysburg field to the memory of Rev. William Corby, C.S.C., is approved.

Social Section.—The stand of the Federation, unquestioningly accepting the teaching of the Church in regard to Socialism and Divorce, already proclaimed in former conventions is reiterated. Lecture courses, in which the ethics of social justice as set forth by Leo XIII in his encyclical "On the Condition of Labor" may be the guiding principles, are recommended. While not abating its opposition to all divorces which permit either party to marry, the efforts of the National Divorce Congress are commended, in as far as it seeks to secure uniform divorce legislation. It is urged that wife desertion, recognized to be a contributing cause of divorce, be declared a criminal offence subject to extradition. The false interpretation of the Church's doctrine regarding the union of Church and State is condemned and protest is entered against its calumnious statements. The advertising and exploitation of means and opportunities the direct purpose of which can only be to further offences against public morality is condemned.

Educational Section.—The necessity of religious education is insisted upon during the entire period of education, since "reason and experience both forbid us to expect that national morality can prevail in the exclusion of religious principles." Loyal Catholic support not only of elementary schools but of our high schools, academies, colleges and universities is urged. It is strongly recommended that, as demand begets supply, Catholics should, by their repeated, insistent and concerted requests, make it clear to librarians and the vendors of literature at railway stations, in trains and other places, that it is to their interest to secure Catholic publications for the reading public. The Catholic Educational Association is cordially indorsed. The establishment of Catholic schools for deaf mute children in every diocese is recommended. Disapproval is expressed and opposition is declared to the custom of holding the closing exercises of State public schools in denominational churches. The publication of detailed testimony in criminal trials by newspapers is deplored as an element subversive of pure morals. A demand is made that the State shall in some equitable way recognize the claim put forward by Catholic educators for compensation for secular education given in Catholic public schools.

A Portuguese commission has just established the late King's debts to the State to be about \$2,000,000. This is to be paid back by deducting \$100,000 a year for twenty years from King Manuel's civil list of \$375,000 per annum.

ECCLESIASTICAL NEWS

—At a meeting of the Archbishops and Bishops of Ireland held in St. Patrick's College, Maynooth, Cardinal Logue in the chair, the following statement was unanimously adopted and directed to be published:—"The Bishops, finding that there is a serious misconception in the country, based upon misrepresentation of the nature of certain steps which they have recently found necessary to take for the maintenance of discipline in the National Ecclesiastical College of Maynooth, where their young ecclesiastical students are trained for the priesthood, wish to remove that false impression. The steps in question were taken solely in discharge of the episcopal duty of maintaining ecclesiastical discipline in the College, and had no connection whatsoever with the views of anyone as to whether the Irish language should or should not be an obligatory subject at certain examinations, or in certain courses of the National University of Ireland. Considering the course which, especially of late, is being pursued in this and similar matters by certain newspapers—including one which is generally reputed to be the official organ of the Gaelic League—the Bishops feel it to be a sacred duty to warn the people committed to their charge against allowing themselves to be misled by writings the clear tendency of which is antagonistic to the exercise of episcopal authority, and which, in some instances, are calculated to bring into contempt all ecclesiastical authority, not even excepting that of the Holy See itself."

—After a brief stay in Ireland, where he visited his birthplace, Archbishop Farley sailed for New York from Queenstown on the steamer Caronia last Wednesday. When he arrives here next Tuesday he will be met down the Bay by a committee of welcome, made up of a large number of the clergy and prominent laymen.

—On Thursday morning of last week the Most Rev. Donato Sbarretti, Archbishop of Ephesus, Apostolic Delegate to Canada, arrived in New York by the North German Lloyd steamship Kronprinz Frederick Wilhelm, on his return from a short visit to England and the North of Europe. His Excellency was met on the pier by Rev. Fathers Wynne and Drummond, of AMERICA, who drove him to the editorial residence at 32 Washington Square West. Accompanied by the Rt. Rev. Mgr. Edwards, V.G., and the two fathers, he spent the day visiting some of the many Italian churches in Manhattan and Bronx. Mgr. Sbarretti left by an evening train for Ottawa, whence he was to start the next day for the inauguration of a monu-

ment to the victims of the typhus epidemic at Grosse Isle, on the St. Lawrence.

—Impressive ceremonies marked the dedication of the new Church of St. Philomena in Omaha recently. The occasion had a certain historical interest for Catholics of the Gate City, since the new church replaces the old St. Philomena's, abandoned two years ago because of the spread of industrial activity in its neighborhood. The old St. Philomena's Church had served as the Cathedral of Omaha since the erection of that see. The new church will not enjoy this honor as Bishop Scannell is erecting his Cathedral in the rapidly developing residential district of his episcopal city.

—The gathering of Catholics prominent in ecclesiastical and in lay circles alike, which was brought together in Salt Lake City, Utah, on the occasion of the dedication of Bishop Scanlan's new St. Mary's Cathedral, August 15, was an event in the experience of the Mormon capital. Cardinal Gibbons was in attendance with a large party from the east, and all of the bishops of the far western section of the country took part with him in the solemn services. Archbishop Glennon, of St. Louis, preached the dedicatory sermon. The new cathedral is a rarely beautiful structure.

—Rev. Father Griffiths, C.S.S.R., who was Novice Master at the Redemptorist House at Dundalk, has been appointed Provincial of the Redemptorist Congregation in Ireland, Australia and the Philippines, of which the parent house is at Limerick, in succession to the Rev. Father Murray, who was recently appointed Superior-General of the Order.

—Bishop Corrigan, vicar-general and auxiliary of Baltimore, in a recent letter announced that he expected to sail for home, from England, on August 21.

—Late reports from Mexico state that the great cathedral in that city was not destroyed by the recent earthquake. The cross on the dome of Santa Teresa came toppling down, but the historic Cathedral, the chief glory in an architectural way of Mexico City, still stands, unharmed by the shock. No serious damage, the *Mexican Herald* points out, has ever been done by an earthquake in Mexico City.

—The new Archbishop of Goa and Patriarch of the East Indies, Most Rev. Mathews d'Oliviera Xavier, formerly Bishop of Cochin, was installed in his see on July 2.

—The third retreat for laymen ended at Fordham University last Monday, and was the most successful that has been held. About

forty men attended. The next will begin on August 27, and will end on the following Monday. In the future all retreats will end at 8 o'clock on Monday mornings in order that business men may get to their offices.

—Last Sunday, feast of the Assumption, seven thousand men and women foregathered from many parts of Canada and the United States to witness the dedication of a huge Celtic cross at Grosse Isle, twenty-nine miles below Quebec, in memory of the Irish victims of the ship fever of 1847. The Most Rev. Donato Sbarretti, Apostolic Delegate, presided over the great ceremony and blessed the fine Celtic cross. He was accompanied by His Grace the Archbishop of Quebec, many other distinguished clergymen, Sir Charles Fitzpatrick, the Chief Justice of the Supreme Court of Canada, Hon. Charles Murphy, Secretary of State, and many other notable laymen of Irish and French origin.

From every point of view this memorial day was a success. There were no flaws in the arrangements, and although Grosse Isle is comparatively hard to reach, there were no accidents. The weather was beautiful. The happy outcome of the rather arduous undertaking is due to the zeal and energy of the Ancient Order of Hibernians, whose representatives came from Quebec, Montreal, Ottawa, Toronto, Winnipeg and other Canadian cities, while many other members of the A. O. H. were present who hailed from Maine, Massachusetts, Rhode Island, Vermont, New York, Wisconsin and Colorado.

On the arrival of the pilgrims, as they may truly be styled, low Mass was celebrated by Rev. Father Hanley, C.S.S.R., and Rev. Father Maguire, Provincial Chaplain of the A. O. H., preached on the trials and sufferings of the ship fever victims and on the heroism of the priests, several of whom died in the service of the plague-stricken. Mgr. Bégin, Archbishop of Quebec, spoke in part as follows: "This day marks a sad and memorable though edifying page of Irish history. We have heard the story from the lips of the survivors, but those to come after us cannot do so. It is for this reason that such a monument as we dedicate to-day is proper. It is the cross, the instrument of our redemption hallowing their graves, and it will carry down through the ages the story of martyrdom for the faith. The French priests and people welcomed the Irish as brothers in Christ and it is as it should be that we gather again here to-day to honor their memories with this great symbol which should always bind the sons of one baptism." The speeches by prominent laymen are so remarkable that we shall give extracts from them in our next issue.

EDUCATION.

At the Catholic Summer School at Cliff Haven, N. Y., on August 12, 13, two very interesting lectures were delivered by the Rev. John J. Burke, C. S. P., editor of the *Catholic World Magazine*, on "The Need and Opportunities of the Catholic Press." The program of the eighth week, August 16-20 of the session, included these features:—Morning lectures by Dr. James J. Walsh LL.D., Fordham University. Subject: "Modern Isms." 1. "Hypnotism"; 2. "Telepathy"; 3. "Spiritism"; 4. "Christian Science"; 5. "Psychotherapy." Evening lectures:—"Catholics in the American Revolution," by the Rev. Thomas P. Phelan, New York State Chaplain of the Knights of Columbus. "Missionary Labors of the Oblates of Mary Immaculate Among the Indian Tribes of Canada," by the Very Rev. Michael F. Fallon, O. M. I., Buffalo, N. Y.

Prof. James C. Monaghan, of New York, will deliver the first of a series of lectures at Spring Bank, the home of the Western Catholic Summer School on Oconomowoc Lake, at Okauchee, Wis. A prominent bishop of the middle west, as well as two Catholic laymen will also be heard there before September 10. Spring Bank, a beautiful piece of property on Oconomowoc Lake, was purchased the fore part of June for the permanent home of the Western Catholic Summer School. The tract includes sixty-five acres and the directors are congratulating themselves on the ideal place secured. Oconomowoc is one of the prettiest lakes in the State of Wisconsin. The directors include many of the prominent Catholics in Milwaukee. It was purchased too late in the season to have a regular course of lectures, but the directors will make proper arrangements for next season. The Western Catholic Summer School has had an intermittent career during the past ten or twelve years, but the purchase of property on Oconomowoc Lake insures a permanent home for the Western School. Archbishop Messmer has heartily endorsed the enterprise and not only called upon the laity of Wisconsin and neighboring states to assist in the venture, but personally subscribed \$1,000. Bishop Muldoon, of Rockford, Ill., also subscribed \$1,000. Although Spring Bank has been open to the public only a few weeks, it has proved to be an unqualified success, and there will no difficulty in maintaining a Western Catholic Summer School.

That the reforms announced by President Judson of the Chicago University in his annual report recently published mean something, appears clear from certain disciplinary measures announced last week. Nearly

one hundred young men were dropped from the University's roll, the reason alleged being "too much attention to social matters and too little to class work." The freshmen were the hardest hit, seventy-five of that class being dropped. President Judson made known in his report that action of the kind might be expected, since the faculty of the Chicago institution some time ago adopted a plan to raise the standard of scholarship in the University. The reason for the new rule establishing the grades was then affirmed to be the undue attention of a large number of University students to social affairs, with a consequent neglect of studies.

PULPIT, PRESS AND PLATFORM

Sixty years ago Cardinal Wiseman formally established, for the first time since the reformation, a Jesuit community in London, by the opening of the Church of the Immaculate Conception in Farm Street. Commenting on the recent celebration of this anniversary the *Liverpool Catholic Times* says:

If the old houses and hiding places of the city had tongues to tell their history they could tales unfold of the courage and trials and sufferings of Jesuits for the faith in former times—in the dark penal days. It is curious that no matter how self-sacrificing their lives may be, and however pure their motives of action, the Jesuits are never without critics of their conduct, and so, despite their noble fight for the faith, criticism of the part they played, even during the era of fierce persecution, has not been absent in this country. But happily the Jesuits of these islands have lived down the prejudice. The people who have been in close touch with them for these sixty years know them—know that they are open and straightforward as they are bold and fearless, that their learning, their energies, their whole thought and work are devoted to promoting the welfare of their fellow-men. Thanks to the examples which they have given by word and deed, and upon which they are one and all to be congratulated to-day, there is now no country in which the Jesuits are more highly esteemed than in England, where they were hunted down like beasts on their first arrival in 1580, and where so many members of the Order have suffered martyrdom."

At the centenary exercises of St. Joseph's College, Emmitsburg, Md., Rev. Dr. D. J. Flynn preached the sermon, which is a comprehensive sketch of the wonderful work and life of Mother Seton. Dr. Flynn in concluding said:—

"Though Mother Seton died in 1821, after having served three terms as mother, the work she had so well planned pros-

pered under the wise guidance of those trained under her. Mother Seton had laid solidly the foundation of a remarkable lay community, selecting for their guidance the rule of St. Vincent of Paul, observed by the Daughters of Charity in France. The community known as the Daughters of Charity, instituted by St. Vincent de Paul, is an absolutely lay institute, having for a cloister hospitals, prisons, asylums, and the hovels of the forsaken poor. Hence there is no novitiate, properly, so-called; their vows are not public; they are not accepted in the name of the Church. If after several years spent in the community they make annual vows, these vows are of a character purely private without other witnesses than God and one's own conscience. These vows can be compared to those which a devout person may make to her director for her greater spiritual profit. The superior-general of the Congregation of the Priests of the Mission is the superior-general of the Daughters of Charity. He is supreme in the interior government of all houses. His is the duty to make either in person or by delegate a visitation of the houses. By common law the Daughters of Charity are exempt from the jurisdiction of the bishops and subject to the superior-general of the Congregation of the Priests of the Mission.

As the rules of the Daughters of Charity have never been approved either by the bishops or by the Holy See, it follows that it is a lay society and in no sense a religious congregation. In 1849 the Sisters of St. Joseph at Emmitsburg were affiliated to the Daughters of Charity and have since been under the rule of the mother-house in Paris."

At the recent memorial service in this city, under the auspices of the Brotherhood of the Railroad Trainmen, the principal address was delivered by the Rev. Dr. Henry A. Brann, rector of St. Agnes' Church, in which, among other things he said:—

"All the quarrels between labor and capital spring from greed, the vice which the greatest of the poets, Dante, calls 'the great enemy.' We are all born with claws; and from the humblest to the highest we want to grab and keep; hence the disputes about property and the usual origin of national wars and of the smaller wars that constantly disturb social and commercial peace. But if all classes understood the origin, the rights and the obligations of property and respected them, there would never be disputes between capital and labor. Let us see how easily that question is solved. The best statement of the property question is found in the work of the greatest philosophical intellect of the Middle Ages, Thomas Aquinas, who lived in the thirteenth century. I have read all the works

of any importance on this subject, but no one puts the case so clearly or so rationally as he does. A man has the right to individual property, argues Thomas Aquinas, because it is necessary to human life. Private ownership makes him industrious, more earnest in striving to acquire and to keep what is won for himself to the exclusion of outsiders."

CORRESPONDENTS' QUERIES

Trenton.—The statement is correct. The Rev. Dr. Charles H. Wharton, apostate priest, mentioned in the letter to AMERICA of August 7, was elected president of Columbia College, New York, in 1801, and held the office for several months. His biography was published in Philadelphia in 1834, with the title "The Remains of the Rev. Charles Henry Wharton, D.D., with a memoir of his life by George Washington Doane, D.D., Bishop of the Diocese of New Jersey." Bishop Doane was the father of the late Right Rev. Mgr. Doane of Newark, and of the present Protestant Episcopal Bishop of Albany.

J. F. Lehigh, Ala.—We suppose you want a history of the government of the Church, not of the Vatican building. Take "The History of the Popes," translated from the German of Dr. Ludwig Pastor, which you will find exhaustive and authoritative. Or, if you do not wish so extended a record, the volume in the "Stories of the Nations," which is entitled a "History of the Papal Monarchy," by the Rev. Canon William Barry, will prove both interesting and informing. In regard to the building itself, Father Chandlery's "Pilgrim Walks in Rome," and Sladen's book, "The Secrets of the Vatican" will no doubt be useful.

J. S., Toledo.—Bishop Lynch of Charleston, was sent to Europe by the officials of the Confederate States, in the spring of 1864, to enlist the active or moral influence of the great governments there to end the civil war in favor of the South. His reports and correspondence with Judah P. Benjamin, the Confederate Secretary of State, were captured with the other archives when Richmond was taken and are now preserved at Washington. He saw Mgr. Chigi, the Papal Nuncio at Paris, and through him had an interview with Drouyn de Lhuys, Napoleon's Minister of Foreign Affairs. What you refer to is probably the letter the Bishop wrote to Mr. Benjamin from Paris, June 20, 1864, in which he said he had stated to those he saw in Paris that, "If the Northern government succeed in conquering the South—which I thought out of the question—the result would be the confiscation of the property of every one in the South to pay in some degree the expenses of the war, and to gratify the rapacity of men who, especially in the matter

of money, are without principle. No man in the South who could leave would consent to live under their rule." Bishop Lynch's mission abroad was undertaken as an offset to the visit in favor of the Union cause made previously by Archbishop Hughes of New York.

Diplomat.—Mgr. Montagnini, auditor of the Papal Nunciature at Paris, who was expelled from France under such sensational circumstances by the anti-clerical government two years ago, is now acting as deputy to the Secretary of State and Secretary of the Cipher in that office in Rome.

M. J. M.—We cannot undertake to settle such disputes; besides any mention of the topic would surely provoke a needless and distracting controversy over an issue that is much better buried in the oblivion of the past.

Wm. T., Fort Wayne.—Your friend is wrong. The first German-born priest to be appointed bishop in the United States was the Rev. Lawrence Graessel, a native of Bavaria, and a zealous worker in the missions in Philadelphia. He was named titular Bishop of Samosata and coadjutor to Bishop Carroll of Baltimore, by the Pope, on December 8, 1793. Before the Bulls reached here and he could be consecrated he had died at Philadelphia, October 1793, of yellow fever, a victim of his sacerdotal zeal.

PERSONAL

Owing to unpleasant experiences in the Albano region, where Bishop Kennedy and the students of the American College were recently insulted by a lot of anti-clerical ruffians from Frascati, Cardinal Merry del Val has changed his summer residence to Mount Mario, a short distance from the Vatican, where his friend Commendatore Blumensthal has placed one of his beautiful villas at his disposal.

The Right Rev. Dr. Doyle, Bishop of Lismore, New South Wales, who died recently, left an estate valued at one shilling and six pence. Surely, says the *Westminster Gazette*, it is the most microscopical sum ever possessed by a prelate at his departure from this world.

The home of General de Charette—the old Commander of the Pontifical Zouaves—was in fête on July 29, on the occasion of the announcement of the engagement of his son, the young Marquis, to Miss Suzanne Henning of Kentucky. There were over 300 guests present, including many of the old royalist neighbors of the General's in Brittany. General de Charette is now 77 years old, and his home is filled with trophies of his campaigns and battles; Castelfidardo, Nerola, Mentana in

Italy; and Patay in the Franco-Prussian war. In 1877 he married Miss Polk, of Tennessee, who, at the age of fourteen, by a feat of wonderful bravery saved a division of the Confederate army during the American civil war.

LETTERS TO THE EDITOR.

St. Paul, Aug. 14, 1909.

Rev. Dear Father:

You have certainly done a great and noble work in publishing your review—AMERICA. This is exactly what has been needed in the United States for many years past. When I was in Paris last spring I stated in an interview in *La Croix* that while we had so many good and valuable newspapers in the United States, I regretted to have to say that we had no one general paper something on the lines of the London *Tablet* that would represent the whole country, and by the talent of its writers wield a widespread influence in defence of Catholic truth and Catholic interests. I did not then know that the time was so near when such a paper would be given to the American public.

Very sincerely,

JOHN IRELAND.

I wish to congratulate you upon the eminent good qualities of AMERICA and to bespeak for it a long life and that it may ever improve, as things generally do under the fostering care of the grand old Order of the Jesuits. But I am obliged to confess that I regret the suppression of the *Messenger*, as I was always attached to it, and when I first learned of the new project was in hopes that both would be continued, as there is room for both in our literature.—*Rt. Rev. Edmond M. Obrecht, O.C.R., Abbey of Gethsemani, Ky.*

Allow me to say, without flattery, that I consider AMERICA to be an ideal review of men and affairs, which will be thoroughly *en rapport* with every important Catholic happening in the world. Accept my very best wishes for your charming review.—*Rt. Rev. C. A. Baudry, Quebec, Canada.*

We are all well pleased with AMERICA. Personally I am delighted with it; the controversial articles especially, seem to me perfect. All the readers of AMERICA whom I know, watch its coming with eagerness, and read it from cover to cover, which is an excellent proof of its worth.—*Very Rev. George de la Motte, S.J., Superior of the California and Rocky Mountain Mission.*

AMERICA is truly informing, timely, scholarly and eminently readable.—*Rev. C. J. Holland, Providence, R. I.*

AMERICA

A CATHOLIC REVIEW OF THE WEEK

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LETTERS TO THE EDITOR.

CHRONICLE

Home Review of the Week.—President Taft made arrangements with the Ambassador from Mexico to return the call of President Diaz, who had promised to meet Mr. Taft at El Paso, Texas, on October 16. Breaking existing precedents by leaving American territory, President Taft will return the call of President Diaz at Ciudad Juárez, Mexico, on the same day.—Ambassador Reid arrived from England to take his vacation at his Adirondack camp.—The Standard Oil Company bought out the United States Natural Gas Company. The field controlled by the gas company, one of the largest in America, lies in Ohio and appears almost inexhaustible. The Standard proposes to build a pipe line to Washington and Baltimore, more than 300 miles long, and to supply the consumers of Washington and Baltimore with heat and power. This is one of the most ambitious projects yet undertaken by the Rockefeller Company.—Lawyer Davis, speaking for his client, Mrs. Sutton, reviews in detail the testimony of the various witnesses to the shooting of Lieut. Sutton, and expresses his conviction that the Court of Inquiry erred in its findings. Major Leonard, Judge Advocate of the Court of Inquiry, after reading the statement of Lawyer Davis, refused to make a reply.—Walter Wellman left Spitzbergen in his dirigible balloon, bound for the North Pole. He had a favorable wind on starting; but after a few miles of travel northward an accident occurred which completely wrecked the airship without injuring its occupants who returned safely to the starting point.—The seven cadets

charged with hazing Roland Sutton were found guilty by the officers appointed to investigate the charges, and by order of the Secretary of War were summarily dismissed from the West Point Academy. The President approved the sentence.—The Wright brothers sued the Aeronautic Society, claiming infringements of some of their patents.—Martial law was practically enforced in the Schoenville strike zone in Pennsylvania following the savage rioting of Sunday and Monday. The Pittsburg Street Railway stopped running street cars into McKee's Rocks, claiming that the lives of all passengers were endangered. Business was largely suspended and more of the State Armed Constabulary were hurried to the scene. Seven dead and others dying was the fatal record of the rioting. Peonage is the latest charge made against the Pressed Steel Car Company.—Representative Fowler of New Jersey made a bitter attack on Speaker Cannon for the stand the latter took in regard to financial and tariff legislation in the last session of Congress and in the special session just ended.—The operating building at the Marconi wireless station, situated three miles outside Glacé Bay, C. B., was totally destroyed by fire. The telegraphic and other scientific apparatus was completely ruined.—Six persons were killed and several seriously injured by racing automobiles at the tournament which inaugurated the new race course in Indianapolis. The course was constructed at a cost of \$400,000.—The convention of the National Association of First Class Postmasters held in Toledo adopted resolutions recommending restriction of rural delivery to legitimate uses; education of the general public to the use of return ad-

dresses; a system of retirement for superannuated employees; greater discretion to the postmasters in the selection of rural carriers; and the deduction of nominal sums from the salaries of postmasters and employees to pay losses for which they are liable under their present bonds.

Notes from England.—Having used the drastic expedient of an all night sitting of the House of Commons, the Government forced through committee clauses of the budget imposing a tax on land values. The fight over the budget in the present session has been one of the most strenuous in the history of the Parliament, and its results will fairly revolutionize the system of taxation in England.—From the returns just made to *Lloyd's Register* it appears that of the 30,450 steamers and sailing ships now in existence Great Britain must be credited with 11,565, or more than a third. Inasmuch, moreover, as many of the foreign owned vessels are small coasters and lake or river steamers, Britain's proportion of the total tonnage is considerably greater. From the point of view of capacity, over 45 per cent. of the world's tonnage is owned by the interests of the British Empire.—King Edward, in Austria, in order to show special honor to Emperor Franz Josef, departed from his usual custom and laid aside his incognito for the festivities marking the seventy-ninth birthday of the Austrian ruler. The King attended the religious services that marked the day at Marienbad and gave a splendid banquet at the Kurhaus during which he warmly toasted the aged Emperor.—The report of the sub-committee of the Committee of Imperial Defense appointed to consider Lord Charles Beresford's memorandum, states that no danger to the country has resulted from the Admiralty's arrangements for war. They add, however, that the arrangements are not perfect. They emphasize the necessity of a harmonious Naval war staff.—Speaking at a Liberal meeting at Bletchley, Mr. Asquith, the Prime Minister, claimed that the taxes in the Finance Bill were just in principle and fiscally fruitful.—The Parliamentary Committee on the Censorship of Plays heard the evidence of Sir H. Beerbohm Tree, who did not think censorship had been detrimental to the drama. Mr. Bram Stoker, manager for the late Henry Irving, thought its influence was beneficent.—At Aldershot, Mr. Cody accomplished two successful flights of three and four miles around Laffan's Plain in his aeroplane.—The temperature in London on August 12 was 85 degrees in the shade, the highest this summer.—Grouse shooting has begun, and reports from the moors indicate that birds are plentiful.—Montagu Holbien attempted to swim the Channel from Cape Gris-Nez to Dover, but after 12 hours in the water and when only 8 miles from Dover he was compelled to leave the water owing to seasickness. Another attempt was made by Stearne, but after seven hours in the water he was seized with cramp.—The last of the summer half-

yearly meetings of the great railway companies has been held, and the financial results are eminently satisfactory. The proportion of expenditure to gross receipts on the eleven great lines in the first half of 1909 was only 65.2 per cent., against 67 per cent. for the corresponding period of 1908.—The *Times*, August 12, announces that the government have abandoned the tax on untaxed and unknown minerals and made other changes, which it editorially calls "a change of front." "Changes such as no responsible Government framing their measures with due regard to justice and right reason should ever find it necessary to make."

Canadian News.—A despatch from London, dated August 20, says it is understood that the arrangement concluded between the Imperial Government and Canada for naval defence only awaits ratification by the Dominion Parliament. The scheme adopted is described as highly satisfactory to both parties. It is stated that Canada will immediately commence her new navy. The Admiralty has lent a number of British officers who will shortly proceed to Canada to study and advise upon the work of organization.—The board of conciliation to act in the matter of the Fort William dock laborers' wages under the Lemieux act was completed on Friday, August 20. W. J. Christie, representing the C. P. R., and W. T. Rankin, representing the men, met in conference and selected Capt. S. C. Young as the third member and chairman of the board.—The *Ottawa Journal* announces that Canada has withdrawn from the proposed Imperial Conference respecting cheaper cable rates within the Empire.—At a recent meeting of the "Old Boys" at Sandwich, Ont., Mr. Adolphe Becigneul, a lawyer, reminded the large audience that in welcoming the old boys born in that district and now returning on a visit to their first home, they must not forget the "oldest boys," to wit, the brave Huron Indians and the valiant priests who came to evangelize them. The first missionary to the Sandwich region in 1728 was Father Armand de la Richardie, S.J., and the second was Father Peter Pothier, S.J. Then Mr. Becigneul, after praising the Jesuit pioneers, exhorted his hearers, who had just planted a cross to commemorate the arrival of the first missionary in this district, to be always faithful to the cross, ever, as it was in Constantine's day, the symbol of lasting victory.

Statistics from Australia.—Sir John Forrest, Treasurer for the Australian Commonwealth, in a speech in the Federal House of Representative, August 13, stated that Australia has a coast line of 12,000 miles, contains two billion acres, and a population of 4,500,000, of whom 96 per cent. were British. Ten million acres are under crops. During the past year Australia had produced 62,000,000 bushels of wheat. The banks had \$560,000,000 on deposit, and the savings banks over \$230,000,000. The oversea trade in 1908 represented \$570,000,000.

Ireland.—Promises of an abundant harvest are given in the reports from all sections of the country. An unusually warm spell came with August and helped all growing crops wonderfully.—Tourists have largely patronized Ireland this season, adding to the general improvement.—Thomas Scanlon has been elected to Parliament from North Sligo and Mathew Keating from South Kilkenny, both unopposed in the Nationalist interest.—The report of the Commission on Waterways shows that the Irish canals are not utilized to their full extent for commercial purposes.—The répute of the ancient schools of learning that made Ireland famous throughout the civilized world is being revived by the great success of the summer schools and Gaelic colleges which, under the auspices of the Gaelic League, have been inaugurated in the different provinces. The attendance at them this summer has been specially notable in its representative character as well as for numbers and for the large amount of practical work accomplished.

Cologne Eucharistic Congress.—*Le Temps* says of the Congress: "The whole spectacle is for a Frenchman—even though he is acquainted with the history of Rhenish Prussia, with Windhorst's work, and with the plan on which he built up the Centre party—a very disconcerting one. We do not understand how in this land of industry the Church and the people can have become so knit into one. What strikes the lay eye most of all in this display is the endless parade of banners belonging to workingmen's associations; it brings home to us the strange and unique phenomenon that in this country the clergy are on the side of the demands of the working class and the prime movers in the Catholic workingmen's associations."

Peru and Bolivia.—Thanks to the friendly intervention of the American Government it seems that the Peruvian-Bolivian question will be soon settled to the satisfaction of all. Both governments are willing to make concessions. The Bolivian Government will submit the original arbitral award to Congress in deference to public opinion, and meanwhile it will arrange the settlement with Peru.

Mexico.—A fire broke out in Monterey Sunday, which threatened the destruction of the central business district of the city. The federal telegraph office was burned, stopping for the time all communication by wire with Mexico City. The blaze started in the wholesale drug store owned by the son of General Trevino, commander of the Monterey military zone and the bitter opponent of troubles in the district.

The Porte Recognizes Bulgarians' King.—The Parliamentary session was closed in Constantinople by an *irade* of the Sultan. Just before its close the Ottoman Government made known its official recognition of the

title of the Bulgarian sovereign. Ferdinand will not be known as King of Bulgaria, but as King of the Bulgarians. The Porte makes this condition, however, that the new kingdom will not claim rights over such Bulgarians as are Turkish subjects and resident in the Empire.

Famous Mathematician to Represent France.—Jean Gaston Darboux, the noted mathematician, permanent secretary of the Academy of Sciences and member of the Institute, has been selected the official delegate to represent France at the Hudson-Fulton celebration in New York. He will sail with the French battleships which will probably leave on September 5. The squadron will be commanded by Admiral Jules L. Le Pard.

Priest Summoned By Wireless.—Mrs. Potts with her husband, Rear-Admiral Potts, retired, of Washington, sailed from London, August 14, on the *Minnetonka*, and on the second day out she was taken suddenly ill and began to sink rapidly. A wireless from the ship before it reached Quarantine summoned Father Dooley, S.J., of Fordham University to go down the Bay to meet the ship. He arrived in time to administer Extreme Unction. This is the first time the wireless apparatus has been used to call a priest to the dying. Mrs. Potts died at St. Vincent's Hospital soon after the vessel reached port.

Ellis Island Agents.—Commissioner Williams seems to have retreated somewhat from the position he announced he had taken in regard to the immigrant homes that have agents at Ellis Island. He has restored the privileges taken away from the Swedish Home and a new representative has been sent there. The Reverend director of St. Joseph's Home for Polish Immigrants returned from Europe last week and immediately filed with Commissioner Williams a formal and categorical answer to all the criticisms made on the management of the Polish Home. Mr. Williams has promised an early reply.

Would Not Dine in a Lodge.—Some of the Italian residents in Philadelphia, desiring to give a dinner to the officers and crew of the warship *Etruria* now in that port, engaged Lulu Temple, a Masonic building, for the occasion. When Count Angelo Leonardi di Casalino, the commander of the vessel, received the invitation, he sent word to the dinner committee that as a Catholic he did not think it proper for him to attend a function held with Masonic surroundings, nor would he allow any of his officers or crew to do so either. It is stated that Count di Casalino's action has caused much local commotion because some Catholic societies and festive committees have not had so nice a sense of the proprieties and have been using this building for their assemblages.

Woman Suffrage in New Zealand.—Statistics indicate that in twenty-five years a majority of the voters in New Zealand will be women. The Dominion Attorney General, speaking on the subject at Wellington, August 12, declared that there was a reduced degree of domesticity among New Zealand women, and that their sympathies and activities were widening.

The Barcelona Disorders.—Referring to the Barcelona disorders, Señor Valles y Ribot of the Left says: "the movement had at no time a Republican character." Señor Cambo of the Right attributes it to Anarchists. The *Times'* Madrid correspondent, writing on August 8, says: "There is no evidence that any nuns were either killed or ill-treated. . . . On a review of facts it seems difficult to deny that the recent movement had a marked Republican and anti-Clerical character. Nobody supposes it was organized either by Señor Lerroux or his responsible lieutenant; it was merely the inevitable outcome of their seditious teaching." He also describes the confusion of the men behind the Barcelona barricades when they found their efforts were not appreciated, when they learned that Madrid had not risen, that the army had not mutinied, and that the country generally, far from being in revolt against an unpopular war, seemed anxious to prosecute it without hindrance. Commenting editorially on its correspondent's letter, the *Times* remarks: "There is an inseparable connection in Spain between Republicanism and Atheism; and there is the susceptibility of the Catalan capital, from its geographical position, to the anti-Clerical and subversive tendencies of French Freemasonry." While in Argentina recently Señor Lerroux described himself as "a Republican, a revolutionary, an anti-Clerical, and a Socialist." He is not in Spain just now.

Germany to Buy No More Zeppelins.—A despatch from Paris, dated August 23, says: The Berlin correspondent of the *Auto* learns that a consultation has just been held at the Chancellor's official residence at which Chancellor von Bethmann Hollweg, the Minister of War, and the Minister of Finance were present. A decision was reached that the Government should enter into no more specific engagements with the Zeppelin Dirigible Association. Zeppelin III, however, will be acquired by the Government, but this will be the last purchase for the present. The motive for this determination is to be found in the financial anxieties of the Imperial Government. But in addition, confidential reports regarding the Zeppelin dirigibles indicate that opinions are not conclusive as to their actual practical military value in war.

United States Trade With Argentina.—In the official statement of exports and imports for the first quarter of 1909 is shown the relative standing of the United States with its nearest competitors in the fight for Latin America's commerce. This country takes third place in

the trade with the Argentine Republic, being beaten by a good margin by Germany, and making about only one-third the showing made by Great Britain.

Chinese Minister's Farewell.—Wu-Ting-Fang, Minister of China to the United States and Peru, whose recall was announced recently, gave a farewell banquet in Lima, Peru, early in the week. The members of the diplomatic corps, the foreign consuls, the Cabinet ministers, and a number of the principal citizens of the capital were the guests in attendance. The affair was most successful, and cordial speeches were made by Wu-Ting-Fang himself, Foreign Minister Porras, and others.

Head of Naples Camorra Arrested.—A despatch from Milan states that Marquis Affaitati, the newly installed supreme head of the Naples Camorra, and twenty-three of the thirty-four grand councillors who elected him were arrested last week by the Neapolitan carabinieri, during a supper held to celebrate his succession to the place formerly held by Erricone. Affaitati, although of noble rank, has been disowned and disinherited by his family owing to his notorious life.

Law's Delays Scored.—The delegates to the Congress of the American Prison Association in their meeting at Seattle approved the following detail of a report submitted by their committee on criminal law reform: "Nothing in the administration of criminal law is so impressive as swiftness and certainty. Consequently nothing so discredits it in the mind of the public as lame and halting procedure in the trial courts and disagreements of juries and delays and reversals, for apparently technical reasons, on appeal."

Greek Flag Hauled Down in Crete.—Detachments of sailors were landed in Canea last week from foreign warships arriving at the island. They hauled down the Greek flag which the Cretans had hoisted on the fortress of Canea on the recent withdrawals of international troops and which the Cretan executive committee had refused to remove. There was no opposition, and the lowering of the flag was in no way sensational. Forty international guards remained at the fort to see that the Greek emblem is not rehoisted. The task of the removing of the Hellenic flag was carried out in a few minutes by a combined landing party made up of detachments from the ships of the four protecting powers and sent ashore before sunrise.

Chicago's Millions.—According to Chicago's new City Directory, which appears this week, there are 768,600 names in the big new volume, and multiplying this by 3.2, which the publishers have found by experience with census years to be a safe, conservative figure, the city's population is 2,462,600. The 3.2 multiple is safe, but too small, according to the officers of the Chicago Directory Company.

QUESTIONS OF THE DAY

The Spectre of the Sepoy Mutiny

Nothing illustrates better the condition of Serfdom in India to-day, the feeling of alarm among English officials and the absolutism with which England governs her Indian dependencies than the ominous threat of Sir Edward Baker, the Lieutenant Governor of Bengal, to adopt strenuous repressive measures throughout the whole of India. At a meeting of the Bengal Legislative Council last month the Hon. Madhu Sudhan Das denounced in a vigorous speech the murder of Sir Curzon Wyllie by the Indian assassin Dhingra. Sir Edward Baker, however, insisted on the necessity of something more than denunciation. The time had come, he said, for action, and Mr. Gokhale, recently at Poona, had clearly laid down the lines on which the people of India should act. "If they will act, and act together," he added, "they will wipe out, as with a sponge, all traces of that mischievous movement which might almost be classed with comic opera if it were not on occasion homicidal. But if they fail to use the peaceful weapon that lies ready to their hands, if they abdicate their authority in favor of a handful of young men of immature age, of imperfect or non-existent education, and of undisciplined emotions, they may rest assured the solution will come none the less, but it will be neither painless nor peaceful, and that in the application of the remedy there will be little room for nice discrimination between the innocent and the guilty."

There is no blinking at the meaning of these words; and we ask, in astonishment, is England disposed to reenact the horrors which accompanied the suppression of the Sepoy mutiny? Is she ready to make reprisals indiscriminately on a whole nation for the crime—no matter how dastardly—of one man, who was not living in India among his own people but in distant London when the crime was committed? One would suppose that before placing the responsibility some political, or at least sympathetic connection between the people of India and the assassin should first be established. Nothing like this has been shown. The testimony is all the other way.

"The world has already obtained the clearest evidence," writes Justin McCarthy, in the *Independent*, "that the intellects and consciences and hearts of the native population of India had never given the slightest support or encouragement to any conspiracy got up for the promotion of murderous crime. From every region of India and from among all the Indian residents in England have come the most unqualified denunciations of the recent crime."

And again he writes: "There have been continuous declarations from all Indian associations and conspicuous representatives of Indian opinions throughout the

English dominions and in India itself—declarations of horror at the crime and utter repudiation of any manner of sympathy with the supposed political opinions of the criminal." In spite of all this the Lieutenant Governor declared emphatically: "It would be well if all those now present and also all the greater audience outside were to read, mark, learn and inwardly digest the words of Mr. Gokhale." Mr. Gokhale, who is a native Indian and a member of the Viceroy's Legislative Council, does not seem to be in sympathy with the political aspirations of his countrymen. A sound and sane policy would suggest that the cause of the unrest in India should be discovered and if possible a remedy be promptly applied. Sir Henry Cotton, writing in the September *North American Review*, says that the cause is well known and he states it briefly. "It is due on the one hand to the growing demand for greater power and influence in the control and management of their own affairs among the educated classes of the Indian community, and, on the other, to the systematic rejection of that demand by those who are responsible for the government of the country." The correspondent of the London *Times* from India says that the agitators aim to put an end to British rule, not because British, but because it is alien. This hardly squares with the facts. It is not the spirit of hatred for the alien so much as "the spread of education and Western civilization among the people" that has caused "new ideas and new aspirations" to spring into life.

A desire for Home Rule and self-government, a movement in favor of the development of domestic industries, and an opposition to any form of foreign exploitation of the country have been fostered by "the consciousness and conviction that the control of public affairs by foreign hands is exercised in a manner differing from and contrary to the wishes of the people affected by it. The crisis which confronts the administration in India is, according to Sir Henry Cotton, largely of its own making; it is "one which may be overcome if the members of the Government of India associate themselves with the leaders of Indian thought. Those leaders possess immense power and influence; and, if the Government act with them and through them and not against them, the disturbing tendencies of the extreme party will speedily subside." "But all authority in India," says the writer, "is despotic, the Provincial Governments are petty despotisms." The leaders of the Indian movement are "grateful for the education with which they have been endowed, for the liberties they enjoy, and for their immunity from foreign invasion." But "it is because their claims have been disregarded, their prayers rejected, and their co-operation spurned that the present difficulties have arisen."

Coercion failed in Ireland, and it failed because it was an appeal to might against right. While a policy of vigorous coercion is being pursued, the people of India, like the people of Ireland, will be in no mood to listen

to academic reforms such as are proposed by Viscount Morley.

Sir Henry Cotton says in conclusion: "Every hour the party of discontent grows in strength, and the power and influence of the moderate section of Indian opinion perceptibly diminishes. It was Lord Randolph Churchill who once told us that remedial measures which we planted under the shadow of coercion must be, from their nature, poor and sickly plants of foreign origin, almost foredoomed to perish before they begin to grow. Truer words were never uttered; and it is a gloomy reflection and the bitter irony of fate that, with a Liberal Government in England in power, and with Mr. Morley, the champion of philosophic Liberalism, as Secretary of State, there should be, not only no improvement in the position or prospect of Indian affairs, but a positive aggravation of unrest and anxiety and no feature of encouragement in the outlook."

E. S.

The German Centre

While Catholic Germany was preparing enthusiastically for the Eucharistic Congress in Cologne, a feud was carried on in the press which caused some misgivings as to the future of the Centre party, especially in farther distant circles. From reliable, partly private sources, AMERICA is in a position to give the facts. On the Tuesday after Easter, some ten or twelve men, among them the two Centrists, Dr. Roeren and Dr. Bitter, met in Cologne to discuss privately the condition of Catholic affairs in Germany. Their deliberations turned around two questions: the Centre party and the powerful Volksverein, which now counts nearly a million members. The conclusions arrived at were: first, that the Centre party was to be considered as a political party, meant to protect the interests of the whole nation in all branches of public life in conformity with the principles of the Catholic religion; second, that the Volksverein, on account of its immense influence on public Catholic life, needs a closer union with the episcopate. The discussions and conclusions were strictly private, but one of the participants had taken notes of the proceedings and had them printed for his own private use. Unfortunately they fell into the hands of persons for whom they were not intended and thus found their way into the press. The *Kölnische Volkszeitung*, which is considered the mouthpiece of the Centre party, took them for an unwarranted attack on the Centre and the Volksverein, claiming that this "definition" of the Centre meant a complete break with the whole past of that party, which had often been said to be interdenominational. The other Catholic papers partly supported, partly opposed this "Easter-Tuesday-Meeting." To finish the quarrel, the Society of St. Augustine, an alliance of practically all Catholic newspapermen, on June 15, intimated that the whole matter should be dropped. While other papers loyally complied with this request, the *Kölnische Volkszeitung* continued

its attacks on the meeting. The Archbishop of Cologne, Cardinal Fischer, then happened to praise the *Volksverein* in a public address and deplored the anonymous attacks made on it without reason, but declared afterwards that these words were not directed against the members of the "Easter-Tuesday-Meeting." Dr. Bitter who was treated the most inconsiderately sent an explanation to the Catholic press which the *Kölnische Volkszeitung* at first refused to print, but after it had appeared in other papers, printed it in part only.

Now as to the conclusions arrived at by the "Easter-Tuesday-Meeting," that demanding a closer connection for the Volksverein with the hierarchy can no longer be discussed by Catholic papers. The German bishops in their conference held during the Eucharistic Congress, have decided on a course to be taken in this matter and will communicate their decision to those whom it concerns, namely, the leaders of the Volksverein. The description of the Centre as "a political party for the protection of the interests of the whole nation in conformity with the principles of Catholic religion" does not at all involve a change in the politics of the Catholic parliamentarians. It only enunciates more clearly what has always been practised. As early as 1873 Bishop Ketteler said of the program of the party: "I hope that such a Catholic program is able to become the program of all faithful Christians and all the honest men in Germany. Indeed I might call it the program of all the honest and Christian men of the country." These words of the great bishop explain how it was possible that Protestants could belong to a party which professed its adherence to Catholic principles, and how the party as such could disclaim the title "Catholic Party." During all the years of the *Kulturkampf* it was the loyalty to Catholic principles which kept it together, and the enemies of the Church took care that the Centrists never lost sight of their being Catholics. For the last twenty years it has even been, with the approval of Windhorst, a condition expressly mentioned in the constitution of the party organization of the province of Silesia that only Catholics in good standing should be nominated candidates for Parliament. The term "political" party does not mean more than that it is intended to use, for the benefit and advancement of the common good, the parliamentary means that the Constitution puts at the disposal of the representatives of the people. But the manner of using these means is governed by principles, and it is on these principles that the political parties differ. In 1906, Dr. Porsch, the president of the Prussian Centre party, said: "It is true that the Centre is no confessional party. . . . But in the dark days of the *Kulturkampf* it has become the political party of the German Catholics. Like the Centre all parties are animated by religious or anti-religious ideas, as the Conservative party is animated by the Protestant spirit."

The fact that the Centre party is guided by Catholic principles should be more clearly emphasized in the

present day because external hostility to the Church has considerably subsided, and because what was called the interconfessional or interdenominational character of the Centre has been interpreted of late years by influential agencies so as to make the presence of non-Catholics in the ranks of the Centre a necessity. In 1906 a prominent Catholic periodical printed an article entitled: "We must get out of the Tower," which advocated a complete change of the attitude of the Centre towards Protestants. Its author was the leading spirit in the sanctum of the *Kölnische Volkszeitung*, which paper became the most active advocate of the new tendency. A "broader view" was recommended. In Germany, it was said, those principles must be insisted on which are common to all Christian denominations, as if not for Catholics the word Christian means Catholic, as it means Protestant for others.

On August 9, a meeting of prominent Catholics was called at Koblenz, to give an opportunity of explanation to those members of the "Easter-Tuesday-Meeting" who had been the most fiercely attacked. One third of the assembly consisted of supporters of the *Kölnische Volkszeitung*. After listening to the explanation of Dr. Bitter, the whole assembly unanimously declared that there was no reason to charge the "Easter-Tuesday-Meeting" with separatistic tendencies. The majority voted also two other resolutions, rebuking the *Kölnische Volkszeitung* for its systematic and partisan tendency to exploit the interdenominational element in the Centre, a tendency which was bound to obscure the real character of the party and to cause a deplorable confusion among the Catholic people. In another resolution the same paper was reproached for persistently advocating the elimination of Catholic principles from the public and cultural life of the nation. The readers of AMERICA will remember the article "A Critic of Catholic Critics" in our last number. The *Kölnische Volkszeitung* was the most ardent champion of the whole Veremundus movement from the very start. Hence the second condemnation by the Koblenz meeting. It was Bismarck who first called the Centre a "Tower." This tower has now been standing for nearly forty years, and it is not tottering yet. The "Easter-Tuesday-Meeting" was not a plot of conspirators. The storm caused contrary to its intentions by indiscretion and misrepresentations will only serve to clear the atmosphere.

F. S. B.

The Fellowship of Christian Socialists

II.

(Conclusion.)

From what was said in our last paper it is clear that the socialism of the Fellowship, considered in its economical and political aspect, is scientific and international, truly Marxian and revolutionary. It is in no

way weakened or mitigated or reduced to a reformatory movement. It does not counsel moderation; no, it means strife and conflict, revolution and conquest of political power; it leads the proletariat to incessant struggle until the possessing class is utterly defeated and subdued; it aims at the overthrow of the present order of society, and acquiesces in nothing less than collectivism and industrial democracy. Such is the message which, as a helpmate of the Socialist Party, it volunteers to carry to the Christian churches.

Socialism, conceived in its essentials, is, according to the Christian Socialist Fellowship, an economic system, calculated to emancipate the proletariat from misery and dependence by a revolutionary class struggle and the final establishment of industrial and political democracy. This statement standing uncontradicted, the inquiry into what Christian Socialists consider foreign to the essence of Socialism, offers no difficulty. We need only ask them what they regard as not implied in or connected with Socialism as an economic system; and to this their answer is at once at hand, at least, as to two principal points. Their speakers and writers emphatically avow that Socialism, being an economic system, has nothing to do with religion and with materialistic or atheistical philosophy.

As to religion they welcome the religious plank of the new Chicago platform: "The Socialist Party is primarily an economic and political movement. It is not concerned with matters of religious belief." Consistently with this principle, Socialists ought to abstain from all interference with religious matters as also from all discrimination between the different religious denominations, and between religious and anti-religious theories, so as to assume toward them an attitude of perfect neutrality. This conclusion is, in fact, drawn by the members of the Fellowship both individually and as a body. Rev. E. E. Carr writes, in the *Christian Socialist*, Dec. 15, 1908: "What we demanded for years, and the Party now demands, is absolute neutrality on religion in the Party." In a controversy with E. Untermann, he affirms; "The Christian Socialists do not ask or desire that the Party declare for religion. Strictly speaking, *Socialism is a purely economic proposition*. . . . We demand absolute freedom of religious opinion in the party, and that officials of the party cease teaching anti-religious dogma as an essential part of Socialist philosophy. . . . We demand economic science alone as the common ground, not sectarian dogmatism of any kind." (*Christian Socialist*, May 15, 1907.)

This view was fully embodied in the following paragraph of a resolution adopted by the Chicago Conference, 1907:

"As active members of the Socialist party, . . . we are fully convinced that, as a matter of policy, the party ought strictly to avoid every form of religious or anti-religious theory or dogma on the lecture platform and in party publications; and that such opinion should be

regarded as a private matter, every one having the fullest liberty of belief or expression as an individual. In other words, the Socialist Party stands for economic and in no sense whatever for religious or anti-religious propaganda."

In excluding materialistic philosophy from the essentials of Socialism the members of the Fellowship are still more decided. True, they admit Marx's materialistic interpretation of history and even consider it fundamental to Socialism as an economic system, but deny that it commits them to materialism or atheism. They are no less revolutionary than the most outspoken Marxists and harmoniously cooperate with them for revolution, but they decline to follow the Marxian school beyond its economic theory and to espouse also its radical philosophical teachings.

This position is staunchly defended by the editor of the *Christian Socialist*. In the issue of February 15, 1907, he most vigorously condemned Joseph Dietzgen's materialistic philosophy, using even expressions like the following: "When Joseph Dietzgen misnames our glorious revolutionary movement the anti-religious social democracy, he merely parades his own ignorance and egotism." He replied to E. Untermann, who took up the vindication of Dietzgen, with a still stronger denunciation of materialism: "I most decidedly," said he, "separate the economic theories of Marx from his anti-religious dogmas. I accept Marxian economics and refuse atheism." (*Christian Socialist*, May 15, 1907.) The following year he charged Arthur M. Lewis with misrepresenting the official attitude of the Socialist Party by his attacks on religion and the Church, in the Garrick Theatre, Chicago, and dismissed Rev. J. O. Bentall from the editorial staff of the *Christian Socialist*, because he refused to renounce his sympathy with materialistic monism.

The Chicago resolution quoted above concurs with the Rev. Mr. Carr, when it states that the Socialist Party stands for economic, and in no sense whatever for religious or anti-religious, propaganda. Such disavowal of all connection with religion on the one hand, together with repudiation of materialistic philosophy on the other, is a necessary policy of the Fellowship. For it is plain that otherwise it could find no sympathies. Were it not to profess neutrality on every form of religion, particular denominations, whether advanced in their views or faithful to their creeds, would refuse to listen to it, while the Socialist Party would disdain its friendship; were it not free from all suspicion of materialism, it would fall under the ban of nearly every church. But, at the same time, the Fellowship by adopting this policy is showing a rather suspicious inconsistency.

It is in doing so inconsistent with its object as stated in its own Constitution by two General Conferences. The Constitution first adopted by the Louisville Conference states in Art. II, that the object of the Fellowship shall be to permeate churches, denominations and other re-

ligious institutions with the social message of Jesus; to show that Socialism is the necessary economic expression of the Christian life; to end the class struggle by establishing industrial democracy and to hasten the reign of justice and brotherhood upon earth.

As amended by the Toledo Conference, May 28-30, 1909, the Constitution reads: "Recognizing that the social message of Jesus applied in an age of machine production means Socialism, we declare the objects of our Fellowship to be:

"To proclaim Socialism to churches and other religious organizations; to show the necessity of Socialism to the complete triumph of Christianity; to end the class struggle by establishing industrial and political democracy, and to hasten the reign of justice and brotherhood—the Kingdom of God on earth." In full consistency with this statement of objects the amended Constitution enacts in Art. III, that in future the active members of the Fellowship should be both Christians and Socialists.

Such being the object of the Fellowship, how is it possible that the Socialism it professes is not concerned with Christian religion? If Socialism is the necessary economic expression of Christian life, the message of Jesus applied to our age; if it is necessary to the complete triumph of Christianity; then the connection between the Socialist movement and Christian religion is as plain as daylight. Here, then, the inconsistency of the Fellowship is undeniable beyond any doubt.

The declaration that Socialism is not connected with materialistic philosophy is not less inconsistent. The Fellowship maintains that Socialism comprises as its essential elements the class struggle, revolution, the abolition of private property in the means of production, industrial democracy to be established as soon as possible in the cooperative commonwealth; and it further regards these elements as the inevitable outcome of economic determinism, as necessary phases in the evolution of society under the influence of economic conditions. But, economic determinism is a necessary consequence of evolutionary materialism, the application of the latter by Marx to human and social life, just as Darwinism is an application of it to plant and animal life. If, therefore, Christian Socialists disavow Marx's materialism, yet profess adherence to his theory of economic social evolution, they want to uphold Socialism after they have separated it from its foundation. To reconcile it with Christianity, they attempt to place it, permeated with materialistic principles as it is, upon a basis essentially spiritual and supernatural. Nay, more, the materialistic interpretation of history, adopted from Marx, is itself a materialistic theory. For it specifies as main motives of human action material stimuli, places the last and decisive factor of historical evolution in material influences, and describes the course of history as inevitably determined by material conditions. In short, it ultimately explains the entire evolution of the human race by material causes. Admitting thus economic determinism with all its con-

sequences and yet denying materialistic philosophy, the Fellowship commits itself to palpable self-contradiction.

Inconsistencies of this kind must necessarily shatter confidence in Christian Socialism.

JOHN J. MING, S.J.

The British Budget and the Lords

Strenuous efforts are being put forth by the Conservative party and press in England to have the House of Lords reject or amend Mr. Lloyd-George's Budget. Writing on this burning question in the August *Contemporary Review*, Mr. Harold Spender, the well known Liberal journalist, thinks "it is at least clear already—if only from the very significant speech made by Lord Lansdowne on July 16—that towards the end of the present year the Constitution of these islands will be subjected to a very severe, possibly a breaking strain." He himself cautiously admits that the Budget is not a popular one. "We must not be astonished if the grievance of the great landlord finds its echo in the wail of the motorist, the lament of the smoker, and the whine of the spirit-drinker. We must, then, contemplate a situation in which the House of Lords may seem to be expressing the feelings of large masses of the population." And as if to emphasize his distrust of the voters, he adds: "We must not rely upon passing gusts of popular favor, any more than we must be dismayed by disfavor." The outlook is all the more threatening because the House of Lords has already largely blocked the way for every Liberal Ministry over the remaining field of legislative action. "All that is left to the House of Commons under a Liberal Government is this power of finance. If that be taken away, too, then the issue which will be raised will be not only the power and privilege of the House of Commons, but also the very life and existence of one of the two great parties of State."

Mr. Spender avers, quoting the authority of the late Lord Salisbury to support him, that the House of Lords cannot reject or amend a finance bill without creating a deadlock from which there is no escape. The Government of the day would be unable to continue levying the taxes, and would therefore be unable to pay the army, the navy and the old-age pensions. Even the civil list of the King would have to be derived from borrowed money. This argument supposes that the House of Commons, refusing to accept the amendments of the Lords, would also refuse to appeal to the country by a General Election, or to adopt *The Spectator's* suggestion of a Referendum. The fact is that the Liberal party are very much afraid of an appeal to the people by either General Election or Referendum. They especially abhor the latter course, because, wherever it has been tried it has had a conservative effect. Therefore, they consider it "another weapon in the hands of their deadliest enemies."

Mr. Spender is happier in his thesis that the amend-

ment of a finance bill by the Lords will have precisely the same effect as its rejection. It has been the rule for two centuries at least that the House of Commons should not accept amendments to finance bills. "It is the curious prerogative of the British Constitution," writes Mr. Spender, "that we possess no authority within the law which can settle any constitutional point at all. That is the reason why we have to act by precedent. . . . It is not pleaded here that we should be governed by one or two precedents alone. That argument might lead us to strange conclusions, for there are at least three precedents for Acts of Parliament passed by Kings and Commons alone. But it is urged that when you have the case of a constitutional law that has gradually grown from practice and been asserted by habit through centuries of usage to break through the law in a moment of sudden heat would be an act of anarchy and self-will."

The very vigor of this appeal to fear of consequences betrays how real is the Liberal party's dread of the growing popularity of the House of Lords. As *The Spectator* for July 31 puts it, while the cry of danger to the privileges of the Commons "leaves the country quite cold, nobody is at all angry at the plea of the Lords that the working of the Constitution has given them the function of seeing that the will of the people is really carried out, and that they have no business to abandon that function because of the noisy threats of the other House."

L. D.

Adolphe Retté, Symbolist Poet

"I have just made a retreat and Father Abbot has decided that my vocation is genuine." So Adolph Retté walks in the footsteps of Joris Karl Huysmans, and joins the ranks of the "disillusioned," who have realized that "the world is too much with us late and soon."

Coppé, Brunetière, Bourget, Huysmans and now Retté have one after another in a short time sought peace for their souls in the bosom of the Church. It is little more than a year ago since the conversion of Retté, the symbolist poet, startled literary France, and now AMERICA announces that he is to become a monk. His love of nature and all the *sylva rerum* has led him to the feet of nature's God.

On July 25, 1863, in the Rue Victor-Massé, Paris, Adolphe Retté was born. His father had been tutor to the children of the Grand Duke Constantine, and his mother added to high natural musical gifts a literary taste inherited from her father, Adolph Bonnier, author of many valuable historical sketches, tutor to King Leopold II, King of the Belgians, and finally rector of the University of Liège. The atmosphere of the domestic circle was a mixture of atheism and Protestantism; and the future poet's young mind, as far as religion was concerned, was a jumble of the Confession of Augsburg, a hate of Catholicity, and a leaning toward Scepticism. Moreover, there were endless domestic quarrels which doubtless left their mark on his character.

His college days were spent at the Protestant College of Montbéliard, where his unruly disposition and reckless behavior kept him in perpetual disgrace. At the age of eighteen he joined the army, and in his book, "Du diable à Dieu," he tells us frankly of the wild and unbridled life he led there. But he was enamored of nature and the *chasse de Pan*. "If I were to know another life," he wrote, "I would wish to be born as a birch tree. Among the trees it is my favorite. The slender shape of its trunk, and the aeolian whispers that tremble about its leaves, surpass the grace of all human form and the charm of all human eloquence. Life I think is but a net-work of illusions; and the sweetest of mine come to me from my fathers the trees."

In 1889 we find him founding *La Vogue*, a periodical for the preaching of symbolism and in that same year he published his "Cloches de Nuit," a series of dreamy nocturnes shot through with flashes of wild and pantheistic emotion, set in a background of fog along the coasts of Ultima Thule. In 1892 he was editing *L'Ermitage* and upholding idealism. But the woods were calling him, and in 1894 he left Paris for life among the gnarled old trees around Fontainebleau. In 1896 he published the "Forêt bruisante," which sings of the leaves and the branches, and the flora of the woods:

Sous le dôme onduleux des chênes pacifiques,
J'ai bâti la maison que je veux vous ouvrir;
Le viorne et le houblon s'enroulent au portique,
Tout autour, les genêts ne cessent de fleurir. . . .

He had passed through all the stages of disillusioning—his ideals had been shattered one after another. He had leaned on science, and then taken refuge in scepticism. He has courted pantheism, and sought solace in the teachings of Buddha. He had fled from thought and thrown himself into the Socialist propaganda, and one day at Fontainebleau, as he tells us, he discovered that Socialism was like the turtle in the Hindu story of the foundation of the world; and he was minded to seek the answer to his questionings in self-destruction. And then as he walked in the woods in the evening air, troubled in his soul, there chanced to pass by a humble priest reciting the Angelus and bowing over the words "*Et Verbum caro factum est.*" "I went up to him," he writes, "but when I approached the words would not come. My tongue was glued to my palate. I was frightened. Seeing that I remained silent, he said to me, 'What is it you wish?' But the tears began to trickle down my cheeks and I could only make answer 'I long of you, sir, please pray for me.' Then raising his hand he gave me his blessing, and waited for me to say something further. But I, poor wretch, kept silent, and bowed my head, not daring to say more than I had done. . . . 'Certainly, my dear sir. I shall pray for you,' he said, bowing graciously as he went on his way." It is a moving story he tells us of the slow steps of his conversion, of his struggles against the charm of the Church and of his repugnance for her

ordinances.. He ends his book with these words: "I have here set down the tale of my struggles, my miseries, and of my victory over the evil powers that obsessed me." In many ways he resembles Huysmans; and as suffering brought Coppée back to the faith, and Huysmans the appeal of the artistic, so Retté has understood from the things that are made "the invisible things of God from the creation of the world." J. C. G.

Austria's Seventh Catholic Congress

The seventh general Catholic Congress of Austria is scheduled for September 5 to 8 in Vienna. The importance of these assemblies in the reawakening of Catholic life in Austria which has taken place during the last decade is evident from even a superficial glance at the history of these last ten years. From them has sprung the movement towards the re-Catholicizing of the press, which has crystalized in the Piusverein, and the spreading of the admirable diocesan organizations over the whole of Austria. Great results were to be expected from the approaching congress. But the unfortunate differences that have arisen out of the events of the last session of the Reichsrath, now threaten to seriously hamper the effectiveness of the Catholic assembly in September. In the Reichsrath the Obstructionist 'bloc' was formed of the non-German political parties and the Social-Democrats. To these non-German parties belong the Catholic Slovenians, and one of their prominent parliamentarians, Dr. Krek, is also one of the best known among the Catholic Slavs in the south of Austria. Dr. Krek was slated to take an important part in the deliberations of the September congress in Vienna. Recently, however, he has been attacked by a member of the Reichsrath from Upper Austria, who expressed his regret that a member of the non-German 'bloc' should be allowed any part whatever in a German Catholic congress. This utterance caused the chief organ of the Catholic Slavs, *Slavonec*, to declare that neither Dr. Krek nor any other Catholic Slovenian would take part in the Vienna deliberations. It is very much to be deplored that political differences should be dragged into what is intended to be a purely non-political movement towards Catholic social reform in Austria. On the other hand, the Vienna congress, as its promoters are insisting, is not German but Catholic, and the organizations which it brings together are left the fullest freedom in the field of their national politics, while they are united as Catholics in the effort to rid the monarchy of the dreadful incubus of free-thought and irreligion which have brought upon it so many evils. Nothing could exemplify better than this incident the nature of the difficulties with which Catholic Austria has to contend. The power that shall weld so many jarring national elements into one can be no other than the power of the Catholic faith. This is, I think, the conviction of every truly patriotic Austrian.

CORRESPONDENCE

The Outrages at Barcelona

The following letter from Tortosa, Spain, gives a graphic account of the revolt in Barcelona, and particularly of the heroic defense by the Jesuits of their college and property in the inflamed district. The letter is from the pen of one of AMERICA's regular correspondents abroad:

COLEGIO DEL JESUS, TORTOSA, AUGUST, 2, 1909.

TO THE EDITOR OF AMERICA:

So far we are safe, but how long we shall be so is now the question, as our Fathers in Barcelona are dispersed in private families; while word has come that our communities at Valencia have been forced to seek refuge in houses of friends. To North and South of us the disorders exist. Will they break out in Tortosa? No one can answer. The Republicans are strong here and the wonder is that they have not attacked us. It is nothing but the spirit of France breaking loose in Spain. It is a war against religion and order under the cloak of opposition to the war in Africa.

No pen can picture the terrible scenes in Barcelona during the past week. Thirty-five or forty convents and churches, at the very least, were sacked and destroyed. The nuns were driven through the streets, insulted and maltreated brutally. People feared to invite them into private homes as it would have brought the wrath of the mob upon themselves. Some of these poor unfortunates found refuge in the jail. The Jesuit college and church were stormed day and night, but three brave lay brothers, with many Catholic men to aid them, stood heroically by the buildings and poured forth such an intense fire from their muskets that the Republicans were forced to retreat after each attempt.

Their dead and dying warned them that the buildings were not to be captured while the brave defenders had a cartridge left. At Sarria, near Barcelona, their boarding college was in great danger. Father Iñesta, the Provincial, happened to be at Sarria when the danger was at its greatest. When the sky was red with burning churches and convents and the mob, driven before the artillery, was rushing towards Sarria, Father Iñesta sent the community to private families. An old Carlist soldier, he feared nothing, and determining that the most beautiful college of his Province was not to be destroyed, he gathered several Fathers and brothers and a few servants around him, and directed the defence. With pistol in hand he awaited the attack. Fortunately the cavalry came just as the mob was reaching Sarria.

What will be the end of it all? That the troops have shot down a thousand in the streets seems certain. The artillery mowed them down! Fortunately, Maura and his government have shown themselves determined to crush all resistance on the part of the Republicans. Three hundred soldiers are in Tortosa! The coast guards have been called into the city or town and are strengthening the Civil Guard. The first attack will be against us! If the Republicans attack us, there will be shooting, and it will not be the Republicans alone who will do the shooting. Our superiors have long since learned not to depend upon the Civil Guards! The college in Barcelona showed the Republicans the effects of the lesson. However, I think the worst is over, though

the news from Valencia is not encouraging. All religious houses have been closed, and the inmates have taken refuge in private families.

AUGUST 4.

I have waited two days before mailing this letter. The Jesuits at Manresa are dispersed in private families. Three churches belonging to convents destroyed! In one pueblo the Christian Brothers were driven, stripped to the waist, through the streets and scourged with whips. One asks how all this happened in a Catholic nation? While Spain is Catholic (that is, the majority are Catholic), there is no denying the fact that the press of Spain is either openly or secretly irreligious. The Catholic press is not what it should be. The Catholics have no fighting spirit. While they quarrel about the cause of Don Carlos, or question whether the present Government is Liberal, Catholic or not, the minority of Liberals and Republicans, with a well-regulated press, carry the city elections.

The Pope has warned the Integrists of the danger. They know more than the Pope! "He does not understand the situation." While they quarrel among themselves, churches are being burnt down, the nuns and priests driven through the streets, and what will be the end? If the Catholics do not unite, and there seems no hope, Spain in a few years will be a second France. They do not realize the danger, and that is the worst of it.

AUGUST 5.

I think the danger is now past. Quiet everywhere, though three Provinces are under martial law. The Government has been firm, and shot down all without mercy. Had the Liberals been in power the day would have been lost. No fear now of attack here. C. J. M.

Argentina's Knights of Columbus

BUENOS AIRES, JULY 23, 1909.

Since my last letter the pastoral and agricultural districts have benefited immensely by heavy showers, but there are still fears that the year will not come up to the general average, or even prove so good as the last year. Argentina's proverbial luck was not in the ascendant when the Government undertook to act as arbitrator in a frontier dispute between Peru and Bolivia. The issue was as old as Colonial times, and its difficulties were not minimized by the war waged by Peru and Bolivia against Chile. Bolivia and Argentina were always good friends, and a certain rivalry between Argentina and Chile sufficed to encourage Peru to submit the issue to Argentina, which had not any direct interest in the disputed region. The decision of the Argentine Government was to be officially notified to the representatives of Peru and Bolivia on July 9, the anniversary of Argentine independence. Unfortunately, the press got the outlines of the award, and published them twenty-four hours earlier. On the ninth, the Bolivian Minister received orders from his Government to abstain from any act which might be construed as acquiescence in the verdict. Instead of repairing to the Government House to hear the decision, he sent a message some time after the time fixed, pleading indisposition. This annoyed the Argentine Government, and for the following forty-eight hours there was danger of a breach of the peace. Whilst Jingoism was rampant in both capitals (Buenos Aires and La Paz), it soon became evident that the quarrel was one affecting Peru and Bolivia only. Bolivia tendered a formal apology for the conduct of the people of La Paz,

who had stoned the Argentine Legation, and the apology was accepted. But the Argentine Jingoos are still at fever heat. The action of Bolivia, one of the signatories of the Peace Conference, will be denounced by Argentine to the tribunal of the Hague. In spite of Bolivia's action, Peru will occupy the territory awarded to her, and then the trouble will begin. I do not anticipate difficulties between Argentine and Bolivia, but between Bolivia and Peru there must necessarily be much friction for some time to come.

In my last letter I mentioned the successful founding of a branch of the Knights of Columbus. The history of the movement in South America is quickly told: A few prominent Catholic gentlemen, lay and clerical, recognizing the need of a society of this nature, conferred with Dr. James P. Kelley, of Jamaica Plain Council, No. 120, of Boston, Mass., who was then on a visit to Buenos Aires. Dr. Kelley was only too pleased to second the idea, and help forward its realization. A meeting took place on July 4, 1908, when a petition was drawn up and signed by Dr. Kelley (president of the meeting), Mgr. Lorenzo E. MacDonnell, Father Vincent Logan, C.P.; Father Searty, Father Patrick Welsh, C.P., and Dr. Santiago S. O'Farrell, National Deputy and a leading lawyer of this capital. Dr. Kelley presented the petition to the Supreme Knight at that time, Mr. Edward L. Hearn. At the January meeting of the board, the directors consented to the extension prayed for, and appointed Dr. Kelley Territorial Deputy for the whole of South America, a territory, by the way, twice as large as the United States of America.

The first initiation was held on June 15. The second took place on the thirteenth inst., and at the present moment we have 129 Knights of Columbus, a goodly nucleus to carry on the work which is, I believe, destined to do great things for Catholic unity in South America. I would like to say a word for Mrs. James P. Kelley, whose capable assistance has materially contributed to the success, so quickly achieved by her husband, who has the matter so much at heart that he has spared neither time nor trouble, nor expense.

The attitude of the leading papers towards Catholicism is well illustrated by the sarcastic utterances of *La Nacion* of Friday, 16, in which it speaks of the introduction of "Catholic Freemasonry," as it contemptuously dubs the Knights. Had the meeting been for the initiation of Free Mason, *La Nacion* would have spared its sarcasm; for the Masons in Catholic Argentina are so strong that even *La Nacion* cannot afford to offend them. And to offend our local Masons it is quite enough to express approval of any really religious initiative.

The Fourth of July was celebrated by the Americans resident in Buenos Aires on Monday night (5th). The new American Minister, Mr. Sherrill, was present and made a speech which was duly reported in all the local papers, and created a very good impression. The Minister is an able and courteous gentleman, and a thorough American. I feel quite satisfied that in him the American interests in Argentina will find an able and untiring champion.

E. FINN.

The Twentieth Eucharistic Congress

COLOGNE, AUGUST 12, 1909.

From August 4 to August 8 our ancient city witnessed a splendor and enthusiasm seldom rivalled in the two thousand years of her history. The whole city with its population of three hundred thousand Catholics had but

the one thought, to honor the Eucharistic God and to edify the crowd of strangers who had come to visit them.

The first great act was the solemn reception of the Holy Father's delegate, Cardinal Vincent Vannutelli. A flotilla of eight large boats, accompanied by an endless number of smaller craft, yachts and motorboats, steamed up the Rhine to meet him. The inhabitants of the many towns, hamlets and villages along the river vied with one another in showing their veneration for the representative of the Vicar of Christ. For nearly two hundred miles the churches, dwelling houses and other buildings on both banks and high up on the hillsides were adorned with garlands, bunting and flags; the people were lined along the river in picturesque groups, cheering as the Cardinal's boat approached, and the ringing of the church bells and booming of cannon accompanied the procession down the majestic river.

The archbishop, well knowing the exuberant spirit of his gay Colonese had forbidden all cheering. Under a canopy, hung with priceless Persian rugs, the Archbishop of Cologne, Cardinal Fischer, bade welcome to his Eminence, and the mayor, Chief Burgomaster Wallraf, welcomed him in the name of the three hundred thousand Catholic citizens. The Legate then moved in solemn procession to the grand old Cathedral, through streets thickly crowded, but silent as if in a church—perhaps the greatest ovation possible.

Needless to say, all Cologne had put on jubilee attire. There was a profusion of garlands and festoons, and flags, Papal, German and foreign; the oldest inhabitant did not recollect having seen anything like it even during the celebration of the fiftieth Catholic congress of Germany, which took place some years ago. The non-Catholics helped along in decorating the houses and streets. The decorations were especially copious and elaborate in those streets and squares through which, on the last day of the Congress, the procession was to pass. Three places were especially remarkable for the taste and unity of design and the elaborateness of decoration; the Cathedral square, the St. Gereon street, in which the Archbishop's residence is situated, and the Neumarkt, an immense open square where the first Sacramental blessing was to be given. The arches of triumph, festoons, flagmasts, trees, signs with inscriptions referring to the Blessed Sacrament, pictures and statues, all artistically arranged, gave the appearance of a real fairy land.

As I am speaking of the decorations of the city let me describe the procession on Sunday, the conclusion and climax of the solemn event. Its course was three miles long. Seventy thousand men took part in it. No women took part in it with the exception of the members of the religious sisterhoods, about a thousand in number, who, reciting the rosary, formed one of the most impressive sections and by their very modesty preached a most eloquent sermon. The number of societies was about six hundred, with their banners and officers in full regalia. Prominent among them were the nineteen societies of university students, in their gorgeous dress, and the section of the foreign delegates, praying and singing in their own language, and preceded by the colors of their country and by a sign giving the name of the nationality. The most splendid group were of course the long train of the secular and regular clergy, the two Cathedral Chapters of Cologne and Aachen and the more than seventy bishops and mitred abbots. The Blessed Sacrament was carried by the Legate and followed by three other Cardinals, the Apostolic Nuncio of Munich, Mgr. Frühwirth, O.P., and the Rev. Prince Max of

Saxony. Then came the representatives of the city of Cologne, the members of the committees and many of the members of the Centre party, the German and foreign nobility, etc.

The altar on the Neumarkt, a masterpiece of art, stood on a platform which was wide enough to accommodate the bishops and clergy and so high that the Blessed Sacrament could easily be seen by the multitudes that crowded the square. A choir of fifteen hundred select singers carried out with admirable precision the festal hymn composed for the occasion. Few could kneel down when the Cardinal gave the blessing, so packed was the place. A second time the blessing was given from the steps of the central gate of the Cathedral, "the most beautiful doors in the world," as King Frederic William used to say. The women had avenged themselves by occupying so far as they could succeed the interior of the Cathedral before the procession returned. Here the blessing was given a third time. Nobody will forget the overwhelming impression made when the *Tantum Ergo* was sung by that international and truly Catholic gathering. This great act of homage paid to the Eucharistic God in return for which He Himself imparted the Sacramental Benediction, was the conclusion of the Congress. Let me add that the procession went off without hitch or difficulty, a proof that the committees headed by the Bishop of Namur, Mgr. Heylen, had made the arrangements admirably, and that they were very strictly obeyed.

This public demonstration of faith was indeed a joy for Heaven and earth, and will serve to perpetuate in the minds of all of us the memory of the deep impressions we received during the whole Congress. Another not less great spectacle was the reception of Holy Communion which went on during the Congress. For hours and hours every morning priests were busy at the communion rails in all the many churches of the city. In six churches the Blessed Sacrament was constantly exposed for adoration. In the Cathedral a Pontifical High Mass was celebrated daily, and on Sunday the Cardinal Legate pontificated in the presence of all the bishops and dignitaries.

It was remembered with great satisfaction that St. Thomas Aquinas, the author of the office of the Blessed Sacrament with its devotional hymns, studied in Cologne under Blessed Albertus Magnus, who lies buried in the church of St. Andrew.

Yet all this honor paid to Christ in the Sacrament of Love was only one part of the doings of the Eucharistic Congress. Not the least important were the discussions, the popular lectures and sermons delivered during those three days. In one of his addresses the Cardinal Legate said: "As this splendid Cathedral stands a treasure for the centuries to come, so the record of the work accomplished in this Congress will remain a '*Monumentum Aere Perennius*,' a monument more durable than brass, and future generations will turn to its sermons and discussions for instruction." This feature of the Congress deserves a special communication. C. S.

Motu Proprio on Free Schools

ROME, AUGUST 11.

To grasp properly the meaning of a Motu Proprio, shortly to be issued by the Pope, concerning the reform of lay public schools in Rome dependent on the Holy See, some knowledge of the actual state of the case is neces-

sary. Almost from the time of the Piedmontese invasion of Rome, Pius IX, and particularly Leo XIII, began establishing in the various wards of Rome public elementary schools under the care of lay teachers, supervised by the Pontifical School Commission. The benefits of these Christian schools to the people are undeniable, especially in saving them from the Protestants who opened schools as part of their proselytizing propaganda. In the course of time these schools were found to be no longer necessary, owing to the increase of religious communities and houses of which teaching was the object. Hence the need of a reform, which is to take place along these main lines: the present school buildings are to be used for industrial schools, or special course schools, which may be attended by pupils who also attend the municipal schools in which, owing to a recent decision of the Bloccard Roman municipality, religious instruction has been suppressed. Hence, as well as a reform, there is also to be a providential transformation of an establishment which is to go on doing good to the Roman people.

Apropos of the reform of ecclesiastical schools in Rome, of which so much is being said, it is now asserted that only very secondary modifications are contemplated, and that the importance of the matter has been exaggerated.

Although it is not yet officially announced, it is more or less certain that the name of the new Russian Minister to the Holy See is De Boulatzof, at present attached to the Russian Embassy at Berlin. He will be the fifth Russian Plenipotentiary to the Vatican since the renewal of diplomatic relations under Leo XIII. There is also to be a change of ministers at the Bavarian Embassy. The present Bavarian Minister has reached the diplomatic age limit in force in Bavaria.

The exchange of courtesies between the Papal Legate to the Cologne Congress and Emperor William brings up again the question of the relations between Germany and the Vatican, and the position of the Centre party. Whatever may be said the lines were clearly laid down five years ago, in a letter to the Cardinal of Cologne, which stated that the Centre party was autonomous and independent of ecclesiastical control. In spite of this many go on calling it a clerical party, whereas it is nothing but a political party guided by Catholic principles.

The Centre party has come out well in recent political events. If it succeeds in keeping its forces united, Bülow's successor will have to come to terms with the Centre or dissolve the Reichstag.

At Cologne and several other places, meetings of influential Catholics have been held to discuss the advisability of bringing out more clearly the character of the Centre party as a political party acting upon Catholic principles, and also to put the powerful Volksverein into a closer touch with the episcopate. Owing to the coincidence of these meetings with the Cardinal Legate's visit, gossip was started that he had a special political mission. It was only gossip, as the Cardinal's missions was a purely religious one.

Usually the Roman Curia is in vacation from August 9, but this year the congregations are working in relays. Vacations are being taken in turn. The real work, however, of the Curia will not begin until November.

The fall of Clemenceau raised for a moment the question of the possibility of a change in the attitude of the French Government towards Rome. However as long as Freemasonry remains in power it makes but little difference who is at the head of the Government; and the very fact that Briand, the mainstay of the separation

law, has been chosen as premier is pledge enough that things will remain unaltered. Forty years have seen many changes in France's history, and progress on the down-grade from the ideals of McMahon to Clemenceau, the Communist, and Briand the Socialist, has been very rapid.

L'EREMITE.

Germany's Tax Laws

The most strenuous opponents of the new German tax laws were the National-Liberals. Their whole endeavor was to shift the taxes as much as possible from their own millions on to the people at large or on the land-owners. Failing in this they prophesy an era of calamity to commerce and industry under the administration of the parties that eventually succeeded in granting to the Empire the revenues so badly needed. In answer *Germania* offers no counter prophecy but points to the record of the past thirty years. This has been a period of very active social and economic legislation under the auspices of practically the same parties that voted for the tax laws, chiefly the Centre and Conservatives. It is not necessary for them to use high sounding words of promise; they have facts to show.

In 1882, shortly after these parties had come into power, the agricultural population was, in round figures, nineteen millions, among whom there were eight millions of workers. In 1907, the official census of occupations gave an agricultural population of 17,681,00, with 9,881,000 workers.

During the same period the part of the population which is supported by factories and similar industries rose from sixteen millions with six millions of active workers, to 26,387,000, among whom there were 11,256,000 active workers. The population depending on commerce increased from four and a half millions with one and a half million workers, to 8,278,000 and three and a half million workers.

In 1880 the capital invested in stock companies was a billion dollars, including the private railroad companies, of which there was a large number. These were subsequently taken over by the State, but in spite of that fact the stock companies now absorb in capital five billion dollars. In 1880 imports were not quite a billion, and exports only six hundred million dollars. At present imports are two and a half billion and exports two billion. From 1878 to the present time the commercial navy of Germany increased from 200,000 registered tons to eleven times that number. In 1880 the revenue tax in the Kingdom of Prussia yielded eighteen million dollars, in 1908 sixty million. In the short ten years from 1895 to 1905 the number of multi-millionaires multiplied wonderfully, in Aix-la-Chapelle from eighteen to forty-four, in Barmen from nine to twenty-four, in Bonn from twenty-two to thirty-six, in Berlin from 445 to 535, in Cologne from 81 to 112, in Kiel from one to ten, etc.

Figures now and then lie, but these figures can hardly deceive us. The past quarter of a century has been for Germany a time of an enviable progress in all lines of material development and prosperity. It was brought about while and because the present majority held sway in the parliament. They have fully proven their ability to govern. The only class which did not make such rapid progress is that of the farmers. Yet it was on them that the National-Liberals, the representatives of commerce and industry, intended to put the burden of the new taxes.

M. L. GERBER.

IN LANDS AFAR

From the Sunny Caribbean Shores

I.

It was not exactly for my health that I took passage, some short time ago, on the *Anselm*, a boat of the United Fruit Company, of Boston. I had never been sick in my life, and the crisp October air of Michigan was very pleasant when I heard the call of the tropics. Still, I answered the call, and after a rapid journey to Mobile, I sailed from that port for the capital of British Honduras, the quaint city of Belize. The trip down the Mobile Bay and the Gulf was about as dull and uninteresting as I can imagine any sea trip to be. In the four days' sailing not a single vessel was seen; the sea was as calm as a mill-pond, and there were only ten passengers on the boat. It was a decided relief when we saw the headlands of Yucatan vaguely looming on our right, caught a glimpse of a light on *Isla de Mujeres*, and we began to take some interest in the flight of time. The air had grown so balmy that we preferred the deck to the cabins at night, and tried to be poetically impressed by our first glimpse of the Southern Cross. Candidly, it disappointed me, this much written-of constellation of the southern sky. It stands out clearly, but, as a cross, it is not a great success. I fancy the poets were more impressed by the bright array of luminaries surrounding the constellation than by the Cross itself. The Swan, the Eagle, and four stars in *Sirius* show the cruciform setting more perfectly than does the Southern Cross. But the stars are not so bright in the other constellations.

Soon we noticed that our boat was winding a very devious way through the waters, and our progress seemed to be remarkably slow. The captain told me that the currents in the Caribbean are very strong and very changeable and that we were now working against them. Sometimes they play havoc with the ship, as was evidenced only last year when they hurled three or four of the Fruit Company's boats on the reefs, with more or less injury to the craft and a big loss to the company. Navigators have to be wary as they sail these waters, for the currents are always a menace.

Gradually we began to move among pretty islets, thickly clad with green, and appearing like gems on the surface of the sea. I expressed my admiration for them and wondered why there were no habitations visible on any of them. A native of Belize, a passenger, looked at me quizzically, as if doubting whether I could be in earnest in my words of admiration. "Have you ever been down here before?" he asked. Learning that this was my first experience of life south of the United States, he appeared to be satisfied that I had been in earnest when I admired the islands. "But," said he, "you must know that those islands are not habitable. The trees you admire so much for their verdure are only mangrove

clumps, and the islands within a few feet from the shore are swamps of the most forbidding kind—utterly worthless and breeding swarms of stinging insects. They are merely portions of the coral reef that fringes the whole line of the coast down to Guatemala.” Later experience verified the statements of the gentleman, and I cannot conceive of a more desolate and dreary scene than a mangrove swamp in the tropics. The mangrove has a way of going up high into the air, its roots rising far out of the ground, so that the trees appear to be standing on posts. And from the topmost branches come down long, lithe streamers, which reaching the ground, take root and shoot up as new trees to continue the growth of the parent trunk for many miles through the low-lying regions along the coast. And the growth is so thick that the swamps are literally impenetrable. I had often heard that word before seeing for myself how aptly it expresses the conditions of tropical forests and swamps. And I can now understand how necessary for all who have to go into the “bush,” is the machete, the big, sword-like knife so much in evidence everywhere in this part of the world.

Sailing lazily, as it seemed to us who were not sailors, we threaded our way in and out and around and around, until one became bewildered with the turning and twisting among the islands. Then we saw houses on some of the larger Cayos, or Keys, and groves of cocoanut-palms, with their beautiful fronds and fantastic trunks. We came in sight of Belize early on the morning of our fifth day from Mobile, and for over an hour after we could distinguish the windows in the houses we were winding our way to the harbor by following buoys that seemed to have been dropped from a balloon, at random, so sinuous is the channel for vessels of any draught. Finally we dropped anchor, and we were still—at least so it seemed to me—far away from the town. I asked why we should be kept waiting here and why we did not make for the pier. I was told that there was no pier, and that satisfied me. I waited, but for what, I could not well say. Soon I saw coming towards us a fleet of sloops, “lighters,” which were to take off passengers and cargo for Belize. They made a pretty picture, as the light breeze made it necessary to tack frequently to cover the mile or more between the city and the anchorage. In the morning light the town looked very attractive. The white houses along the foreshore, the old-fashioned courthouse, the steeples of the churches, all backed by palms and eucalyptus, tamarind, mango, almond and mayflower trees, made a neat appearance; and in the absence of factory chimneys and skyscrapers one felt that he was no longer in the land of the strenuous life. The peace and quiet of the morning were not disturbed by the clang of electric cars, the rumble of carts, or the confused noises of Northern cities in the busy hours of the day. We were in the land of “*mañana*,” the day that never comes.

A perfervid poet once wrote some lines about Belize, and the words of his opening stanza came to me as I

leaned on the rail and watched the lighters approach.
Where the sunny Caribbean leaves the mangrove-
mantled keys,

And the royal palms are waving in the balmy ocean
breeze;

Lies a crescent-curving haven, where embowered 'mid
the green,

Snowy homes reflect the sunlight, in a tropic fairy
scene.

High above the flashing waters, osprey, frigate-bird and
gulls,

Shrill a loud and raucous chorus to the precious freighted
hulls

That from out the winding river, bear their treasure
over seas.

Drowsy-quiet is the sunshine, on the town of old Belize.

Here, indeed, were the trees and the sunlight, and some of the birds, with pelicans by the score, but the balmy ocean breeze was very hard to find. Still, something was blowing the sloops nearer, and we hoped to be on land before night. As far as we could see from the boat, the shores, north and south, were low, reaching away for miles without any rise. The land was flat, apparently a dull stretch of swampy soil for leagues inland. Dimly outlined towards the south, were some detached hills, the Manatee and Stann Creek mountains, and beyond them, higher and more continuous, rose the ridges of the Cockscomb mountains, some of whose peaks, I was told, rise to a height of more than 3,000 feet. But Belize and the adjacent country lie only eighteen inches above the sea level, and it is only twelve miles back from the coast that the land is valuable for cultivation.

The lighters are alongside now and we take our places, haphazard, to be carried ashore. Passengers pay twenty-five cents if they take no luggage, fifty cents if they want trunk or valises. And the visitor for the first time to Belize finds the trip in the lighter worth the money, for the curious pleasure he will have in trying to make out what the sailors are saying. The “Creole” of this region is a dialect of English which dispenses with any words that the speaker doesn't want to use, and that permits him to employ old expressive terms, common enough in Elizabethan days, but now uttered with an inflection and mispronunciation that makes schoolmasters and purists feel the cold shivers run down their spine. Even now, after considerable effort, I cannot understand the workingmen when they converse in “broad Creole,” with its convenient omissions of verbs and possessives and its odd turns of expression and ready adoption of Spanish or Maya terms. And the utter unconcern of our ferrymen, as to whether we got to shore before dark or not, made me feel the lethargy of the tropics, and in a short time I really did not care, either, it was so pleasant just to sit there and drift and look about and be quietly amused with the strangeness of our position.

V. E. F.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, AUGUST 28, 1909.

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Helping the Offense They Blame

In the excitement of a political campaign, *El Heraldo*, a newspaper of the city of Mexico in the Liberal interest, recently published a scandalously irreligious caricature of Our Lady.

The Liberal party in Mexico is ostensibly, and at times ostentatiously, the party of politics divorced from religion. The practical working of this theory gives to Mexico a party in which irreligion, active and aggressive irreligion, sways its councils and directs its action. What ordinary prudence, therefore, should have prevented, excessive party zeal brought about, for theoretical disregard of religion became practical contempt for religion, and the odious cartoon appeared in *El Heraldo*.

But the Liberals had overshot the mark. Vigorous protests from leading citizens of the capital proved how greatly such vulgar indecency was resented by the Catholic element in Mexico, and how egregiously *El Heraldo* had blundered. Not content with voicing their indignation through the press, the Catholics organized a pilgrimage of reparation to the national shrine of Guadalupe in the suburbs of the capital, and gave a striking proof of their deep-seated religious sentiment. Seeing the storm that it had raised, *El Heraldo* made a lame apology for the appearance of the cartoon, and announced once more that its policy was to have nothing to do with religion.

El Pais, a newspaper of the same city, commenting on the event, says very much to the purpose: "The irreligious press has grown strong (in Mexico) thanks to the support that it has received from Catholics who, through want of reflection or from mere shiftlessness, have lent it financial aid by buying what it prints. They are, therefore, accountable in some way for the demoralizing and anti-Christian doctrines contained in its publications."

This is a great truth that not a few might take to heart; for difference of place does not imply difference of prin-

ciple. What, it may be asked, are a few cents spent for a book or a paper? Whom will they enrich? How do I encourage irreligion or immorality by gratifying, at the cost of a few coppers, my liking for local news or the romances of the Associated Press? There is but one answer to these and similar queries: One soldier does not make an army; but, if there were not one soldier, there could be no army. The trifling aid given by one is augmented by the trifling aid given by another, and thus the conscientious Catholic unwittingly, perhaps, helps the cause of irreligion and makes it a power in the land. Business, society or politics ought never to make a Catholic a traitor to his conscience and a friend to the persecutor of his faith.

A Word for Spain

It is so rare a thing to find an appreciative and kindly word in the scant press notices and comments our newspapers and reviews publish about Spain, that the considerate sketch one finds in "The Spectator" column of *The Outlook* of August 14, affords pleasurable reading. How unfortunate it is for the good people of America that there are not many more among us in whom "a memory will illumine the present situation." One does not like to make the charge, but surely there is an evident prejudice among our otherwise fair and impartial critics when touching upon incidents of Spanish life and history. Yet there have been those among us, great names in American literature, who knew and loved Spain, and who in their actual contact with its people learned to put aside unfairness and to write in sympathy with a people always high-spirited and noble even in the misfortunes that overwhelmed them. One touch in *The Outlook* sketch is unfortunate. Knowing and loving Spain, as the writer professes he does, why does he find it but "natural" that during the recent crisis in Barcelona the mob should make "the cloisters a focus of their enmity?" Had he profited, as he might have, by that visit to Spain ten years ago, had he really learned the lesson of devotion to which he refers so touchingly—the devotion of Catholics to "Maria de los Dolores," he would not have marred a beautiful tribute by a fling of unthinking prejudice. They who made "the cloisters a focus of their enmity" were not Catholics—as they were not Protestants. They were a rabble like to that which made the night hideous in the Haymarket riot years ago in Chicago—men who are but plain enemies to all religion and morality, and who in their madness of passion care naught for the disgrace they bring upon their country.

Colombia's President

Señor Ramon Gonzalez Valencia, the new president of Colombia, was born in the province of Santander about fifty years ago, of a distinguished family. Always a zealous Catholic, he risked the loss of his immense es-

tates in defending the Faith against the Masonic revolutionaries and won therein the reputation of being the ablest soldier of Colombia. Elected Vice-President with Reyes without solicitation, he resigned for the sake of harmony when he found himself at variance with the President in State policies, though in religious matters they were at one. A good Catholic himself he has had all his numerous family educated in Catholic colleges and convents. A man of proved integrity and high intellectual accomplishments, his views on home and foreign policy are in accord with those of his people. His character and ability are guarantee that he will maintain the Catholic constitution of Colombia as did Reyes, and show, moreover, due regard to the sentiment of the nation. The fact that men of such calibre are freely elected as chief magistrates would seem to prove that the Colombian people have a right understanding of representative government. Perhaps we shall yet find that there are other South American republics that know how to exercise the franchise.

The Late Rev. George Tyrrell's Funeral

The London *Times*, August 5, has an editorial on "The Funeral of Father Tyrrell," which would probably have been milder in its condemnation of Bishop Amigo's refusal of Catholic burial had the editor read the Paris *Univers* of July 29, wherein appeared a long letter from Abbé Brémont explaining his own conduct in every detail. *L'Univers*, commenting on this letter, points out—what is very plain to any true Catholic reading that letter—that the Abbé, saturated as he is with Modernist principles, signally failed to do his duty as a Catholic priest standing by the deathbed of an excommunicate, and that, by blessing the grave and reciting the prayers customary on such an occasion, he formally disobeyed the prohibition of the Bishop of Southwark. Although the Abbé, according to his own account, took advantage of several flashes of consciousness to conditionally absolve Father Tyrrell each time, although he feels sure that the dying priest recognized him at least twice and on these occasions the Abbé "said to him quickly what he had to say," yet he not only made no attempt to obtain some sign of retraction or regret, but he distinctly affirms that "no power on earth could have prevailed upon him [Abbé Brémont] to do so." His excuse is that a complicated interrogatory would have been necessary. But it would not. All that he need have done, as *L'Univers* says, would have been to ask the dying man if he retracted his errors, and an affirmative sign of any kind would have been enough.

The *Times* blunders egregiously when it writes: "We may note with surprise the inconsistency in treating the scholar and theologian as an outcast and in administering to him the *Viaticum* (italicized by the *Times*), the sign and symbol of reconciliation." Now, in the first place, it is well known that the viaticum, *i. e.*, the Blessed Eu-

charist, was not administered to Father Tyrrell, because he was physically incapable of swallowing anything; and secondly, the priest who anointed Father Tyrrell did so as a forlorn hope at a moment when it was impossible to detect any sign of consciousness, whereas between the Extreme Unction and death there occurred many lucid moments when a brief retraction might have been secured by a truly Catholic priest. Failing this, the Ordinary of the diocese, seeing that the false friends who had guarded Father Tyrrell's bedside openly gloried in his having retracted nothing, was in duty bound to forbid a Catholic funeral.

No Return Ticket

An article in *McClure's Magazine* describes "the Pope of the Poor" and revives the old story of the "return ticket to Venice" that Pius X did not use when he was elected Pope, and which he is alleged to have given as a souvenir to the King of Greece. This "good story" of the ticket, which has been wandering about in the press ever since the Patriarch of Venice became successor to Leo XIII, has been spoiled by the Pope himself. At the recent election of the head of one of the religious orders in Rome the choice was a surprise to all and especially to the candidate who had started for the gathering with a return ticket. "Just like the Pope," said a chorus; but when this was repeated in the presence of Pius X he at once added: "The fact is true in the case of your Father General, but when leaving Venice for Rome my ticket was taken from me and it was not a return one." This statement is given on the authority of one of those who heard the Pope make it, and thus disposes of another of the many fables about the Pontiff.

The Constitution of Canada

This summer the Dominion of Canada celebrated the forty-second anniversary of its Constitution. Canadians who view with satisfaction the working of the British North America Act, during nearly half a century, point with pride to the fact that the example of their country's success has established a precedent for the constitution of the South African Union. On the other hand, a Canadian correspondent of *The Times* asserts that the British North America Act is very faulty. Too much power of patronage is reposed in the Federal Government. The N. Y. *Sun*, of August 23, commenting on this letter of the correspondent of *The Times*, says: "It is plain enough that if the Administration at Washington had the whole and absolute control over appointments to the Senate and the exclusive authority to appoint State as well as Federal Judges, together with the Governors of States, a veritable obligarchy would be established in the American republic." But the *Sun* evidently does not realize that the power vested in the Lieutenant-Governors of Canadian provinces or even in the Governor-General

of the Dominion is as nothing compared to the veto power so freely exercised by the Governors of our States and never exercised by the Lieutenant-Governors or Governors of Canada. The Premier of each Canadian province is the real ruler of that province, and his tenure of office depends altogether on the popular vote. As to the nomination of Judges by the Federal Government of Canada, this has been found to work better than the system of election by the people. The judiciary of Canada compares favorably with ours.

The composition of the Dominion Senate presents a graver difficulty. At the beginning of Confederation, in 1867, it was intended that this body, made up of appointees of the Crown, should be above partisan considerations and unamenable to party discipline. This expectation has been disappointed. When the Laurier administration came into office, thirteen years ago, the Senate had a large Conservative majority, as from 1878 to 1896—the unbroken Conservative reign—only one Liberal had been appointed to the Upper Chamber. During its first four or five years of office the Liberal Government was so greatly embarrassed by the Conservative preponderance in the Upper House that there was serious talk of mending or ending the Senate. But, as the Senators were all elderly men, a number gradually died off (although one actually held his seat and voted intelligently till his one hundred and first year), and their places were invariably filled by Liberals, not one single Conservative having been appointed since 1896. As soon as the Liberals had thus secured a majority in the Senate, the party ceased to consider any radical measure of reform. Meanwhile the years of struggle between the Commons and the Senate had served merely to preserve the Liberals from any too flagrant departure from Conservative principles, and, once having acquired the habit of avoiding unwise reforms, they have since continued in the same groove with the approbation of a docile and secure Senate.

The trouble will begin again, however, as soon as the Liberals are ousted. About ten years ago Sir Wilfrid Laurier advocated a joint vote of the two houses under certain conditions, a suggestion which has since been adopted in the organic law of the Australian Commonwealth. Sir Richard Scott, for many years leader of the Senate, would have two-thirds of the Senators elected and one-third appointed by the Crown. He would also in case of a change of Government have the new administration empowered to appoint new Senators, so as to restore the balance of power. One group of reformers recommends appointments by the provincial legislatures, which would of course, in the case of Conservative legislatures such as those of Ontario and Manitoba just now, diminish the present overwhelming Liberal majority in the Senate. Others, and they are many, advocate popular election. But in truth the question as to how the Senate is to be reformed is one on which no agreement has as yet been reached.

Where Women Excel

The Census Bureau would seem to have suddenly developed into a Press Bureau, so frequent, and so regular, and, let us add, so interesting and instructive are the reports it has been sending out lately. Its latest bulletin deals with the statistics of the religious bodies of the United States. We have about 33,000,000 who are professed church members, besides, of course, many who have not forsworn religion although they belong to no church. Of church members 61.6% are Protestants, and 36.7% Roman Catholics, which would make a total of 11,111,000. This does not include children who have not yet made their Communion, so that to this figure should be added about two and one-half or three million more. Women excel in church membership, being 56.9% of the church members, whereas men are only 43.1%. In the Catholic Church they are only slightly over one per cent. more numerous than men. Even there also they are in the lead.

Woman, therefore, excels in the very best of things, religion. Her nature is more refined than that of men; she is regarded as having an intuitive appreciation of moral values; she has a keen sense of responsibility and an earnest solicitude for whatever concerns the welfare of the race. She is the mother fashioned to impress on her offspring the finer qualities of her own soul and body; she is ordained by the Creator to keep and transmit the image and likeness of God in the human creature. She is the bond with the Maker and Lord of all things and in this bond or bondage religion consists. Her beauty, tenderness, sympathy, all reflect the Divine attributes which most attract us to the Father Almighty.

No mother, no true woman, can be an atheist. Life has meanings and purposes for her which men scarcely divine. It is easy to call her the weaker sex and to attribute her religious propensities to her emotional nature and liking for ceremony and whatever appeals to the eye or to the imagination. Men are emotional by nature; but their emotions are not usually as pure and elevated as woman's. Men like ceremonial—witness the Masons, the Odd Fellows, the Elks, and hundreds of other societies for men, which use ceremonial without fail as a bait for members. The only difference between emotional man and emotional woman is that for the most part man's emotions are selfish, the woman's unselfish; the man thinks too much of the man to worship aught else; the woman thinks so little of self that her worship necessarily goes out to the only object worthy of it. Women excel men in religion because they were made by the Creator to share in His great work of making, and of saving, and of elevating men.

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The Prince of Wales will open the South African Union Parliament. On May 31, 1910, the union will be proclaimed and parliament will be opened in the early autumn.

AN IRISH ISHMAELITE.

In one of his recent works G. K. Chesterton compared the administration of national affairs to the writing of a love-letter; both should be left to the parties interested, however valuable may be the advice an outsider thinks he can tender. Some such thought must suggest itself to the Irishman perusing "Paraguay on the Shannon," a recent work of Frank Hugh O'Donnell. Flouted by the Nationalist Party of Ireland, rebuffed by the Gaelic League, he sets to work to indite an exposé of the obstinate self-deception of all Irishmen except himself and "Pat" (*nom-de-plume* of Mr. P. Kenny). To anyone acquainted with the domestic history of Ireland during recent years a serious criticism of any act of Mr. Frank Hugh O'Donnell's must appear somewhat in the nature of a gratuitous insult. As, however, the book may chance to fall into the hands of those not conversant with the present condition of Irish politics, it may not be amiss to discuss briefly its main contentions.

That the book was ever intended for circulation in Ireland, even the author would not seriously expect, since the utter ridiculousness of the picture drawn could there excite only sentiments of derision. Like the writings of the notorious MacCarthy, and to some extent of Sir Horace Plunkett, the work must be regarded merely as an attempt to score a "success" by appealing to those who are ever ready to rub their hands with complacent unction at the social enormities of Irish "idolators." The fact that Mr. Frank Hugh O'Donnell still declares himself a Catholic and Nationalist lends to his statements a cloak of apparent truth which they would otherwise seek in vain.

In so far as the author can be said to have a definite purpose beyond that of vituperation, he seems to wish to establish (1) that the present land policy of the Irish party is contrary to all sound economics; (2) that the adoption of this ruinous policy is due to the "political priesthood," who advocate it from purely monetary motives—a suicidal attitude in a clergy entirely dependent on the contributions of the people; (3) that the true friends of the Irish people are not the Catholic clergy, nor the Irish party, but the Protestant landlords of Ireland. It is thus evident from the first that the work under review is only an up-to-date edition of the familiar fable, that every anomaly in the present condition of Irish affairs is to be traced to the Irish priesthood. Were it not for the extreme credulity of people unacquainted with the past and present conditions of Ireland and regardless of her ideals, "Paraguay on the Shannon" would carry its own criticism, or rather would never have been written. To remove from the outset this misconception that Ireland's decay is due either to her religion or to the character of her people, it will be necessary to attempt a hurried sketch of the condition of the country before the occurrence of the English blight, and in doing so we shall quote freely from "The Making of Ireland and its Undoing," by Mrs. Stopford Greene, a work whose value cannot be overestimated.

In the days before English interference, when the Catholic priests could make or mar the country without alien restraint, we find Ireland "a country of active and organized industry." Her markets are "stored with strangers," her harbors with fleets of merchantmen. For example, the quay at Waterford "exceeds the most celebrated in Europe, for to it the largest trading vessels might conveniently come to load and unload, and at a small distance opposite to it lie constantly afloat sixty of them at a time—French, Spanish, Portuguese, Florentine, from the Netherlands and Brittany." The English complain in 1465 "of the large tributes of money given her (i. e. Ireland) by the foreigner, such as must cause the enemies' (i. e. the Irish) increase in wealth." So extensive were her trade relations with the continent that even in Elizabeth's time, after centuries of attempted repression, English state-messengers were compelled to choose

the route via Ireland as the quickest to various parts of the continent. Nor was education and culture neglected. "By their first missionaries they gave to the English the alphabet and the Christian Faith. When the English made return by breaking the Irish schools, and destroying their libraries, they were still forced to recognize the talents of the people—'sharp-witted, lovers of learning, capable of any study to which they bend themselves'—'lovers of music, poetry and all kinds of learning.'" "They speak Latin like a vulgar (i. e. everyday) language," even the women. The *ollave* (chief professor of his branch of learning) is entitled to "the King's shoulder (the seat next to him), to have the same portion of meat, and to wear the same variety of colors in his clothes." "In their hierarchy a king, a bishop, and an *ollave* were the three most noble." As late as 1680, after teaching in Ireland had been a felony for generations, an English traveler records that it was a usual sight to see a peasant return from the fields reading a well-thumbed volume of the classics.

With the establishment of English domination, all this is changed. Having failed to destroy Irish commerce and industry by legal enactments, the English sovereigns determined to use force, and set about constructing a navy. All being in readiness, Elizabeth, having secured the murder of Shane O'Neill, appointed Sir Humphrey Gilbert Admiral of the Seas in 1573, granting him and his associates all lands seized from the Irish and the sole right of traffic with Ireland. As Ireland had prepared no fleet to resist such unprovoked attacks, this legalized piracy was the death-blow of Irish commerce. There is no need to linger here over the history of succeeding centuries—the wars of extermination, the brutal massacres in times of peace, the wholesale confiscation of the property of the Church and the people according to the whim of the English sovereign, the ostracizing of Catholics from the political and, as far as could be achieved, from the economic life of their native land, the illegalization of all manufactures and finally even of agriculture. Throughout the whole extent of this gloomy period, the student of history will find it impossible to indicate a single covenant faithfully observed by England. The truces with Hugh O'Neill, the "Graces" of James I, the Treaty of Limerick, the swindling methods by which the Catholic electors were deprived of their votes, the appropriation of Irish revenue to the English throne without authority of parliament, the wanton infringement of the very Act of Union itself, show England's habitual disregard for centuries of the most primary dictates of political justice; upon the absolute transgression of the elemental rights of man—liberty of conscience, the right to labor, security in possession of property without the enforced infraction of every dictate of religion and even of common morality—this is not the occasion to dwell. In the face of even such a hurried presentation of the facts, surely we are justified in asking Mr. O'Donnell what religion (except, of course, by religion he means the people's rejection of proselytism) had to do with the evolution of the present condition of Ireland. Could a Protestant, Buddhist, or Mahometan nation remain prosperous, while it was a felony to work?

Having removed, then, the illusion, so prevalent even to-day in many quarters, that the present anomalous state of Ireland is referable either to her religion or to the Irish character, the task of dealing with Mr. O'Donnell will be a light one. His arguments against the present Irish land policy and in favor of the existing system of dual ownership scarcely call for comment. His view is in direct opposition not only to the universal opinion of Irishmen of the present and past generations, but also to that of every notable political economist who ever lived. It may be pointed out that, contrary to our author's insinuations, English agriculture is, if anything, in a much more disastrous condition than Irish, while in Russia, the only other important country where an analogous agricultural system exists, the agriculturist is virtually a slave. When, therefore, we hear that the priests are exerting themselves to have done with a land system, which

compels the Irish tenant to compete with the rentless lands of the world while carrying a landlord on his back, we can only say "More power to their elbows."

It should indeed be plain to the least sensible and the most bigoted that the priest was not callous to the well-being of his nearest relations and friends. The priest is usually more genuinely Irish than the average Irishman. Yet Mr. O'Donnell's book would lead a foreign reader to believe that the Irish priesthood was some kind of a secret and ghoulish society which assembled at night to plot the ruin of its nearest friends. The writer has probably as wide an acquaintance among the Irish priests as most laymen, and he is sure that the insinuations in the work about the Irish priesthood are the most unfounded and unmoral he has ever seen in print.

But let us glance at Mr. O'Donnell's controversial methods. In the first place, he complains to the extent of twenty pages that his views were not secured by the Government at the public enquiry prior to the drafting of new land legislation. Mr. O'Donnell sees in his exclusion a nefarious plot on the part of the priests and government, and is certainly by no means choice in his selection of adjectives to describe the "plotters." Now why on earth should Mr. O'Donnell be consulted? Such Irish legislation as there is is always the result of a compromise between the Nationalists and the landlord party, and neither landlord nor Nationalist would touch Mr. O'Donnell at any cost. His evidence at any government enquiry would be just as much apropos as that of the Shah of Persia.

The intellectual attitude of Mr. O'Donnell towards the Church may be well illustrated by a passage in which Mr. Hyndman, the well-known English Socialist, speaks of such critics. "The authors who represent the middle-class economy of our times, the Protestant divine whose creed is the devil take the hindmost here and hereafter, fail to discover anything but luxury, debauchery and hypocrisy in the Catholic Church of the fifteenth century. It is high time that, without any prejudice in favor of that Church, the nonsense which has been foisted on to the public by men interested in suppressing facts should be exposed. The Church, as we all know, was the one body in which equality of conditions existed from the start. The lands of the Church were held in trust for the people, whose absolute right to assistance when in sickness and in poverty was never disputed. Universities, schools, roads, reception-houses, hospitals, poor-relief, all were retained out of the Church funds. Even the retainers dismissed after the Wars of the Roses were in great part kept from actual starvation by the conventual establishment and by the parish priest."

It would be an easy matter to establish that the Irish clergy, secular and monastic, merit at least the above eulogy given to their English brethren of the earlier days by so unprejudiced a writer, but even Mr. O'Donnell makes no direct reflection on the manner in which they discharge the duties within their immediate sphere. In his references, however, to some ill-kept schools in remote districts, he does injustice by omission to the convent and monastic schools, and, if he had consulted the Government Report for 1904, he would find such schools described as "at once the least expensive to the State and among the best managed schools of Ireland."

To take up all the author's allegations and show their absurdity in the space of one article is impossible and unnecessary. His stock argument against the priests is that by their great expenditure on church-building they have been the main cause of the country's poverty. Yet when Sir Horace Plunkett made similar insinuations some years ago, he drew a reply from Mgr. O'Riordan in the columns of the *Dublin Leader*, which left the traducer silent in the face of his misrepresentations. The facts were briefly as follows: Left without a church to worship in, the Irish have spent during the last 100 years \$25,000,000 in replacing the churches spoiled from their ancestors, and turned into con-

venticles for an alien sect or allowed to fall into ruin. As \$5,000,000 of this amount was subscribed by the Irish in America, the annual expenditure on church-building in Ireland has been \$200,000. And yet it may not be out of place to remind the reader that, whereas there is only one church in Ireland for every 1,368 Catholics, there is one church for every 320 Protestants; that the annual amount, which the Catholics were compelled to contribute to the support of Protestantism in Ireland until forty years ago, would not only defray the cost of church-building, but would also support the entire Catholic clergy; finally, that the annual defrauding of Ireland, according to the very Act of Union, which Englishmen claim to observe, amounts to three-fourths the total cost of all the Catholic churches built during the last century. Consequently, even if every church built during the last century were unnecessary, the evil in the face of the anomalies of Irish government would not be worth mentioning. O'Neill Daunt states that according to the most careful inquiries, \$6,500,000,000 has been unjustly drained from Ireland during the last hundred years. In March, 1886, Mr. Giffen, Secretary to the Statistical Department of the English Board of Trade stated in an article in *The Nineteenth Century*: "I desire to call special attention to the fact that Ireland is over-taxed in comparison with Great Britain. It pays twice its proper share to the Imperial Exchequer."

In his efforts to discover a plausible argument against the Irish clergy, Mr. O'Donnell institutes a comparison between Ireland and certain other Catholic countries, and finds that Ireland has too many bishops. He ignores the fact that the paucity of bishoprics in those countries was due to the action of the State, and Irish Catholicity compares favorably with the best of them. In conclusion two warnings may be given to the reader of "Paraguay on the Shannon": (1) All Mr. O'Donnell's facts refer to a few isolated corners of Ireland—known as the "Congested Districts"—into which, as being useless land, the population was forced by Cromwell when he gave the Irish people the choice of "Hell or Connaught." The author dares to apply conclusions drawn from the state of these—in area negligible—districts to Ireland in general. (2) Mr. O'Donnell's journalistic crookedness will be fully realized, when we remember that his whole book is built up on the statements made by the leading clergy and laity at the Government enquiry into the condition of these districts. Mr. O'Donnell must have been aware that clergy and laity have been agitating for generations for the transference of the overcrowded population of these districts to other parts of the country, where thousands of acres of land are lying untilld; and yet he quotes their very denunciations of these agricultural slums to show foreigners how awful are the conditions which the Irish clergy callously tolerate, and this at the very moment when, after generations of fruitless agitation, they are renewing their vigorous protest against English misgovernment and mismanagement with some prospect of success.

THOMAS KENNEDY.

LITERATURE

The Early History of the Christian Church, from its foundation to the end of the third century, by MONSIGNOR LOUIS DUCHESNE. Rendered into English from the fourth edition. New York: Longmans, Green & Co.

We are glad to receive this translation of the first volume of Mgr. Duchesne's well known "*Histoire Ancienne de l'Eglise*," which in less than three years has reached a fourth edition, and are glad, too, to recommend it, though, as will be seen, we cannot do so without reserve. The author took as his rule not to go beyond the evidence obtainable. This rule he has in most cases observed. Hence the characteristic note of the book is its objectivity.

He gives a fascinating account of the Church from its foun-

dation till the end of the third century. Its spread, organization, the controversies and heresies that troubled it, its great men and their writings, its condition in different parts of the world, the war made on it by the State, its civic status before the Roman government, its religious practices, its virgins and penitents are all set before us with more or less detail as far as the evidence allows. The book ends with a short account of the religious movements which arose in the second and third centuries in the pagan world as, it is thought, a reaction against the Church. Here the religion of Mithras and neo-platonism stand out prominently. All through one feels that one is in the hands of a master. But this does not mean that none of Mgr. Duchesne's statements are open to question. We will take the one question of public penance. The author (p. 298-377) holds the formerly very widespread opinion that up to the time of Pope Callistus, Christians guilty of idolatry, adultery or homicide were forever excluded from the Church, and not readmitted even at the hour of death. A serious attack has been made on this position by Dr. Esser (*Katholik* 1907, II; 1908, I) and F. Shifter, S.J., (*Zeitschrift für Katholische Theologie* 31 (1907), 32 (1908)). K. Avam, with some reason, calls the practice a Montanist innovation ("Der Kirchenbegriff Tertullians," Paderborn 1907, p. 86). Again it is, in our view, simply misleading to say that "a Christian who broke the promises of his baptism, was banished from the Christian community, excommunicated." In his account of the religion of Mithras, Mgr. Duchesne follows M. Cumont too blindly (p. 396).

The translation on the whole reads well, but might be more accurate. Passing by the rather comical mistakes of Père Monceaux for P. Monceaux (preface viii note) and Père de Lagarde (alias Père Böttcher) for P. de Lagarde (p. 388 note) we find p. 48 "la doctrine inculquée . . . s'encadrait . . . dans l'éducation religieuse israélite," translated: "the doctrine taught was *all included* in the religious education of the Israelites." The divinity of our Lord, for example? P. 50 "le personnel céleste" is translated "Divine beings," an unorthodox phrase which misses the point of the passage. Mgr. Duchesne writes: "Il y a aussi toute raison de croire que ce gouvernement (unitaire) était traditionnel à Antioche dès le commencement du II^e siècle . . ." This is translated, p. 67. " . . . was traditional from the 2d century" instead of " . . . as early as the beginning of the 2d century." Even at the beginning of the 2d century it was already a fact testified to by tradition that the Church of Antioch should be governed by one bishop. Again, speaking of the organization of the Church in Rome Mgr. Duchesne made the following conjecture: "L'église de Dieu qui habite Rome pouvait avoir hérité *collégialement* de l'autorité *suprême* de ses fondateurs apostoliques; *cette* autorité se concentra dans le corps de ses prêtres-évêques; l'un d'entre eux *l'incarnait* plus spécialement et l'administrant." This is translated p. 70: "The Church . . . in Rome may have inherited the *superior* authority of its apostolic founders in a *diffused form*; *authority however*, concentrated itself in the priest-bishops as a body, and one of them *was clothed with* it more especially and exercised it." The French words, it must be confessed, lend themselves to ambiguity, and follow a discussion which contains a fair amount of conjecture and uncertainty. The best and fairest course is to give a close translation, which shall not accentuate the author's words in any way he would find objectionable.

The English translation rather suggests a natural evolution in the government of the Church of Rome by which the supreme authority of the Apostles came to be wielded by the bishop. On p. 164 we find "the Church which presides in the agape (or in charity)" given for "qui préside à l'Agape (ou à la charité) which represents *prokathemene tes agapes*, of the introduction to St. Ignatius' letter to the Church of Rome. The English translation makes an inconsequence of Mgr.

Duchesne's conclusion that St. Ignatius looked upon the Church of Rome as "presiding over the other churches and also over the Christian brotherhood."

But when all is said, this is perhaps the best book on its subject that we have in English. We hope that in the interests of perfect accuracy the translation will undergo a thorough revision in view of the second edition, which is likely to follow soon.

Reference to the French original is made easy by a double pagination, that of the translation and that of the French. The book bears a double Roman *imprimatur*, but this, as a note tells us, is that given to the fourth French edition. To judge by the version of Scripture used, the translation is the work of a non-Catholic. The index is too incomplete to be very useful.

A. K.

El Apostol del Hogar, por el P. ALFONSO SCHLITTER, misionero Redentorista. St. Louis: B. Herder, 70 cents net.

Over 500 pages of prayers and instructions, attractively illustrated and bound are here offered to the Spanish-speaking faithful. The chief reason why some fall away from their religion, and even identify themselves with some sect, is their ignorance of the Church, of her pious practices, of her beautiful devotions. They do not know enough to be Catholics. Hence, defections may more easily occur in remote rural districts, where the priest is an infrequent though welcome visitor. However zealous he may be, it is hardly to be hoped that, on these rare and almost flitting visits to outlying stations, he should exercise over the minds and consciences of his scattered flock that influence which is needed to lead them to a clear knowledge and constant love of the things of God. This volume, conceived in the spirit of St. Alphonsus, must prove an efficient aid to the missionary where Spanish is the language of his people. The feasts, the fasts, the saints' days for the whole year and kindred matter serve as an introduction to a very complete prayer book, in which, together with our familiar devotions, we find Mass prayers to be said at home when one is unable to assist at the Holy Sacrifice. These are a valuable feature of the book. Since there are in the United States Mexican towns in which Mass is not celebrated oftener than once or twice a year, though the people assemble frequently for public prayer, "El Apostol del Hogar" could supply the *rezador* or leader of public prayer with approved devotions, which he could use to excellent advantage. And such hamlets are to be found from the Rio Bravo to Tierra del Fuego.

The volume also includes fifty-two short practical instructions on the Faith, the Commandments and the Sacraments, which might well be read by the *rezador* when the faithful, in the absence of the priest, assemble for prayer. Those Mexicans who have drifted away from the Church are not those who were able to give "a reason for the hope that was in them," but rather those who through the lack of a book like Padre Schlitter's were too ignorant to be more than nominal Catholics. They could have learned from it to love and to cling to that "faith once delivered to the Saints."

José Maria Cuenca, a graduate of Georgetown University, has translated into English and the Visayan-Cebúan dialect one of the standard text books of the Philippine schools, "Practical Exercises in Spanish Grammar." The Visayan-Cebúan dialect is in very general use. The book has been printed at Cebú, where the translator's father edits a Catholic paper.

The *Fortnightly* for August contains a charming picture of the simplicity of the Pope's surroundings, by M. René Lara, a French journalist. It is clear the post of Vatican *chef* is not onerous, since the Pope's "succulent bills of fare are composed invariably of risotto and meat, meat and risotto."

Reviews and Magazines

In a review of the "Letters and Memorials of Wendell Phillips Garrison," *The Athenaeum*, August 14, acknowledges its sympathy for the literary ideals which Garrison for forty years successfully upheld as the literary editor of *The Nation*. "In spite of the wonderful advances of the present century, we confess to a sneaking fondness for the ideal of restraint and scholarship so well represented by Garrison. From the modern point of view such an ideal is something of an ordeal. It means incessant work, and a perpetual sinking of self in distracting duties which no single man can realize of those whose work is received, corrected, and sometimes rejected with an eye to the welfare of the whole paper. The weekly symphony needs a conductor who seems often unjust to individual members of the orchestra." Garrison had a remarkable instinct for the right men. The introduction to the "Letters" tells us: "Mr. Garrison, at times, could persuade men to write for him who would write for no one else. Moreover, he used to detect, here and there, some remote personage—not necessarily decorated in the 'Who's Who' or in the pages of *Minerva*—who could serve his purpose exactly, and could furnish what he needed in precisely the form and finish which his exacting taste demanded. For such shy cattle he had a sure and trained instinct—the scent of the Laconian hound. He had a way, too, of making friends of all his contributors, by means of letters in his own hand. At least one-half of his contributors had never seen his face, and knew him only by his editorial correspondence. But hardly a letter or post card left his hand which did not contain some kindly or considerate message—something personal, whimsical or humorous, which drew his correspondents into the circle of his friends."

In the current issue *Razon y Fe* reproduces approvingly from *La Ciudad de Dios* what has been attempted in Spain and elsewhere to make Sunday School work among poor young servant girls more helpful and more lasting in its results. Girlish wastefulness and fickleness furnished the problem whose solution has been sought in opening savings accounts for young girls out at service. The avowed object is to furnish a modest dower of a few hundred pesetas (or francs) for the girl when she shall be ready to marry. The girls contribute something from their meagre wages, and well-wishers increase the amount by their donations. A three-fold advantage is thus obtained. The girls learn to be economical and thrifty; they are faithful in attending the Sunday School where their

savings are kept and increased, and their dower, the proof and fruit of their frugality, causes industrious young workmen to seek them in honorable marriage.

In *Etudes* for August 5, Emmanuel Abt, from notes left by his father and mother, traces the history of their conversion from Protestantism to the true Faith. The determining factor was the Dogma of the Blessed Eucharist. Pedro Descocs continues his analysis of the system of Chas. Maurras. Maurras, who calls himself a "Catholic Atheist," teaches that the Catholic Church is the only bulwark against individualism, the champion of reason, the guardian of civilization and national life, the ark of salvation for the nation, and that for France she holds a privileged place. The love Maurras shows to the Church is not illumined by Divine Faith.

J. de la Servièrre summarizes the second part of Imbart de la Tour's "Beginnings of the Reformation in France." He compares it, for solid research, to Taine's epoch-making work on the French Revolution. At Rome power was becoming more and more centralized and absolute. Face to face with this absolute power of Rome, we see everywhere the struggle for Nationalism in the Church. Hence sprang Gallicanism. At the end of the XV Century, there were many abuses in the Gallican Church. The power of the metropolitans had disappeared, that of the bishops was constantly thwarted, absenteeism of the pastors was a common evil, autocephalous abbeys enjoyed a mischievous independence, scandals among bishops were rare, but the bishops were little better than court prelates, the rural clergy was extremely ignorant. The reviewer reminds the learned historian that his use of the word "Theocracy" to connote the centralizing tendency of the Popes of that age, is incorrect, and wonders that one so well versed in the doctrines of the Gallican Church makes no mention of the indirect power of the Church in temporal matters, a power well known already at the end of the XV Century.

In the number of books pointed out by Adhemar d'Alès in his Review of Ancient Christian literature, we call attention to (1) Fr. Dorsch's "The Sacrificial Character of the Eucharist," in which he answers Wieland's "Mensa und Confessio," and refutes the thesis of the Munich professor, that the two first Christian centuries did not know the Eucharist as a Sacrifice, but merely as an oblation of praise and thanksgiving.—(2) Darwell Stone's "A History of the Doctrine of the Holy Eucharist," in which Father Dorsch's thesis receives singular confirmation from the words of a learned Anglican. The second volume of Stone is valuable for the texts concern-

ing the Eucharist, posterior to the Reformation.
J. C. R.

EDUCATION.

The annual report of the Carnegie Foundation for the advancement of teaching comments on the training of the average Protestant minister of the day and declares that much of the delay in religious progress is due to the fact that "men who assume, as representatives of the Christian denominations, to take the place of religious leaders, are unprepared for such leadership, and untrained in the fundamentals of theology, in the elements of learning, in knowledge of mankind, in the interpretations of life from the religious rather than from the denominational standpoint."

The report states that the profession of the teacher has not kept pace with the enormous advance in popular education. This is in strong contrast to the "long and severe training" the Roman Catholic Church demands of her priests. "To it," say the report, "is due in very large measure the enormous moral power of the Roman Catholic Church throughout the world, particularly among the great masses of working people, in the cities, where Protestantism has been markedly ineffective, partly at least because of defects that an adequate education would go far toward remedying."

The Rt. Rev. Mgr. James Lynch, in a letter to the *Utica Express*, shows that the parochial schools of Utica are caring for 22½ per cent. of the children of school age in the city, and are thereby saving the city an expense of \$86,959.40 annually. Mgr. Lynch says:

"Catholics are not opposed to the public schools. They are satisfied with the methods in their teaching; but their conscience forbids them to make use of the schools where the teaching of morality or religion is forbidden by law. It is well to keep this fact before the public mind. Persecution for conscience sake, in any form, will never succeed in the United States. Moral compulsion to compel wrong-doing is just as immoral as physical force for the same purpose. To tax a man for schools for the use of other people's children, which he cannot make use of for his own, without violating his conscience, is simply a form of sectarianism which will not be tolerated long by the American people. But even abstracting from this invasion upon the constitutional rights of Catholics it is the opinion of many thoughtful men outside of our Church that self-preservation will sooner or later compel the teaching of religion in the common schools of the country. No question is settled until it is settled right."

ECCLESIASTICAL NEWS

—At the University of Innsbruck, the chair of Moral Theology has been assigned to the Rev. Joseph Biederlack, S. J. For the past twelve years he has been the Rector of the German College in Rome.

—Count Georges Ludovico Esterhazy, who is sixty-one years old, has just been ordained priest at Innsbruck. He is one of the wealthiest nobles in Hungary, and as a military officer fought with distinction at the battle of Sadowa. He married Countess Mosconi-Fogaroli, but she and their two sons died at an early age. The Count decided to dedicate his life to God, and entered the University of Innsbruck, as an ordinary student. Last Easter he visited Rome, to pass the holidays. Count Esterhazy had at that time taken the Order of Subdeaconship. In an audience the Pope displayed keen interest in the Count's life and bade him be of good heart in completing his ecclesiastical studies, so difficult for a man commencing at his age.

—Under the leadership of Bishop Brindle, a large pilgrimage will leave London for Lourdes on Sept. 14. It is being organized by the Catholic Association.

—Details received of the meeting of the Irish section at the Eucharistic Congress, at Cologne, state that the most eloquent and popularly received speech delivered there was made by Mr. W. Bourke Cockran, of New York, who attended as the guest of the bishop of his native Diocese of Anconry. The meeting was held in St. Michael's Hall, the site of the former Irish abbey in Cologne.

—A new organization of Catholics is announced to help in the common efforts of bodies within the Church looking to religious, social and educational work in the interests of the Catholic people. The Polish Catholics of Missouri, numbering 50,000, have formed a union to be known as the Polish Catholic Federation, and held their first convention in St. Louis, August 9 to August 12. At this conventions plans were outlined for the formation of branch societies in every city in Missouri, where the number of resident Polish Catholics makes this feasible. When the Missouri body shall have grown strong enough the work of organization will be extended to other states.

—Four men have accepted seventy-five dollars each as a year's salary for conducting the Boys' Home at Sydney, Australia. These men are not Socialists, but Marist Brothers, who show that the good elements in the teaching of so-called socialism are already made use of by the Church of the poor. They received \$300, while they expended \$14,000 contributed

by the St. Vincent de Paul Society, a trifling sum when compared with results that may be called truthfully the social triumphs of Christianity.

—A cable dispatch from Copenhagen, on August 22, states that a special Mass was celebrated at the Church of the Holy Ghost in honor of the Danish American visitors, two thousand of whom attended. Dr. Maurice Francis Egan, the American Minister, and the members of the American Legation were present at the services. A similar service was held at Saint Knud's Church at Odense.

—Not only the pilgrimage to Croagh Patrick but that also to Lough Derg, "St. Patrick's Purgatory," was well attended from all parts of Ireland this year. Derg is described by a recent pilgrim as "the Mecca of the Gaelic people, a spiritual venture that is still unique in Christendom, a relic of the stern old days when the Saint lived with God on the bleak hill-sides and communed with him in the teeth of the storm." The old Celtic observance allows no dispensation in three days of fasting and prayer that these pilgrims undertake. Besides the fast they are expected to make three "stations" a day, and keep a night of vigil in the "prison." The ancient shrine is in a forlorn little rock about a mile out in a lonely lake, in the Donegal mountains. When the fast is broken it is with oatmeal and black tea, after the pilgrims with bared head and feet have made three times the round of the stone beds of Sts. Catharine, Brendan, Dabheve, Bridget, and Patrick. "As the pilgrims move and kneel round these gaunt rings of stone," we are told, "prayer becomes more and more toilsome. . . . Generations of pilgrims have taken the sharp edge off the rocks, but bruises still lie in wait for tender feet."

—Bishop Haid of North Carolina addressed thirty-two Scotch workmen during their retreat at Fort Augustus, Scotland, recently, and a letter written to the *Liverpool Catholic Times* by one of the retreatants says:

"The Church in its wisdom requires every priest and religious to make a Retreat at least once a year. A Retreat, in the religious sense, means a withdrawal from one's ordinary life, a retiral into a place of solitude and quietness for the purpose, if the phrase may be used without irreverence, of stock-taking of the soul. If it may be expedient for priests to make an annual Retreat, how much more so is it for laymen, particularly those whose lot is cast in large cities? Ever solicitous for its children's welfare, the Church provides opportunities for laymen betaking themselves from their

usual worldly cares and devoting their attention for a few days entirely to their soul."

We were cordially greeted at the depot by Dom Columba Edmonds, O.S.B. The Abbot of Ampleforth happened to be staying at the Abbey, and, for his benefit, an exhibition of pipe playing was given by Highlanders dressed in the native kilt. The Retreat, which was given by Dom Columba, began on Sunday morning and closed on Tuesday evening, when the Pope's blessing was imparted. Every one of us went to Confession and Communion, not only once, but almost daily. During our stay at the Abbey Bishop Leo Haid, Bishop of North Carolina and Benedictine Abbot, arrived. After supper on Friday evening we were honored by a visit and an address from his Lordship and Father Eugene, his secretary. His Lordship was delighted, he said, to meet such a fine body of men from Glasgow and to learn that they were there on a spiritual Retreat. The danger of the age was worldliness and the neglect of things eternal."

—Bishop Linneborn, of Dacca, India, arrived here last week en route to his diocese, and to visit the houses of the Congregation of the Holy Cross, of which he was a member, before going to India.

—Archbishop J. B. Pitaval, of Sante Fé, New Mexico, was invested with the pallium in his Cathedral, on August 18, Bishop Matz of Denver officiating.

—The Right Rev. Edmund M. Dunne, of Chicago, will be consecrated Bishop of Peoria by Mgr. Falconio, the Apostolic Delegate, on September 1.

—In response to an invitation from Mayor Bookwalter of Indianapolis, Right Rev. Bishop O'Donaghue gave the opening invocation at the laying of the cornerstone of the new City Hall, on August 10. The Governor, the mayor and all the city officials were present and about 3,000 people.

—The Rev. Peter McQueen, a Protestant minister of Boston, who made an extended tour of Africa, writing to the Rev. Father Walsh, director of the Boston Foreign Mission Bureau, says:

"All over Africa wherever I found a Catholic missionary, I found an earnest, unselfish, consecrated man or woman, doing God's work in a true and practical way. The missions and the missionaries were faithful, earnest, sincere and successful. They were teaching the untaught tribes of the Dark Continent the way to God, and exalting and dignifying all the inner sanctities of life."

PULPIT, PRESS AND PLATFORM

"Winged" is the favorite Homeric epithet for the spoken word. The following curious instance of the appropriateness of the term for printed utterance is supplied by the *Catholic Herald* of India, for July 21.

"In May we published a leader, 'Soft-Handed Charity,' in which we freely utilized, as we said, facts contained in an article of the *American Messenger* of March last. We have seen it reproduced, with due acknowledgement, almost immediately after in a couple of Catholic weeklies. Recently we found it had traveled as far as Australia, and the *Sydney Catholic Press* copied it from our paper. From there it traveled back to India, stopping at Colombo, where the *Ceylon Catholic Messenger* of July 13 gave it the hospitality of its columns, but it is there baptized as the child of the *Catholic Press*."

There is piquancy in the *Catholic Herald's* comment: "Traveling too much may at times be harmful, and the author of 'The Imitation of Christ' remarked it, centuries ago: '*Raro sanctificantur qui multum peregrinantur.*'"

Among the most notable speakers at the Grosse Isle memorial celebration briefly mentioned last week was the Hon. Charles Murphy, Canadian Secretary of State. The keynote of Mr. Murphy's address was the fact that the Celtic Cross here erected and now solemnly dedicated stood as a monument of an enduring bond between the Irish and the French as well as of the faith of the martyrs whose graves it marked.

He then dealt briefly with the historical events that led up to the famine and pestilence of 1847 and 1848. English oppression of Ireland at that time was largely responsible. Demands for impossibly high rentals from Irish tenants by English landlords reduced the people to starvation, and famine swept the land, taking many lives in its path. When the oppression of the landlords had become such that relief measures were undertaken by England, soup kitchens were established; but this help was given only on condition that the Catholic Irish should renounce their faith. God be praised, not one in ten thousand stooped to this. More than one hundred thousand left their beloved country rather than lose the faith of their fathers. Weakened by want, huddled together in unclean ships, they soon fell a prey to fever and pestilence. Hundreds died at sea. Hundreds of others died on reaching land. Thousands were stricken down in quarantine at Grosse Isle. Later when the quarantine was broken in winter, the dying immigrants were scattered along the entire

river and through many provinces, carrying with them pestilence and death. Among the French-Canadian farmers of the St. Lawrence they found kindness and charity with admiration for their loyalty to the Cross. Many orphans of the victims were gladly adopted into well-to-do families, and grew up to be model lay men and women or zealous and gifted priests. Thus a lasting bond was developed between the French and the Irish of Canada.

Remembering that not less than forty-six French-Canadian and Irish priests devoted themselves to the service of the plague-stricken, that fourteen of these priests contracted typhus fever and that five died of it, Mr. Murphy went on to say: "The clergy of the time were devoted, brave men, and with never a thought of self or the terrible dangers of their work, administered to the sick and dying, smoothing their way on the threshold of eternity. Their names are graven more deeply than on tablets of stone or bronze. They are marked forever deep in the hearts of a great race, and a race which never forgets."

Other speakers were Sir Charles Fitzpatrick, Chief Justice of the Supreme Court of Canada; C. J. Foy, National Director, and Matthew Cummings, National President of the A. O. H.

Mr. J. Turcotte, M. P., spoke in French, expressing the sympathy of the French-Canadians with the Irish, their admiration for their abiding faith, and their pleasure in assisting in this memorial celebration for their martyrs. A short address in Gaelic by Major E. T. McCrystal, of New York, National Director of the A. O. H., concluded the speeches.

The following extract is from an editorial which appeared in the *Montreal Star*:

"The world thinks better of a people who can thus keep green the memory of their dead. It reminds us that all of life is not tinsel and gold, tinkling cymbal and sounding brass. We are not forever thinking of success. We can spare time to kneel at the grave of plucky and high-hearted failure and to raise upon its sorrowful mound an enduring memorial. The addresses which were delivered at Grosse Isle have an inspiring note. The presence of many French Canadians and their pastors and leaders, reminds us of how great a part the men and women of this nationality played in succoring the sick and the orphaned of that deep tragedy. The Celtic Cross which has been reared on the sacred spot will recall to every passer-by the whole sad story, and bear in upon his consciousness the fact that Irish men and women of this generation have not forgotten."

M. Briand, writes *L'Univers*, avoids, of course, meeting the Czar, against whom he has but lately stirred up the mob of

anarchists with his inflammatory speeches. Yet how will he be able to avoid answering the expostulations of those to whom, before the extraordinary good luck that befel him, he preached open revolt against all authority? The Mayor of Nimes, whom M. Clemenceau deprived of office because he had ordered the *Internationale* to be sung, has just sent a protestation to his comrade of former days, who has now become the President of the Cabinet. In it he says that his deposition from office was an outrage to universal suffrage, especially at a moment when the extension of communal liberties was in contemplation and a personal rebuke to the Republican party in Nimes immediately after the Joan of Arc celebrations. The question now presents itself whether in the opinion of M. Briand, whose customary philosophizing the Mayor of Nimes has been ruminating, the *Internationale* is or is not a seditious song. We lay a wager that M. Briand, the general-strike prophet, now that he finds himself a Premier with a sixty-thousand franc pension will evade the answer to be given to so importunate a question.

If M. Briand were to slake his thirst from the streams of political wisdom that are perennially gushing in the editorial columns of the *New York Evening Post*, he might not only find a way out of the dilemma, but fortify his action with a philosophy worthy of Machiavelli at his best. "Whatever the social philosophy of Briand and Clemenceau might be," says that sapient journal, no doubt ironically, "if they were proceeding *a priori* to construct it, they, as practical and executive, recognize, when in power, that it is a condition and not a theory which confronts them. A problem which meets every so-called advanced thinker is how to make his dream affect the actual constitution of things. It is a much nicer and more difficult problem to work on the inside in the general direction of progress than to spout radically from the outside. As editors, Clemenceau and Briand were not too much troubled by the facts; as ministers, Clemenceau apparently has done his democratic best in guiding the State, and it seems that the 'sadder and wiser' Briand will follow in the footsteps of his predecessor. His name is and will be anathema to his former friends; but that is a situation which, in the course of human affairs, eternally recurs."

PERSONAL

On the list of appointments as Knights of St. Gregory, recently announced in Rome are the names of Dr. James J. Walsh, John J. Delaney and Benjamin Coleman of New York and J. Boyd Harvey of Newport.

Bleriot, the aviator, who recently crossed the English Channel in a flying machine,

is a graduate of the Catholic College of Our Lady of Graces, Cambray, France. He was born at Malincourt, Canton of Clary, France.

The election of a Lord Mayor to the City of London for the ensuing year will take place on September 20. Sir John Knill, Alderman for Bridge Ward, in the ordinary course will be chosen. He is a Catholic and his father was Lord Mayor some years ago.

ECONOMICS

Many facts of interest to the public as well as to statisticians and scientists, are to be found in the advance proof pages of the United States Census bulletin 102, on the general subject of telegraph systems in the United States in 1907.

The report shows that more than fifteen million miles of single wire are used by the people of the United States in communicating with each other over the various telegraph and telephone systems; 12,999,369 miles being operated by the telephone systems, and 2, 072,851 by the telegraph companies.

The bulletin refers to the fact that the first telegraph line in the United States was opened for business in 1844, and thirty-two years later the telephone was introduced. Comparison between the statistics of the two systems shows that the telephone extension increased by leaps and bounds over that of the telegraph, until in 1907 the telephone mileage was eight times as great as that of the telegraph.

The ocean cables increased their nautical mileage 177.6 per cent. from 1902 to 1907, owing to the laying of the Pacific and New York-Havana cables.

Although the electric interurban roads early recognized the advantage of the telephone for dispatching purposes, the larger steam railroads have been disinclined to substitute the telephone for the long established telegraph, the general objection being that of the liability to mistakes through the similarity of sound of different words when transmitted through the telephone. Nevertheless the statement is made that the exclusive use of telephones by railroads in connection with the operation of roads has increased rapidly since 1902.

There were six commercial wireless telegraph systems in 1907, operating 122 tower stations, located at most of the large ports of the Atlantic and Pacific oceans, the Gulf of Mexico, the Great Lakes, and in Hawaii. They transmitted 163,617 wireless messages.

Statistics are also given showing that 90.5 per cent. of the cities with a population of at least 10,000 in 1900 were equipped

with electric fire alarm systems. Finally, the bulletin notes interesting facts regarding the use of the police patrol signals in larger cities, and the publishing of daily weather forecasts through the Weather Bureau's telegraph system.

It will interest the advocates of the policy of Government Ownership to learn that during 1907 the government had charge of the operation of telegraph and telephone systems in our outlying possessions. The length of such lines amounted to 65 miles in Panama, 484 miles in Porto Rico, 1,403 miles in Alaska, and 6,438 miles in the Philippines, and in addition there were 2,524 miles of submarine cable in Alaska and 1,437 miles in the Philippines. More than one million messages were transmitted over these lines during the year. Because of the excessive cost of maintaining land lines in the interior of Alaska, the use of wireless telegraphy is particularly desirable in that country. In 1907 a wireless system covering 107 miles was in operation, and other stations were contemplated to furnish connection between Safety and St. Michael and the United States.

SOCIOLOGY

The Catholic Total Abstinence Union of America, in its recent convention in Chicago, put itself on record in favor of local option, and resolutions committing its members to active work in the effort to spread its influence were adopted. The resolutions touching this point are clear.

"We the delegates of this convention," they read, "approve of the local option and recommend that all of our members make a vigorous fight for it wherever they can, on the principle of the American idea that the will of the majority should prevail, and the people be given the same privilege of deciding the existence of the saloon in a community as they have in selecting the police justice who passes judgment upon the frequenter of the saloon—the drunkard who is the product of the saloon. We urge the necessity of the education of the youth as to the danger of drink, and urge the administration of the total abstinence pledge to them in all parochial schools. We urge all members of this Union to be active in Catholic societies in endeavoring to abolish the use of liquor at all meetings and festivities."

The Hon. David J. Brewer, Associate Justice of the Supreme Court of the United States, in a recent interview in Milwaukee made a few remarks which were most timely, and which coming from such a source ought to be particularly helpful to those who are being taught through socialistic agencies to hate wealth merely because it is wealth.

Three points made by the Judge are especially worthy of the attention of the followers of the socialistic propaganda. Justice Brewer showed first that the only justification for condemning wealth was dishonesty in acquiring it or dishonesty or excessive selfishness in using it. Secondly, he affirmed that one has no right to disapprove combinations of capital for proper purposes, so long as they are not antagonistic to the public welfare; quite fairly adding, that it is impossible to perceive how the law can logically condemn such combinations and yet tolerate combinations of labor, unless we are to adopt one rule of law for the rich and another and much more liberal rule for the poor. Finally he touched upon the truth, that if generally appreciated, might prove a salutary antidote to the poison lurking in socialistic tendencies. In all discussions of questions of this sort, said Justice Brewer, it should never be forgotten that in this free country every enlightened and energetic young workingman hopes and expects that he himself will be rich one of these days, and the laws that are made to restrict the acquisition of wealth and penalize its possessors may in time come to operate upon himself and lessen the ultimate value of his own success for himself and his family or others whom he would aid.

According to medical testimony produced at the International Conference for the Blind at Manchester last year, it is proved that one-third of the children now in Blind asylums in England are born with good sight, but lose it by disease within a few days of their birth, the risk of blindness in all these cases being preventable by prompt and efficient treatment. The reporting Committee recommend that the disease Ophthalmia of the new-born should be made compulsorily notifiable by law.

From Canada comes a note of an interesting experiment. The Rev. Canon Le Pailleur, during all the Masses on a recent Sunday in his church in the town of St. Louis, near Montreal, spoke on the important duty of mothers in the care of their children. He advocated a more scientific care of the children, and appealed to the doctors of the town to give free public lectures on the care of the children, in the basement of the church. The doctors willingly came forward and two lectures were given, and two for each week till the month of September mapped out. All the mothers and fathers and girls over sixteen, who help their mothers in the care of the little ones, are admitted. Last week nearly 4,000 assisted at the two lectures.

OBITUARY

The Rev. Thomas J. Ducey, rector of St. Leo's Church, New York, died on August 22, after a long illness. He was born in Ireland, February 4, 1843, and came here when five years old. James T. Brady the lawyer adopted him and educated him and left him a legacy at his death. He was ordained a priest in 1865, and ministered in the Nativity and St. Michael's parishes before he was assigned in 1881 to St. Leo's.

Dr. Sarah Hackett Stevenson died in Chicago on August 14. She was one of the first women in the West to take up the study of medicine and to practise the profession. She was the first woman to become a member of the American Medical Association, having been elected to that honor in 1876. She was born at Buffalo Grove, Ill., February 2, 1849, the daughter of Col. John Stevenson, and was a convert. In her profession she stood in the first rank, and was noted in Chicago for her breadth of view, love of truth and justice, and unselfish public spirit.

CORRESPONDENTS' QUERIES

Rector.—The official acts of the Holy See are published in a pamphlet issued from the Vatican press twice a month, with the title *Acta Apostolicæ Sedis*. It is printed in Latin and costs, sent to the United States, 15 lire (three dollars our money) a year. The single numbers which contain thirty-two pages are one lira (twenty cents) each. The office is in the Palazzo della Cancelleria.

T. J. L., Chicago.—The fortune that Mother Katherine Drexel is now devoting so generously to the benefit of the Indian and colored missions is only a life trust. At her death the use of it will pass to other heirs according to the terms of the will by which she inherits it. How its loss will be made up is a problem that our Catholic public does not yet seem to have solved. She founded the Congregation of Sisters who devote themselves to the special work of these missions in 1889. The mother-house is at Cornwells, near Philadelphia, Penn. The title of the institute is Sisters of the Blessed Sacrament for Indians and Colored People.

W. H. Murphy, Erie, Penn.—The University of San Marcos, Lima, Peru, claims to be the oldest educational institution in America. In 1551, nearly a century before Harvard received its charter, a royal grant issued to the Dominican Order, by the Emperor Charles V and Queen Juana, established the institution with all the honor and privileges enjoyed by the University of Salamanca, then the most celebrated seat of learning in Europe. The lectures were at first given in the Dominican Monastery at Lima. The conferring of degrees in the

early history of the University took place in the Cathedral, and was attended by elaborate religious formalities in the Lady Chapel, known as "La Antigua." The doctor had, with the customary profession of faith, to pledge loyalty to the dogma of the Immaculate Conception. Some of the civil customs were curious and interesting. A layman taking a degree was expected to feast his fellow students; "four pounds of food and six hens" was the stated gift from a new doctor to each of his colleagues, besides money fees to the officials. Public entertainments, the cost of which ran up to ten thousand dollars, were also incidents of the graduation of scions of the wealthy families who made up the bulk of the student body.

LETTERS TO THE EDITOR.

To the Editor of AMERICA:

I wish to thank you most sincerely for the strong editorial in your excellent AMERICA on the Knights of Columbus. I had sought an earlier opportunity, amid many pressing duties, to send to you this expression of deep satisfaction of your very kind comment on our Order, and of appreciation of your kind reference to myself. It is an immense help to me, in taking up the work of my predecessor, who has deserved so well of the Catholic cause in the United States to know, that besides the loyal cooperation of the solid body of the quarter of a million of America's best Catholic manhood, I have the good wishes of the potent influence you so splendidly represent.

May I avail myself of this occasion to add that I have followed with admiration AMERICA's career so far, and that no matter how great its future achievements may be, we of the Knights of Columbus will stand with and work for its greater success. There is no work that I propose to myself during my administration as Supreme Knight of our Order, that is more vital, more pressingly important than a general awakening among our people to the value of the product of the printing press, in both periodical and book form. What an engine it is for good or ill; and how little we have used it for the former, while so many others have been diligent in its exploitation of the latter! How happy I shall be to have a part in bringing about an improvement in this condition!

Sincerely yours,

JAMES A. FLAHERTY.

To the Editor of AMERICA:

In the last copy of AMERICA, to hand (June 19) I find the following: "A despatch from Béziers, France, states that a Cingalese Prince, Fernando Premier, died on a railroad train there on June 10, while on his way to Lourdes, in the hope of gaining relief at the shrine from the suf-

fering caused by an incurable malady." *Crescit eundo fama*. We have no more Cingalese princes in the Island of Ceylon since the English Government exiled the descendants of the last King of Kandy in the south of India, giving them a pension for three generations. The man meant by the despatch was, if not a prince of the blood, a prince or premier in legal matters, Charles Matthew Fernando, M. A., LL. M., (Cantab.) Barrister at Law, Crown Counsel for the Island, a Ceylonese of great wealth, and a distinguished son of the Catholic Church. He was indeed with his whole family on his way to Lourdes, in the hope of recovering, through Mary's intercession, his health, which human science was powerless to cure, and it was during this voyage to France in the Red Sea, that he gave utterance to the following beautiful Christian sentiments:

But two score years and three, my span—
the prime

Of life, as men do say, to whom proud
health

Is given—but I, my heart enfeebled and
My body bent and weak, am hovering
nigh

The mystic border-land—and so I haste
My tottering steps in simple Christian
faith

To Lourdes, my Mother Mary's shrine,
when there

To pray for health restored wherewith I
yet

May do the things I should have done,
and live

In greater service to Her Son, my pray'r
If answer'd, this my firm resolve—else,
not

My will, but Thine be done, Almighty
God.

When the news of Mr. Fernando's death reached the island, the grief was universal among all classes, castes, and creeds; and when the body was brought from Béziers to Ceylon, its native soil, the burial was a sight rarely seen in the island: Europeans, burghers (descendants of the Portuguese and the Dutch), Buddhists, Hindoos, Moors (Mahometans), Christians and Catholics were there in such numbers as to be unable to find room in the sacred precinct. Dr. A. Coudert, O.M.I., Archbishop of Colombo, and Dr. Jos. Van Reeth, S.J., Bishop of Galle, performed the last rites in the Church and on the burial ground.

I thought it fit to send you these particulars, because such mighty dead Christians speak still after they have gone from among us, and because our dear departed C. M. Fernando has, by these touching sentiments penned in the Red Sea, sent a commotion of noble feelings to every one who chanced to read them in the local dailies.

J. P. D'H.

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CHRONICLE

Home Review of the Week.—In order to avoid the loss of several million dollars a year through the operation of the registry system, a special committee appointed by Postmaster General Hitchcock to investigate the system, advises an additional charge of two cents on registered letters. By existing law the Postmaster General is authorized to charge a fee as high as twenty-five cents, if it becomes necessary to avoid a deficit in the system. The present fee of eight cents was introduced in 1895, but the amount of registered business at this rate is not sufficient to prevent a deficit.—President Taft in talks with callers during the week indicated that in his message to Congress next December he will strongly urge the early establishment of a postal savings bank system.—The customs receipts for one day last week were \$1,500,000 against \$980,000 for the same date last year. New York alone paid in two-thirds of that sum, or more than the entire sum of all the ports of the United States for the corresponding date of 1908.—The nature of the charges preferred by L. B. Glavis, chief of the field division in the service of the Interior Department, and directed against Secretary Ballinger and three other officials of that department, was communicated officially to the Interior Department by President Taft. The charges affect their actions in attempting to rush the so-called Cunningham claims in the Alaska coal land cases to a hasty decision. The President's message contained a demand for full information concerning every step that has been taken by the department in the adminis-

tration of these claims.—The Federal Government took a hand in the investigation of the troubles at the Pressed Steel Car Company's works at Schoenville, Pa., the scene of the recent bloody rioting. For the present the charge which the Government is inquiring into, is peonage.—The Republican State Convention of Maryland in its platform commends the recent tariff revision, urges the defeat of the proposed amendment to the State Constitution practically disfranchising the negro, and favors the ratification of the income tax amendment to the Constitution of the United States.—Henry W. Rogers, Dean of the Yale Law School, at the meeting of the American Bar Association in Detroit, in a report on legal education and admissions to the bar, strongly criticised the brief course of study in some of the law schools of New York State.—Higher ideals in advertising were advocated at the fifth annual convention of the Associated Advertising Clubs of America held in Louisville, Ky.—The commissioners on uniform state divorce laws in session at Detroit endeavored to formulate a law which shall mete out just punishment for wife-desertion and non-support.—The forest fires near lower Pend Oreille River, Washington, spread over the Idaho side toward Priest Lake, covering a large territory and doing immense damage.—President Taft held an important conference with Secretary MacVeagh and Senator Aldrich. The list of tariff experts recommended for the President's tariff commission by the head of the Treasury Department was considered, the progress being made by the Monetary Commission in the matter of a reformation of the national financial system was re-

viewed, and the question of the proposed postal savings banks was taken up.

The British Association.—For the first time in its long and brilliant history the British Association for the Advancement of Science has invaded the centre of our continent and is now meeting in Winnipeg. Since its foundation by Sir David Brewster in 1831 it has met every year in some city chosen long beforehand. Until 1884 its meetings had always been held in some town within the confines of the British Isles, but in that year it crossed the Atlantic for the first time and held its sessions in Montreal. In 1897 it met in Toronto, in 1905 at Cape Town, South Africa, and now it is holding its scientific assizes in the city which is the geographical centre of the North American Continent. This is its seventy-ninth annual meeting, and its president for the occasion is Sir Joseph John Thomson, Cavendish Professor of Experimental Physics in the University of Cambridge, author of many remarkable works on Physico-Mathematics and winner of the Nobel prize for Physics in 1906. His inaugural address on the evening of August 25 is highly praised by the *Manitoba Free Press*: "When Sir Joseph Thomson came to his masterly review of recent advances in mathematical physics, he was upon ground where he is a creator as well as a recorder. It was inspiring to learn from his lips how new heavens and a new earth have revealed themselves to recent explorers. No one in his vast audience last night will ever forget the glow with which our illustrious visitor unfolded the story of atoms and corpuscles, of the real and tremendous activities which underlie the seeming quiet of earth, air and sky." Six hundred delegates assembled from the United Kingdom, the United States and Canada. Among notable Americans were Professor Charles Knapp, University of Illinois; Professor Brown of Yale, Professor Campbell of Leland Stanford, and Dr. Oliver Hunter of Newport, R. I. Sir William White's address on naval engineering, a subject in which he is the greatest living authority, brought forth a hearty compliment from Lord Strathcona, who said he had crossed the Atlantic seventy-one years ago in a ship which took forty-two days to make the voyage.

Notes from England.—The Australian squadron of the British Imperial Navy will consist of four cruisers, one of them armored, six torpedo-boat destroyers and three submarines.—A letter from a leading politician in England states that the British Government is to offer to Sir Wilfrid Laurier, Premier of Canada, the position of first Governor-General of the new South African Union as a tribute to his reconciliation of races in Canada.—Shortage in meat supplies and fear of the American beef combine securing control of the Argentine trade have prompted the British Government to reconsider the question of removing the prohibition against importing Argentine cattle and to ask Argentina for information re-

garding the measures taken in that country to suppress the foot and mouth disease.—The select committee of the House of Commons on the daylight saving bill ended its sitting. It is affirmed that its report will be adverse to the bill since serious doubts are advanced as to whether the object of the bill could be secured without serious inconvenience.—The Irish Land bill as reintroduced in the House of Commons on March 30, by Chief Secretary for Ireland Birrell, passed through committee stage last week without serious amendment.

One Class Only on English Railways.—The time-honored distinction between first, second, and third class carriages or compartments on English railways has long since been seriously modified by the Midland Railway through trains from Liverpool to London, with only two classes, first and third, the latter being made as comfortable as the suppressed second class. But now the *Manchester Guardian* of August 18 informs us that there is serious question of the introduction of "one class only," at least on many, if not most suburban trains. The recent speech of Lord Allerton to the shareholders of the Great Northern Railway Company contained a significant reference to the unprofitableness of first-class passenger traffic. There was a hint of third-class trains for suburban service, and a suggestion that the time might come when one class only would be provided on all trains. The motive for the proposed change is that the preliminary railway returns for 1908 show that 95 per cent. of the passengers now travel third-class, and they provide 92 per cent. of the revenue derived from passengers. Moreover, the *Guardian* calculates that, as regards the extra cost of the two higher classes of rolling stock, the proportion of expense in providing special coaches is about 17½ per cent., while the people who travel in these coaches contribute only 8 per cent. of the revenue, so that the remaining 9½ per cent. is paid by the third-class passengers. If there were only one class on all trains the present second-class passengers would gain more than they would lose by the introduction of good standard accommodation at reduced rates, and for many of the first-class passengers a substantial reduction of traveling expenses, without loss of social, professional, or other prestige, would not be without solid compensations. There will, of course, be the determined opposition of a small minority of first-class passengers who will not mix—probably under one per cent. But their objections might be met, as in this country, by special accommodation on fast far-going trains for those who are willing to pay extra, is in our Pullman, parlor and buffet cars.

The Hindoo Assassin.—Madur Lal Dhingra, who murdered Sir Curzon Wylie, of the India Office, and Dr. Lalcaca, a native Indian, at the Imperial Institute, was hanged in London on the 17th ult. One is hardly surprised that the violent native press treats him as a

martyr, since certain journals, printed in English, do not hesitate to do the same. The Maharajah of Jaipur, one of the chief Rajput princes, and Scindia, head of the Mahrattas, have not only denounced the agitation against the paramount power, which according to the latter is a real blessing to India and supremely humane and just, but also have gone beyond the Indian Government in the strict decrees they have issued against every kind of sedition. The Maharajah of Nepal has written most feelingly concerning Dhingra's crime.

Coercion in India.—The Calcutta correspondent of the London *Times* cables under date of August 11: "The attempts of Sir Henry Cotton and Mr. Banjeree to convey the impression in England that the Calcutta Police Bill is a repressive measure, are wholly unwarranted. The chief provisions are borrowed from the Bombay Act, and public opinion is being consulted concerning details. The clause inserted by the select committee providing substantial penalties for vexatious use of police powers nullifies the allegation that the police are completely indemnified."

The Church in India.—As all know, the converts in India are chiefly Pariahs, who have no social status, the fear of losing caste being an almost inseparable obstacle to the conversion of the higher class. The Rev. P. M. Briand reports from Bangalore, where, within the memory of man, no family of caste has entered the Church, an interesting movement. Last January a woman of one of the higher castes came to him with her children, asking to be allowed to embrace the Faith. After due instruction she was received, with her family, and all, in consequence, were expelled from their caste. Nevertheless, she not only persevered, but became an apostle also; so that within a few weeks thirty high-caste families had been baptized. Among them is one Ampanna, a leader in his caste, who had been accustomed to preside over its annual ceremonies and exercise sacerdotal functions in the absence of its priest. They have all been deprived of their caste, but the heathen have not dared to attempt any violence against them.

Ireland.—Bishop O'Donnell of Raphoe, in opening the autumn session of the Irish Training College of the Four Masters at Letterkenny, inaugurated the Gaelic Hour Association, whose members will pledge themselves to speak Gaelic exclusively in their homes for at least one hour daily. Dr. Windle of Cork University, and Dr. O'Donnell of Maynooth, spoke in support of the movement which it is thought will have a wide influence in the preservation of Gaelic. The Gaelic Training Colleges and Summer Schools on the Northern, Western and Southern coasts have had a phenomenal attendance this year.—The excessive heat has caused a number of sun-strokes and the absence of rain is alarming, both rare occurrences in Ireland.—The Irish Party has se-

cured the exemption of agricultural land and minerals from taxation under the Budget bill, a valuable concession to farmers and quarry owners.—The local government Board has issued a report on the Old Age Pensions Act, showing that up to March 31, 10,956 pensions were granted in Ireland, and that the charges of abuses of the act in Ireland were unfounded. No abuses were disclosed.—The Government have announced their determination to put through this session the Irish Land Bill and the Irish Agricultural Seeds Bill.—Caruso's concert in Dublin did not create enthusiasm; it is pronounced "a triumph of art rather than soul."—The Registrar-General's report shows an increased rate of births and marriages and a lessened death rate for 1908. There has been also a decrease in emigration. The very considerable diminution of deaths from tuberculosis is deemed largely due to the action of the Women's Health Association.—Cardinal Logue gave a conditional promise to Archbishop Farley that he would return his visit next year and attend the Eucharistic Congress at Montreal.—Lord Aberdeen, the Irish Viceroy, paid a warm tribute to Irish courage as manifested during the bathing season, making special allusion to the heroic sacrifice of Miss Eileen Nichols, M. A.

Spanish News.—General Marina, Commander-in-Chief of the Spanish forces at Melilla, North Morocco, began the advance which it is hoped will end the campaign victoriously. A strong column skirted the sea coast and reached Restinga without incident. The heat was intense, but the soldiers seemed happy that active hostilities are renewed. In the column marched the Duke of Saragossa and the Marquis of Vallecerrato, both serving as volunteer privates. The latter came from Cambridge University to volunteer.—In connection with the movement to stamp out revolutionary tendencies the government has closed ninety-four laical schools and centres of teaching on the ground that they are seditiously inclined in their course of instruction.—Whilst the survivors of the brigade of Gen. Pinto were assisting at a solemn Mass for the repose of the souls of the large number of Spanish officers and men killed in the sanguinary attack of July 27, the Moors encamped at some distance from Melilla opened a fierce fire. Notwithstanding the fire the solemn rite was finished and then a detachment of troops sallied forth and did much damage to the camp of the enemy.

Happenings in France.—A deputation of officers of the French Foreign Traders' Council waited upon Minister of Commerce Dupuy, to represent to him that the new American tariff is likely to seriously injure French trade. The Minister assured his visitors that the Government is keenly solicitous on this question and his department was giving it the closest attention.—The "aviation" week on Betheny field at Rheims was marked by the breaking of all previous records for distance cov-

ered in an aeroplane of either the biplane or monoplane type, as well as the breaking of the record for length of time in the air in a monoplane. America won the honors.

Events in Germany.—The opening of the splendid new Court Theatre in the presence of the Emperor William was made the occasion for a display of medieval pageantry. Heralds in fifteenth century costumes sounded fanfares as His Majesty entered. The theatre is an imposing structure with interior decorations in gold and ebony.—The Landtag of the Kingdom of Württemberg has passed a new school law. The lower house had eliminated the right of school inspection by the ecclesiastical authorities. The House of Lords restored it in part. The local clergy, outside of the right to give religious instruction, now has little influence in the schools, and it is questionable whether the power given to higher authorities will be able to offset the drawbacks connected with the school system prevailing.—The considerate action of the French Government in permitting German officers in uniform to assist at the unveiling of a monument on the battlefield of Mars-la-Tour has given great satisfaction. The monument was erected as a memorial to the Prussian Guards who fell in the bloody battle of August 16, 1870. The press is full of praise for the treatment the German Army representatives experienced from officials, private citizens and the press.—The nineteenth centenary of the liberation of Germany from the yoke of the Romans was celebrated with great pomp in the Teutoburg Forest, where in 9 A. D., Herman, the Chief of the Cheruskans annihilated the Roman legions under Varus. The site of the celebration is in the principality of Lippe-Detmold, and because of the existing dissension between the reigning Prince and the Emperor no member of the royal family was in attendance.—On the occasion of his presence at the third centenary celebration of the annexation of the Duchy of Cleves to Prussia, Emperor William was invited to pay a visit to a Dutch Count whose castle is situated a few miles across the frontier. Accepting the invitation the Emperor was received with great cordiality by the Count and the Dutch of the entire district.—General von Heeringen has been appointed Prussian Minister of War *vice* General von Einem, resigned. The new Minister is 59 years of age; he saw service and was wounded during the Franco-German war. He enjoys the particular confidence of General von Schlieffen, the retired Chief-of-Staff of the German Army, whose article "War at the present day" caused such commotion some months ago and was adopted and approved of by Emperor William.—The German cable from Borkum, Germany, to Teneriffe, which was started in June, is now in use. It is the first section of a direct connection of Germany with her West African colonies and with Brazil. Liberia, which has no cable yet, will become one of the stations. Until now Germany depended on French and English cables for these connections.

Austria.—Hungary wants to imitate the policy followed by Prussia against the Poles. The Minister of Public Instruction has formally enjoined the use of the Hungarian language for religious instruction in the schools of the Roumanian subjects of Hungary. When both the Catholic and Greek Roumanian bishops protested and ordered the priests to ignore the ministerial edict, the minister threatened to confiscate their revenues. The bishops are resolved not to yield.—On account of the ultra Hungarian policy the medical men of the Roumanian districts and of Croatia have refused to attend the medical congress in Budapest. Hardly a day passes without some act of animosity against the Germans on the part of the Czechs. Last year they had destroyed the monument erected to the fallen Prussian soldiers at Trebnitz who fell there in 1866. It has been restored, with the exception of the Prussian eagle, which the mayor of the town will not allow to appear on it again.

Cyclone and Floods in Mexico.—The number of victims of this week's disastrous cyclone and floods throughout the valley of the Santa Catalina River, Mexico, is now estimated at two thousand. The number of homeless and destitute is placed at about twenty thousand. Reports from the country up and down the valley are hard to obtain. Telegraphic communication has been cut off. Up to Tuesday eight hundred bodies had been recovered and buried in Monterey alone. The rainstorm that lasted seventy-two hours and precipitated 21 $\frac{7}{8}$ inches of rain ended on Sunday, August 29, at 12 noon. It is estimated that the total loss occasioned by the cyclone and floods will amount to \$30,000,000. A relief fund has been started and the Red Cross of the United States has promised assistance.

Reforms in Cuba.—The first step in his reform movement was taken by President Gomez when he issued last week a decree annulling all government contracts illegally awarded by various departments without public bidding. The decree orders that all materials furnished, or services so far rendered, shall be paid for and the contracts canceled. It appears that there has been considerable venality in awarding contracts for departmental supplies in Cuba. The President has also invited various editors to confer with him personally, with the seeming purpose to put an end to unfriendly criticism of his administration.

Nicaragua Wants American Settlers.—Alejandro Bermudez, Minister of Posts for Nicaragua, now visiting in New York, speaks very freely of the opportunities in agriculture, mining, and general enterprises offered to settlers in this Central American republic. Minister Bermudez will spend several months traveling in the United States, his purpose being to induce American farmers, miners and business men to go to Nicaragua.

QUESTIONS OF THE DAY

Public Discussion of the Problem of Evolution *

In publishing the book, of which the present volume is the authorized translation, Father Wasmann acceded to the repeated requests of a large number of persons, who wished to have an opportunity of reading the lectures, which he delivered at Berlin, February 13, 14, 15, 1907, and of studying the discussions of them, which took place on the 18th of the same month between the learned Jesuit biologist and the foremost German representatives of natural science. These lectures were the fulfilment of the desires of many Catholics and some of the more liberal non-Catholics, who were anxious to afford the chief exponent of the Christian explanation of Evolution an opportunity of setting forth his views in the same capital where the chief preacher of Monism had so often been granted a hearing. Indeed, Father Wasmann's tireless and uninterrupted investigations in the field of entomology had given him far more right to speak in public than Haeckel could claim for his flights of imagination and his use of the discoveries of others.

In 1904 Father Wasmann published his "Modern Biology and the Theory of Evolution." Haeckel made its appearance the occasion of a course of lectures on the "Dispute regarding the Theory of Evolution," delivered under the auspices of the managers of the Sachs concerts at the Academy of Music in Berlin during the month of April, 1905. In these lectures he repeatedly referred to Father Wasmann's book; as a consequence, many misconceptions arose as to the Jesuit's views, to correct which, he published a definite statement of his opinion in the *Kölnische Volkszeitung* on May 2, 1905, and again in the appendix to the third edition of "Modern Biology and the Theory of Evolution." That same year the gentlemen under whose auspices Haeckel had given his lectures tried to induce Father Wasmann to present his side of the question. Father Wasmann, although desirous of lecturing on the subject at Berlin, wished to avoid all appearance of a personal dispute with Haeckel, and accordingly declined the invitation. A subsequent proposal, however, for which Dr. Leo Heidemann was largely responsible, to lecture at the Berlin University, promised to give an impersonal scientific character to the course. This invitation Father Wasmann accepted. The only condition, however, under which the organizing committee would consent to allow the program of lectures submitted for their approval, was that a discussion should follow in which those who held views at variance with the views advanced by the lecturer, might

have an opportunity of expressing and defending them. Father Wasmann consented, but asked that the discussion might be a private one, held before specialists, and not before the general public; his purpose being to secure a scientific discussion before scientists and to preclude hostile demonstrations, mainly religious and personal in character, and wholly apart from the point. His request was refused, and the discussion, at which his fears were realized, was conducted in public.

Father Wasmann's lectures attracted a great deal of attention—they had been made the subject of at least five hundred newspaper articles within a few months of their delivery—and have been so often misrepresented, and their outcome so falsely heralded as a complete defeat of the Catholic position, that he at last determined to give an exact and detailed account, not only of the lectures themselves, but also of the discussion which followed. He has taken the liberty, however, of amplifying the reply which he made on the evening of the discussion. His justification is that the time allowed him was so manifestly inadequate, and the manner in which it was forced on him so clearly unfair, that it was impossible for him to give more than the most summary answer to the eleven speakers who had all spoken against him.

Those who have read Father Wasmann's article on "The Attitude of Catholics towards the Theory of Evolution" in "The Catholic Encyclopedia" will recognize in it a condensation of the Berlin lectures, and will welcome them all the more, as being a fuller explanation of the position taken by an eminent Catholic, who while retaining a sensitive jealousy for the purity of the faith, is at the same time better qualified perhaps than any living man to appreciate the weight of the evidence, both technical and otherwise, in favor of the theory. Catholics who have been frightened by the loud statement of atheistical scientists, who have used the theory of evolution as a "kind of battering ram against Christianity," will be glad to read that Father Wasmann, after sifting all the evidence has come to the conclusions: first, that evolution is at best a probable explanation of the origin of organic life, to be accepted only just as far as its application is supported by actual proofs; and second, that the doctrine of evolution, considered as a scientific hypothesis and theory, is not at variance with the Christian theory of life. Such are the main lines of the first lecture. The second, though more technical, is no less enlightening. Having accepted, within limits, however, the theory of evolution, Father Wasmann proceeds to differentiate the theistic theory which he, in common with other Catholics, holds, and which may be made to harmonize with the principles of scholastic philosophy and theology, from the atheistic theory, which is held by such men as Haeckel and which denies the fundamental postulates and doctrines of Christianity. Father Wasmann, as a scientist, holds to the theistic theory, and believes that the objections of monists to the Christian explanation are based, for the most part, on misunder-

*Full Report of the Lectures given in February, 1907, and of the Evening Discussion. By Erich Wasmann, S.J. Authorized translation. London: Kegan Paul, French, Trubner & Co., Ltd.; St. Louis: B. Herder.

standings. The lecture closes with a study of the various meanings given to Darwinism, and a critical examination of the scientific value of the principle of selection. This value, Father Wasmann insists, should not be exaggerated, but estimated according to each class of phenomena; it is, at most, only a secondary factor in evolution, and being merely external, is subsidiary to the internal factors, those interior laws of evolution, whose study is still in its infancy.

In the third lecture Father Wasmann takes up the question of the descent of man. Starting with the statement that the soul is a simple spiritual being, and, as such could originate only in creation, and that the creation of the first human soul marks the real creation of the human race, and that the matter of the body owes its origin to the creative act of God, Father Wasmann takes issue with those, who, like Haeckel, the now discredited trifler with truth, would make the evolution of man's body a rock of ruin for the Church. Even though it should turn out to be a scientific fact that man's body ought to be included in the general theory of development, nothing would have to be modified in the Church's dogmas of Faith. She would, it is true, have to substitute the theory of evolution for the theory of permanence, to which her theologians have been so much attached, and she would be obliged to admit that instead of creating every variety of beast and plant in its complete and definite form, God created them, as it were, in the germ, giving to primal matter the power of systematic and automatic development. But such an explanation is by no means incompatible with the meaning of Scripture and the dogmas of faith. Having thus deprived the argument from evolution of its supposed force against the Church, Father Wasmann reviews, with calm deliberation, the scientific proofs that are adduced by the extreme school to show that matter has been evolved through millions of years of cosmic development into a fit subject for the indwelling of the soul, and when he has weighed them all in the balance—and this, too, in the presence of the foremost supporters of the theory which he is condemning—he gives it as his deliberate judgment that the evolution of man's body is an attractive possibility, and the outcome of bold speculation, but nothing more. He believes, and no one is more ready to give full weight to all evidence to the contrary, that none of the much vaunted zoological arguments have ever proved more than the general possibility of man's descent from the beast. And if this is true of zoology, it is equally true of paleontology. It is absolutely certain that up to the present no connecting link between man and apes has been discovered.

The lectures are a clear exposition of Father Wasmann's position, set forth with logical consistency, in a calm, impartial manner, and are a real contribution to literature of the subject. The discussion, however, is disappointing. It betrays, on the part of Father Wasmann's opponents, such an amazing ignorance of the

most fundamental Catholic doctrines; such a persistent, it almost seems, wilful misunderstanding, of Father Wasmann's simple, straightforward statements; such absurd preconceived notions that the mere fact of being a Catholic hampered and fettered Father Wasmann's scientific thought at every turn and made it impossible for him to be a true scholar, that it makes one almost despair of overcoming the prejudices of those outside the Church. An unbiassed reading of the speeches will show how utterly the German Monists failed to overthrow the Christian explanation of Evolution and how satisfactorily Father Wasmann met their strongest objections. This was, indeed, the one consoling aspect of the discussion. One cannot but feel how little Catholicism has to fear from real scientific research, and how complete is the answer of the Church and in many instances of science herself to the objections based on the study of nature and heralded as proving the conflict between the Church and Science. We hope Father Wasmann's book will have a wide circulation.

Jubilee of Tyrol's Uprising in 1809

On the 28th and 29th of August the people of Tyrol held the culminating celebration of the series of jubilee festivities which have marked their joy over the centennial (*anno neun*) of the year nine. The celebration took place in Innsbruck in the presence of the Emperor Franz Joseph, who came from his summer residence in Ischl especially for the occasion, and it is safe to say that the beautiful capital city of the Tyrol left nothing undone to make the festival a memorable one. Tyrol yields to no part of Austria in its loyalty to the house of the Hapsburgs. This loyalty, with its, to the Tyrolese, inseparable adjunct, loyalty to the Catholic faith, was the mainspring of the heroic uprising in 1809, as it was that which made the separation the more painful, which, through no fault or mistake of theirs embittered the years immediately following. It is not the least of the motives that has urged the Tyrolese to make the present occasion of surpassing magnificence, that it gave them a rare opportunity of testifying to the venerable head of the Hapsburg dynasty that the loyalty of the heroic days of 1809 has not diminished with the lapse of a century.

The opening months of 1809 were dark ones for Tyrol. By the peace of Pressburg, which the victorious Napoleon forced the Emperor Francis I of Austria to sign on December 26, 1805, Tyrol was separated from Austria and handed over to Bavaria. The fullest assurance had been given that the constitution of the land would in no way be altered. But the assurance proved to be a very empty one, for in 1808 the constitution was abolished, the name of the land changed to "South Bavaria," and the religious convictions of the deeply-religious Tyrolese outraged by all sorts of laws and regulations against the Church, its dogmas and devotions. As for example, it may be mentioned that the

devotion to the Sacred Heart, which was very dear to the hearts of the people, was forbidden and the feast of the Sacred Heart suppressed. Dissatisfaction and anger became universal, and reached the high-water mark when Bavaria undertook to carry out in February, 1809, a brutal recruiting law.

Meanwhile it had been learned that the Emperor of Austria was making preparations for war against Napoleon and his Bavarian allies. Three representatives of the people, one of them Andreas Hofer, journeyed to Vienna upon invitation from the Austrian Commander-in-Chief, Archduke John, where the program for an uprising of Tyrol, to be carried out with aid from the Austrian troops, was drawn up. The plan was to be communicated with all secrecy to the people. Upon the return of the ambassadors, the welcome news spread widely and quickly, and so well was the secret kept that the Bavarian authorities had no suspicion of what was going on. On April 6th the Emperor Francis declared the war open; on the 9th, 7,000 Austrians entered Tyrol. This was the signal for the outbreak.

On the 13th North Tyrol was free from the invader. Five days only had been required, and all had been won by the Tyrolese alone; the crossing of the Austrians over the eastern border had been merely the signal; the victory had been won before the Emperor's troops had prepared for action. The decisive incident of this campaign was the fight on Berg Isel, a hill overlooking Innsbruck on the north, which took place on April 11. The Bavarian garrison in Innsbruck capitulated on the 12th. Another division of French and Bavarians, which arrived at Innsbruck on the evening of the same day, in complete ignorance of the victory of the Tyrolese, was forced to surrender on the 13th. On the 28th of April South Tyrol was also freed.

But the freedom was not for long. A few days after the capitulations in Innsbruck, from the 19th to the 24th of April, the Austrian army and that of Napoleon clashed in Bavaria. The Austrians were forced to retire, and the way to Vienna was open for Napoleon. In Italy, also, the Austrians had gradually to withdraw. Tyrol was open to the enemy; the French were in Trent on May 4th, and the Bavarians in Innsbruck on May 11th. Napoleon had entrusted Marshal Lefevre with the campaign in Tyrol and the latter reached Innsbruck on May 19th. Once more Andreas Hofer took up the task of organizing Tyrol's resistance. Hurrying from the Italian border to the Brenner, he gathered his forces there, 6,000 Tyrolese and 800 Austrians, and stormed Innsbruck on May 25th without success. On the 29th, however, occurred the second battle on Berg Isel, lasting from four in the morning till four in the afternoon. It was a victory for Hofer and his men, for under cover of the night the Bavarians left Innsbruck in all possible quiet and fled into Bavaria. Tyrol was freed for a second time, and again by the Tyrolese. They entered Innsbruck on the 30th, where there was appar-

ently no end of rejoicing nor of the services of thanksgiving in the churches. For the two months following not an enemy was to be found in Tyrolean territory. On July 27th the news of the truce between Napoleon and the Emperor of Austria reached Tyrol. Hofer published the truce throughout the land, adding that it must be rigidly observed, but on condition that the French and Bavarians observed it as well. The Austrian troops withdrew, and the Tyrolese remained to face what followed, once more alone. Hostilities soon broke out for the third time; they lasted a fortnight and ended for the Tyrolese with the most glorious victory of all.

Napoleon was determined to put down the rebellion in Tyrol by any and every means. His instructions to Lefevre, to whom the task was assigned and at whose disposal was placed the entire Seventh Army Corps, more than 50,000 men, are of the severest, even of the most brutal character. Napoleon "will make an example of Tyrol. Lefevre is to exact 150 hostages, taken from all the cantons of Tyrol; he is to pillage and destroy six large villages, so that no vestige of them shall remain, and they are to be a monument to Napoleon's vengeance against '*cette canaille*,' '*cette espèce de brigands*,' '*ces montagnards*'; every house in which a weapon shall be found is to be razed to the ground; he is to declare that the land shall be wasted by fire and sword, if all arms are not surrendered; at least 18,000 muskets are to be given up, and as many pairs of pistols, as he, Napoleon, knows to be in their possession."

From all sides the French troops poured into the Tyrolean valleys in the attempt to overwhelm the brave inhabitants. By the 11th of August, however, the enemy was driven to take a last refuge in Innsbruck. On the 13th occurred the third battle at Berg Isel. The combined French and Bavarian forces numbered 25,000 men, with 2,300 horse and 40 canon; the Tyrolese nearly 18,000, many of them poorly armed. Both sides displayed the utmost bravery, but the night fell with the issue undecided. A heavy rain prevented the re-opening of the fight on the morrow, but Lefevre had already decided upon a retreat, which he accomplished, not without difficulty, during the night from the 14th to the 15th. On the 15th the Tyrolese again entered Innsbruck in jubilee, all the greater in that the victory had been hardest to win, as it was the greatest of the whole war. When the news of the victory reached the world at large, great was the admiration for the skill and bravery of the Tyrolese. That a simple peasant folk had so routed and put to flight the best of Napoleon's army was considered little short of marvelous. It had a great effect upon the enemies of Bonaparte, especially in Germany, where the people gathered new strength and fresh courage from the example of the Tyrolese.

The government of the land naturally fell upon Andreas Hofer, who showed himself as prudent and resourceful in peace as he had been tactful and brave in

battle. His is undoubtedly one of the noblest figures in history. He personifies the Tyrolese character at its best. Simple, brave, honest, hard-working, with a quaint humor, prudent and resourceful, he was withal deeply religious. Deeply convinced of the justice of that for which he fought, he relied upon Providence with a childlike trust that even in defeat justice must finally triumph. Unfortunately for Tyrol, his term of government was short. As long as he had the control of affairs the land was united and at peace, and order and contentment prevailed. On the 14th of October, however, was concluded the peace of Schönbrunn, and Tyrol was once more lost to Austria. At first, the loyal people could not believe that that for which they had three times fought and bled and conquered, had been torn from them at a stroke of the pen. But it was, alas, only too sadly true. There was another attempt at an uprising, to which Hofer gave his somewhat reluctant sanction. But the attempt was vain; there were no resources and the spirit of the betrayed people was weakened. Bloody executions of those who had not submitted at once to the peace were the order of the day. Hofer himself was betrayed into the hands of the French, and executed at Mantua on February 20, 1810, greater even in his death than in his life. To facilitate the subjection of the inhabitants, Tyrol was divided into three parts. On Napoleon's abdication, in 1814, it became once more united, and returned to the domination of Austria.

Such is, in baldest outline, the story of the heroic uprising of Tyrol in "*anno neun.*" It is undoubtedly to be accorded a high place in the history of the great deeds of the nations of the world. Its immediate end was tragic for Tyrol, but for this result Tyrol itself was not to blame. Its effect in Europe was undoubted, and there are few historians of the great European wars of the first two decades of the last century who will deny its true influence in animating the nations opposed to France, with new hope and courage with which to oppose "the scourge of Europe." This in itself were enough to crown the uprising with the laurels of substantial victory. There exists besides another fact which merits this favorite verdict of history. This is the unflinching loyalty of the Tyrolese people to the House of Austria. This loyalty nothing could weaken or destroy, not even the abandonment of the land to its inveterate enemy. The endeavors made by France and Bavaria during the dark half-decade from 1809 to 1814 had but the opposite effect. The liege lords of Tyrol were the Hapsburgs, and the Tyrolese would owe allegiance to no other dynasty.

What makes this uprising of peculiar interest to Catholics is its religious character. For the Tyrolese it was a "*heiliger Krieg*," a "holy war." They fought not only for Emperor and Fatherland, but for God, and for God first. Their war-cry was always "*Für Gott, Kaiser und Vaterland!*" The French were looked upon as "the common enemy of heaven and earth." This reputation

they had won with the Tyrolese from the infamies perpetrated during the French Revolution against the Church, the clergy and the hierarchy, and against all that was holiest in the Catholic religion, which was nowhere more loyally professed or more fervently exercised than in Tyrol. Then, too, had not Josephinism, Gallicanism and the principles of free thought had their origin, or at least their most extreme application, among the French? Were not the Bavarians therein their warmest allies? To do battle against such enemies was to do battle in the cause of God. They went to battle, therefore, under the banner of the Cross. A crucifix was often carried as a standard into battle. It was a war, too, in league with the Sacred Heart, to which Tyrol had bound itself by vow in 1796. The Holy Sacrifice before the whole army, general absolution and Communion were the preparation for a great battle, and the first act after a victory was to repair to the church for a solemn "*Te Deum*" of thanksgiving. Truly it was a "holy war." The historian who should ignore this religious element would have omitted the most remarkable, the most ennobling characteristic of the uprising.

M. J. AHERN, S.J.

The Pontificate of Pius IX *

THE BALLERINI MONOGRAPH.

We have now the authorized French translation of Father Ballerini's posthumous work in Italian on the first days of Pius IX, which was reviewed in AMERICA of May 15. But the exceptional circumstances under which the volume was written seem to warrant more than a glance at its contents. That a Pope should order the careful publication of some works is common enough, and that he should make special provision for the correction of the proof-sheets is not a thing unknown. But that he should personally, pen in hand, go over those same sheets and make such changes and additions as his own knowledge of the facts suggested is something so unwonted that the work thus honored becomes, in some sense, his own. Father Ballerini's volume enjoyed this almost unique distinction. Composed under the Pope's eye, revised by the Pope's hand, the MS. was carefully hidden from the light of day until, forty years after the events that it records, the changes brought by death permit its publication.

Heads then held high in pride have since been humbled to the dust; hearts then bursting with hate have ceased to throb; brains seething with quixotic enthusiasm or the mad schemes of the demagogue are stilled, if not at rest. Let the veil be lifted, let the truth be made manifest. Thus the author seems to reason.

In the course of twenty-one chapters, Father Ballerini sets before us as in so many scenes of a tragedy, the life

*Les premières pages du Pontificat du Pape Pie IX. P. Raffaele Ballerini, S.J. Rome: M. Bretschneider.

of a scion of a noble family through boyhood, vocation to the priestly state, and episcopal cares, to his elevation to the Chair of Peter. Full of vast and far-reaching projects for the betterment of his people, his efforts are hampered and frustrated by false friends, open enemies, and misguided zealots. Hardly does the triple crown rest on his brow when he sees the bitter truth of the burning tow, "Thus passeth away the glory of the world."

Gregory, "the watchman of the Lord," had perceived the first rumblings of an appalling religious and political upheaval. His successor, the gentle Pius, felt the awful crash, witnessed the ruin of princes and peoples, and lived to pray for those who had set snares for his feet and had sought to mislead him by dazzling him with a false and deceptive light.

On June 15, 1846, the Cardinals assembled in conclave cast the first ballot for a successor to the Camaldolese monk, Gregory XVI. Cardinal Gaysruck, an Austrian subject, though not in time for the solemn entry into conclave, set out for Rome, bearing his government's formal *veto* of the election of Cardinal John Mary Mastai-Ferretti of Imola. "He who enters the conclave Pope comes out Cardinal," is the way the Romans express the uncertainty of a papal election. And thus in the conclave of 1846, those whom the Romans styled *papabili*, or likely candidates for the tiara, remained Cardinals, while on the fourth ballot the electors chose the Cardinal of Imola, whom the Austrian Government had determined to exclude.

Several causes had combined to bring about a speedy election and thus to prevent the veto power claimed by Austria, for Gregory XVI had a canonically elected successor before Cardinal Gaysruck reached the Eternal City. Owing to the dark-lantern methods of plotters, the States of the Church were in a condition of unrest, which was daily becoming more marked. Bologna in particular, always a political porcupine to the Pontifical government, betrayed unmistakable symptoms of the approach of another paroxysm.

It may be said that the Cardinals went into conclave with the intention of electing a native of the States of the Church, thus stilling one of the complaints against Gregory, and moreover, one that had not been actively engaged in the administration of public affairs. Again, he was to be of such bodily and mental vigor as to insure the energy indispensable to cope with the difficulties that were imminent. Finally, he should be disposed to grant those favors and graces in the civil order which the deceased pontiff, harassed as he had been by seditious and overbearing factions, deemed it inadvisable to allow.

In the opinion of the public, and even of the European courts, the Princes of the Church, with so many vitally important matters to affect their deliberations, were doomed to a long and irksome seclusion before effecting a choice. Yet, in a surprisingly short time,

Pius IX was proclaimed Bishop of Rome. His offer of a general amnesty for past offenses was received with demonstrations of joy so unseemly and so boisterous and with cries so wild and so replete with signs of mischief brewing that a calamitous future was already foreshadowed.

Vincenzo Gioberti's utopian scheme of a confederation of all Italy under the presidency of the Pope was then bandied to and fro before the people from Genoa to Sicily. The iron crown of Lombardy was kept dangling before the eyes of the Sardinians. The greatness of Confederated Italy as a world power and the advantages thereby accruing to the various petty States were repeated and rehearsed in the public press, on the stage, and in popular songs.

At that time, the Kingdom of the Two Sicilies was the most tranquil part of Italy. But, of all Italians, the Neapolitans were temperamentally the fondest of novelty and change. Why not stir them up to take part in the patriotic work of uniting into one mighty whole the disparate and discordant elements of the Peninsula? Secret agents were soon at work. The excitable and unreflecting Neapolitans were duly impressed with their own importance and the greatness of the undertaking. And those secret agents and breeders of mischief were directed and advised from headquarters established, in spite of the Pope, almost in the shadow of St. Peter's at Rome.

The truth is that the object of those schemers in the States of the Church was to make of the Pope a mere puppet or figurehead to be worked by wires or to be put away on a high shelf. All the bawling of "*Viva Pio Nono*" meant no respect for the august pontiff, no love for religion, no patriotic zeal. It meant an attempt to overthrow the papacy, an attempt to destroy by dishonorable, dastardly means that institution whose perpetuity is assured by Divine promise. It was a short time from Palm Sunday to Good Friday. It was a short time from the huzzas with which the accession of Pius IX was received to his secret flight to Gaeta. Hailed on one day, he was hooted on the next.

Father Ballerini seems to have laid aside for the occasion that wretched makeshift, *disciplina arcana*, a venerable phrase nowadays twisted into meaning "Half-hearted statement of the offense, whole-hearted concealment of the offender." He sets before us in their true colors some of those so-called patriots, whose one object seems to have been to render nugatory all that the Pope could undertake for the welfare of those over whom he had been placed. The Church has undergone many trials. A sad thought it is that her greatest griefs have been caused by her own unworthy children. "Les premières pages" prove this once more. They read us a lesson in man's shuffling and knavery. They show us a great Pope's loftiness of purpose and steadfastness in well doing, in spite of the astute trickery of politicians and the mad infatuation of unthinking men. D. P. S.

Evolution Scientifically Demonstrated?

The world has recently celebrated the birth of Darwin and the evolutionary theory. Yet all signs in the heavens point more clearly than ever to the passing away of that splendid hypothesis, the verification of which was expected to revolutionize science. Any theory that claims to be "scientific" must be verifiable, must be borne out by clean-cut facts; otherwise we fall back into the field of romance pure and simple. That the defence of Darwinian evolution has evolved into romance is amply illustrated by a recent article of John Burroughs, that life-long defender of Darwinism ("The Long Road," *Atlantic Monthly*, April, 1909). His aim is to show us that we have all traveled "the long road" of evolution in the guise of humbler organisms," and he goes on to point out the different stages through which we have passed in our long climb upwards, and "which were attended by vicissitudes of which we can form but feeble conception."

"The Long Road," he calls this process, and it is indeed the only way in which he can give a shadow of plausibility to the thesis he sets out to prove: "One million years, . . . or one hundred million! What might not the slow but ceaseless creative energy do in that time, changing but a hair in each generation!"

Time was when evolutionists tried to show that they had discovered the missing link; when they were anxiously seeking, and several times announced that they had discovered the means to produce living organisms from non-living matter. John Burroughs thinks he knows why they failed: "A modern biologist and physicist thinks, and doubtless thinks wisely," he says, "that the reason why we have never been able to produce living from non-living matter in our laboratories, is that we cannot take time enough. Even if we could bring about the conditions of the early geologic ages, in which life had its dawn, which of course we cannot, *we could not produce life because we have not geologic time at our disposal.* [Italics always ours.] The reaction which we call life was probably as much a cosmic or geologic event as were the reactions which produced the different elements and compounds, and demanded the same slow gestation in the womb of time. During what cycles upon cycles the great mother-forces of the universe *must have* brooded over the inorganic before the organic was brought forth! The archæan age, during which the brooding *seems* to have gone on, was *probably* as long as all the ages since. How we are baffled when we talk about the beginning of anything in nature or in our own lives! . . ." That this is tantamount to a confession of impotence in proving a most important claim, one can scarcely deny. Mr. Burroughs does not give us a shred of certainty, not even of probability; it is all an appeal to the imagination.

If the first origin of life is thus clouded in impenetrable darkness, what further proof have we of the gradual

development "manward" of these protozoic cells? Mr. Burroughs puts down the assertion:

"All is development and succession, and man is but the sunrise of the dawn of life in Cambrian or Silurian times, and is linked to that time as one hour of the day is linked to another." And he goes on to "prove" this assertion: "The more complex life became, the more rapidly it *seems* to have developed, till it finally makes rapid strides to reach man. One *seems* to see Life, like a traveler on the road, going faster and faster as it nears its goal. Those long ages of unicellular life in the old seas, how immense they *appear* to have been! Then how the age of invertebrates dragged on, millions upon millions of years; . . . the god of life was getting in a hurry now; man was not far off. A new device, the placenta, was hit upon in this age, and *probably* the diaphragm, and the brain of animals, all greatly enlarged. Then the Anthropozoic or Quaternary age, the age of man, 300,000 years. . . . Man *seems* to be the net result of it all, of all these vast cycles of Paleozoic, Mesozoic, and Cenozoic life. He is the one drop finally distilled from the vast weltering sea of lower organic forms. *It looks as if* it all had to be before he could be. . . . In the early tertiaries, millions of years ago, the earth *seems* to have been ripe for man. . . . We have all a stake in the past life of the globe. It is no doubt a scientific fact that your existence and mine were involved in the first cell that appeared. . . . Great good luck came to us when the first pair of eyes was invented, probably by the trilobite back in Silurian times; when the first ear appeared, probably in Carboniferous times; when the first pair of lungs grow out of a fish bladder, probably in Triassic times; when the first four-chambered heart was developed, and double circulation established, probably with the first warm-blooded animal in Mesozoic times."

Here, again, in proving this fundamental tenet of evolution, "doubt" and "probability" reign supreme. Mr. Burroughs starts with the assertion that "in nature there is no first and last; there is an endless beginning and an endless ending." Yet he confesses in conclusion: "The mystery of the inception of this life and of the origin of the laws that have governed its development, remains. What lies back of it all? Who or what planted the germ of the biological tree, and predetermined all its branches?"

We ask then: has he really "demonstrated" that "science has fairly turned us out of our comfortable little antropomorphic notion of things into the great out-of-doors of the Universe?" It is not the "ungodly doctrine" of evolution we are shrinking from, for an established truth is never ungodly, but it is the complete absence of "remorseless logic" in the system, which makes us cautious and hesitating in giving our adhesion. Indeed, I fancy that "many thoughtful persons" will continue to believe in a "revelation so-called," teaching that our race was started upon its career only a few thousand years ago, rather than to admit the "revelations of science," the teachings of a "literary" science, which has to offer us nothing but doubts and probabilities, and the melodious, graphic styles in which these doubts are clouded, and passed off as proven facts.

For what John Burroughs himself started out by denying, he feels compelled to admit in the end, as the only answer to pressing questions: "From the finite or human point of view we feel compelled to say, some vaster being or intelligence must have had the thought of all these things from the beginning or before the beginning." Why then assert as an axiomatic truth: "even the first dawn of protozoic life in the primordial seas must have been natural, or it would not have occurred?" Is there any "scientific" principle that forbids us to admit the fact of an omnipresent power in the first production of life?

J. B. CEULEMANS.

In Catalonia

There have been so many theories suggested to explain the recent outbreak in Catalonia, that a new one would be impossible. But it may not be amiss to emphasize at this time the fact that there are in Spain two races as distinct and as antipathetic as the dreamy Celt and the matter of fact Anglo-Saxon. By a strange freak of fortune it so happens that in Spain the dreamer lords it over the men of action. The haughty Castilian, proud of his superior culture, and dwelling in the glories of the past, looks down on the money-grabbing son of Catalonia, who in turn resents the domination of sleepy Madrid over wide-awake and progressive Barcelona. The matter of language constitutes another cause of friction; the Spanish of Catalonia sounding harsh and metallic on the musical ear of the Castilian. And indeed the burr on the tongue of the Catalan is so pronounced that it is easily appreciable even by those ignorant of the Spanish language. If you travel through the south of France, you hear the tongue of old Provence with its soft liquid syllables to which the Félebriges have succeeded in giving a literary, or at least a philological importance; but at Port Bou on the Catalan frontier, the softness and the singing tone have left the old speech, and Port Bou barks at you as Port Bow. The change is characteristic of the aggressiveness of the whole country north of the Ebro. It would be a mistake, however, to accentuate unduly the differences between the two races in Spain; and there are forces at work which may bring about a *modus vivendi* between Barcelona and Madrid, by decentralizing the bureaucratic system of government in such a way as to give local autonomy to Catalonia. This would remove the main grievance, while upholding the unity of Spain.

From Fort Bou to Barcelona—*Barcino amana*, of the Latins—the run is through rocky defiles and steep valleys and then along the jagged coast line of the Mediterranean till you reach the beautiful hills that form a background to the city, and on one of which stands the fortress of Monjuich (Mons Jovis) commanding the plain below.

But before arriving there you must pass through the orange groves of Badalona, and near the Chartreuse of

Montalegre. In the beginning of the fifteenth century two school boys were going home from the University of Barcelona, and stopped to rest at Montalegre.

"If I am ever pope," said one, "I shall build a monastery here."

"When you do," replied the other, "I shall come and live in it."

Years later they met in Rome; the first speaker had become Nicholas V, and the other, Fray Juan de Neo, reminded him of his promise; and thus the monastery was built.

Barcelona, the capital of Catalonia, is a unique city. It reminds you of Genoa, of Paris, of Liverpool. It is superbly situated, it is beautifully planned, it is commercially very busy. A stroll along the Rambla reminds you of the Champs Élysées; it is a wide street with an open greensward running through the centre, planted with trees and shrubs, and in early summer when the roses and pinks are abloom the effect is delightful. In the evening when the lights are twinkling, and the little tables at the outside of the cafés are filled with laughing crowds, the atmosphere becomes truly Parisian. But even in his amusements the native of Barcelona lacks the grace and charm of the old Castilian. Trade and commercialism have earmarked the place as their own. It has had an eventful history. It was founded by Hamilcar of Carthage in 237 B. C., and Cæsar called it the Colonia Julia Augusta. It afterwards became the capital of the Hispano-Gothic Kingdom of Ataulfo. Then the Moors came and seized it, and were in turn driven out by Charlemagne. During the Middle Ages it was governed by counts, and rivalled Genoa and Venice for trade in the East.

Its inhabitants are a turbulent race, without any of the sturdy loyalty of the other Spaniards. Its prosperity has something to do with this. Purse-proud, it resents the superior culture of Madrid, and aims at asserting its own domination wherever the Catalan dialect is spoken. Furthermore, it has taken Paris as its model, and French influence is at work everywhere. "I would rather be Count of Barcelona than King of the Romans," said Charles V. Alfonso XIII might be pardoned for wishing Barcelona buried under its own hills; but seeing that the hills do not cover it, it would be well for Spain if the statesmen at Madrid could find some means of placating the Catalan.

J. C. G.

A statue of the Rev. Father James Marquette, S.J., was dedicated, on September 1, in the shadow of old Fort Mackinac at Mackinac Island, a spot hallowed by association with his days of apostolic zeal. The exercises were simple and included addresses by national and state officials and the Very Rev. Rector of Marquette University, Milwaukee. Two companies of troops added a military touch, and a salute was fired from the ramparts of the old fort. The statue is the outcome of a meeting held on the island on August 8, 1878.

IN LANDS AFAR

From the Shores of the Sunny Caribbean

II.

More than once I have had to smile in pity for the simple conceit of the Belize Creoles, when letters from persons in Europe and in the United States bore the address "B. H., South America," "British Honduras, West Indies," "B. Honduras, Mexico," "Belize, British Columbia." And the writers were persons who had studied geography in their day. The letters all came to me, for there is only one Belize, so far as my geographical knowledge and the information of gazetteers attest. From the mistakes of correspondents, otherwise well-informed, there will be no harm, I take it, in telling where British Honduras is. First of all, it is in Central America, and is simply a slice of territory cut cleanly off from the former kingdom of Guatemala, its western and southern boundary, and lying under the peninsula of Yucatan, the northern boundary. The average width, from the sea to Guatemala, is about forty-three miles, and its extreme length, about one hundred and eighty miles. It has an area, therefore, of about 6,250 miles. The land in the western and southern portions is high, but from the sea inland, all the length of the colony, it is a low, swampy soil for the most part; a dead level for twelve miles or more.

The first name of the colony was Belize, which, according to some, is a corruption of the name of the old buccaneer, Wallis; according to others, it is from the French word *balise* (beacon). The former derivation is generally accepted as the correct one, for there is little or nothing in the story of British Honduras to call for any French alliances. The old buccaneers held high carnival for many years in the Bay of Honduras; and what more likely origin for a name in new lands than the name of a leading spirit in enterprises of risk and daring? But why the name should have been set aside for British Honduras is not so clear, save for the fact that the whole region washed by the Bay of Honduras was once familiarly known to Englishmen and Spaniards as "The Honduras." When, after many years of quarrels, more or less bloody, England was allowed to have sovereign rights over the territory in question, the name British Honduras was officially recognized, though geographers and sailors clung for a long time to Belize. Since 1862 the old buccaneer settlement has been a crown colony, with a Governor resident in Belize, the capital.

After two hundred years of existence British Honduras cannot claim recognition as a member of the vanguard of material progress. Outside of Belize and Corozal, the chief coast towns, the conditions are very primitive socially, materially, and commercially. This is a British colony, but the natives of Great Britain seem

to care very little for British Honduras. Few have made a permanent residence here, and those who are officially, professionally or financially interested in the colony are all quite ready to admire the view of Belize harbor from the deck of an outgoing ship. No wonder; for most of them the stay here has been only a quest of El Dorado, and when the purses are fairly well lined they sing:

"Better fifty years of Europe than a cycle of Cathay" (with apologies to Cathay). Naturally, such a mode of regard has not helped British Honduras in name or in fact. And yet, under good, earnest management, with effort well directed, the colony might easily become a Crown jewel, with its wealth of natural resources. A merchant of Belize said to me, that the history of the colony, in his time, had been nothing but a succession of administrative blunders, for most of which the Crown agents were responsible. And it is ridiculous to see the hurry with which men appointed to office under the Crown seek for leave of absence, with little excuse or none. The natives see that their rulers are not interested in the colony, save in so far as there is money in the office; they hasten to get away, and they are painfully frank in declaring that there are many other British colonies to please them more than British Honduras—they pay better.

Only a few months ago a newly appointed official came from England. There was work cut out for him—and for a good long while. I asked a prominent citizen what the new arrival intended to do. "I can't well say," he answered, "but I fancy he will apply for three months' leave of absence as a starter." So it has been, so it is, and so it is likely to continue indefinitely. Ordinary little villages in the United States, nay, even in poor, maligned Spanish America, have, though of recent origin, many material advantages of which the capital of British Honduras, after nearly fifty years of Crown rule—say, rather, of Crown agents' rule—is utterly destitute. Good land in the interior and no roads in the whole colony. There is not one wagon road outside of any town limits. Fine, navigable rivers, many of considerable length, are yet dangers to travelers because not cleared of ordinary obstructions, fallen trees, snags, etc., and no effort made to blast rocks that block the channel or make the "runs" too shallow for even the doreys of the natives. The mouths of all the rivers are choked with bars that imperil life and hinder commerce. Even the river flowing past the windows of the Belize courthouse has been allowed to silt up the harbor to such an extent that boats cannot come within a mile of shore if they are of any draught; and it is no uncommon sight when the mail steamer comes in to see ten or twelve lighters helplessly stranded on the river bar, though they draw scarcely three feet. And this has gone on for years and years against the protests of merchants and seamen whose time and money are thus lost. There are no railroads for the people. A short-line, narrow-

gauge railway (scarcely fifteen miles of it) at Stann Creek, and leading nowhere, is used for carrying fruit to the dories and lighters—when the wagons are not running off the track—(the “metals,” they say here). This toy railroad has cost over \$300,000, and the officials are asking for more money to continue the “costly botch.”

It is the people who have to pay for the blunders and mismanagement of the colonial officials; and the latter are always ready for their salaries, while the rate-payers find it hard to make ends meet. There is a telephone service for Belize, and from Belize to the towns on the coast south, and to three towns in the northern district of the colony. This, too, is a government department, but it is ridiculously inefficient and furnishes jests to the citizens the year round. If anybody wants convincing arguments against government ownership of—well, of almost anything in a new territory, he will find them ready to hand after a few weeks' study of the condition of British Honduras. The policy of “whitewashing” is so ingrained in the government that it is almost certain that no man will be removed for incompetence or malfeasance in office, unless his conduct can be proved a case of “lèse majesté.” If clamors are insistent, the man is simply transferred to another place, where it is hoped the complaints of the people will not have roused antipathy in the minds of the citizens.

A source of grave harm to the colony lies in the fact that for nearly all the year very many of the officials are not doing their own work, but are replacing others who are on leave. As a citizen expressed it to me: “We have a lot of men acting—so and so's, and the consequence is that we have a lot of bad actors.” It stands to reason that the man who has come from below is not likely to have much initiative in his new position, from which he must soon retire. For some months of last year, in trying circumstances, too, there was not an official doing his regular work; they were all “acting” this and that. The “regulars” were on leave.

Another faulty practice is that of advancing men irrespective of ability from lower to higher posts. There is an examination for clerkships, but once a clerkship has been won, the lucky man has no need to worry about studying to fit himself for some other higher position. Verily, in the government service of British Honduras, “all things come to him who waits.” This looks like putting a premium on incompetence.

V. E. F.

In his evidence before the Dramatic Censorship Committee (London) on August 19, Sir Gilbert Sullivan approved of a censorship. “The intention of the author may be admirable but the audience are required to wade through a great deal of moral mud before they appreciate the excellence of the author's intentions.”

CORRESPONDENCE

Close of Parliament in Belgium

LOUVAIN, AUGUST 15, 1909.

Summer idleness has closed over Belgium, and except for an occasional murder or two (there are murders even in Belgium), the news-gatherer is hard put to it to find anything. The discussion of the military bill that loomed so black has by common consent been postponed to the new session in October. The situation at the end remained just as I had described it previously. The only very threatening elements now come from the decided stand taken by the militarists, especially M. Levie, leader of the so-called “Young Right,” and from the deputies from Antwerp. There is no doubt that the summer's discussions will clear the ideas of the country considerably. A feature of the closing of Parliament, and one that should interest Americans, was the decided stand taken by the country at large with regard to the great amount of talking done during the session in proportion to the work accomplished.

The bill regulating the hours of work for the miners came back from the Senate amended by the adversaries of Government intervention in the matter, led by M. de Smet de Nayer, whose fall from the premiership was caused by a somewhat similar measure passing over his head some years ago.

A new rector has been named for the University of Louvain. “Mgr. Hebbelyuck,” in the words of the *Bien Public*, “has resigned owing to ill-health and a conscientiousness amounting almost to scrupulousness.” He is a distinguished Oriental scholar and theologian, and a member of the Asiatic Society of Paris. He is succeeded by Father Ladeuze, rector of the College of the Holy Ghost at the university, and a well known historian and patrologist. He is known to your readers by his articles in “The Catholic Encyclopedia.” P.

Centennial of Hofer's Great Victory

Appropriately the celebration in Innsbruck last week of Hofer's great victory in 1809, was a religious as well as a patriotic one. The Emperor arrived in the city about six in the evening. After receiving the homage of Tyrol from the Landeshauptmann, Dr. Cathrein, and that of Innsbruck from Burgomeister Greil, he proceeded through the city to the Hofburg, the residence of the Archduke Eugene, where he received the deputations from the clergy and laity. During the night the guard of honor about the Hofburg was composed of the peasant company from the Passeier Valley, the home valley of Andreas Hofer. This company is formed of the descendants of the very men who used to form the guard of honor about Hofer, while he resided in the Hofburg, as Commandant of Tyrol, from August 15 to October 21, 1809, and carries Hofer's own flag. In the evening the city was magnificently illuminated, and there was a “Bergbeleuchtung,” that is to say, the mountains about the city were outlined in fire, with appropriate designs in fire, high up upon the slopes. Similar mountain illuminations take place only on occasions of more than ordinary solemnity, as well as yearly on the date of the summer solstice, June 21. The latter custom comes down from pagan times, and is called *Johannisfeuer*, in honor of St. John Baptist, whose feast occurs on June 24.

On the morning of August 29 the Emperor proceeded to Berg Isel from the Hofburg, through the ranks of the companies of the national guard from every valley in Tyrol, and of the members of the veteran organizations. Arrived at Berg Isel, he was greeted by the Abbot of the Premonstratensian Abbey of Wilten, in the territory of which abbey, Berg Isel lies. A solemn pontifical Mass was then celebrated in the presence of the Emperor by the Prince-Bishop of Brixen. After Mass the Emperor placed a wreath at the foot of the heroic statue of Andreas Hofer, which stands on Berg Isel. The most picturesque feature on the programme for this day was the great procession of the "Schützenkompagnien," the national guard of Tyrol, who, to the number of 30,000, paraded before his Majesty in their characteristic costumes, many of which have remained unchanged in form and color since 1809. At the head of this procession was carried a crucifix of heroic dimensions, carved in wood by a famous Tyrolese wood-carver. This standard was surrounded by a picket detail of Tyrol's most martial defenders, who in turn were preceded by a gigantic peasant carrying a huge scythe, typical of so many of the defenders who during the famous year were similarly or even more poorly armed. Following these came men representing the three great heroes of "*anno neun*," Andreas Hofer, "the man of Tyrol," Speckbacher, "the hero from Rinn," and the fiery Capuchin, Haspingen, the so-called "Father Red-beard," from his prominent facial adornment, whose patriotism was supreme, but whose imprudence gave the counsel that led to the disastrous renewal of hostilities by the Tyrolese after the conclusion of the peace of Schönbrunn. The heroes were represented just as they were on that triumphant 15th of August, when they entered Innsbruck at the head of their troops after the third and greatest triumph on Berg Isel. On that morning the division from the Upper Inn valley entered the city, preceded by a huge crucifix. After this procession the Emperor opened the great "Schützenfest," which is to continue for a month, with eighty thousand crowns for prizes. His Majesty next visited the beautiful home for the aged, presented to the city by its great philanthropist, Joseph Siebener, in honor of the Emperor's jubilee. There was a huge banquet in the early evening in the Hofburg, and later His Majesty was present at the tableaux illustrative of the war of uprising, arranged by the artist Karl Wolf.

On August 30 the Kaiser left Innsbruck for Vorarlberg, Tyrol's neighboring state in the west, in order to assist at the jubilee festival in Bregenz, commemorative of Vorarlberg's uprising in the same year as Tyrol's. On the same day the states bordering on the Lake of Constance, Württemberg, the Grand Duchy of Baden, Bavaria, and Switzerland greeted Franz Joseph in the person of their rulers or official representatives. The same evening the venerable monarch started for his summer home in Ischl.

The jubilee has been the occasion of the issue of a flood of literature concerned with the events of 1809. The best and most scientifically accurate history is the book of Dr. Joseph Hirn, professor of history in the University of Vienna and a contributor to "The Catholic Encyclopedia." The work is entitled: "Tirol's Erhebung in Jahre 1809." The same author has just published a similar study of the uprising in Vorarlberg.

Every liberty-loving people will rejoice with Tyrol in their great jubilee. This jubilee will result in a re-awakening and strengthening of Tyrolese patriotism. But it will have another result of no less importance.

It will be a means of strengthening the Tyrolese heart in loyalty to and love of the Faith, to which their patriotism undoubtedly owes its extraordinary vigor and vitality. Finally, the spectacle of this intimate union of love of the Church with love of country cannot but teach a salutary lesson, not only to the thousands of tourists who will witness the festivities, but to the world at large who will read or hear of them.

M. J. AHERN, S.J.

The Twentieth Eucharistic Congress

During the recent Eucharistic Congress at Cologne twelve halls were provided for the lectures and addresses, among them the Gürzenich, a municipal convention hall with a capacity of three thousand. The middle nave of the Cathedral was also arranged as an assembly hall, the Blessed Sacrament being removed for the time of the meetings. It accommodated ten thousand. The meetings were divided according to nationalities and languages, and in no way was the cosmopolitan character of the Congress more fully expressed than in this variety. In the French meetings which also the Belgians and many Luxemburgers attended, addresses were delivered on perpetual adoration, daily attendance at Mass as preparation for daily Communion, and on the question in what manner the Holy Sacrifice relieves the poor souls in Purgatory. A layman spoke most impressively on the relations of the Holy Eucharist to the Catholic family. In one of the meetings there was a lively discussion on the importance of art for the service of the Church, finally winding up in the common sentiment that the archeological character of art should not be neglected in its further development. Much praise was bestowed on the ecclesiastical architecture and the liturgical singing in the city of Cologne. A special invitation was extended to the French-speaking members of the Congress in the name of the Archbishop of Montreal to attend the next Eucharistic Congress which will take place in that Canadian city.

In the meetings of the Italians the clerical element prevailed. However, a layman delivered a touching address on the way in which he thought children ought to be prepared for the first Holy Communion, comparing the German elementary schools and their methods with the Italian, much to the disadvantage of the latter. A priest taking up this subject expressed his admiration for the way in which the services for the school children were conducted in Germany. Another priest recommended care of emigrants. Every effort, he said, should be made that the younger ones do not leave the country before they make their first Communion after due preparation. To this Cardinal Ferrari, Archbishop of Milan, added that a careful preparation for first Holy Communion was a general need, not only for the emigrants but for many of those who remained in Italy as well.

The attendance at the English meetings was surprisingly large. Archbishop Bourne, of Westminster; Bishops Ilesley, of Birmingham; Lyster, of Achonry; Clancy, of Elphin; the Bishop of Poona in India, and Bishop McSherry, of South Africa, were present. Father Herbert Thurston, S.J., gave a scholarly address on "A Eucharistic Feature of English Medieval Architecture," undoubtedly one of the best papers read on the Congress. Mgr. Brown spoke on the Eucharistic Congress of London and the beneficial influence it had on England. Mgr. Courtenay said how much flattered the English must feel that the great German nation venerates one of England's

sons, St. Boniface, as their apostle. Yet St. Boniface was not only Germany's apostle. Before leaving England he had labored for many years among his Anglo-Saxon countrymen. Germany and England, instead of warring with each other should rather go and stand together, and above all should the Catholics of both countries always entertain brotherly feelings.

Beside the English meetings and services the members of Irish descent held a very interesting meeting by themselves under the presidency of Bishop Lyster, of Achonry. Perhaps the most instructive and touching lecture was that of Father Ambrose Coleman, O.P., on "Mass in the Penal Times in Ireland," a counterpart to the magnificent address on a similar subject by Bishop Keating at the London Congress. Other speakers besides Father Coleman were the Rev. Dr. Hogan, of Maynooth College, and Mr. W. Bourke Cockran, of New York, whose address was received with great applause. These and the meetings of the other nationalities were attended not only by members of the same language, but also by many Germans. It is but natural that the meetings in which German was spoken were by far the largest. Other languages, however, were very freely used in the German meetings.

The program provided for forty German lectures and addresses, not counting the sermons. Professor Dr. Brandt of the University of Bonn gave a survey of the history of the external veneration of the Holy Eucharist. Though the belief in this great Sacrament cannot undergo any change or development, yet the external expression of this faith has developed in the course of the twenty centuries. The early Christians concealed the great mysteries from the eyes of the heathens and spoke of them as little as possible. But now and then the Fathers lift the veil just a little and let us know to some extent in what way the great sacrifice was offered up and the Holy Eucharist worshipped. The liturgical prayers of the Church, many of which evidently came down from remotest antiquity, tell us how homage was paid to the Hidden God. Among the ceremonies the Elevation of the Sacred Host obtains the first place. In the Orient, sacramental devotion did not develop further. Much later we find that the Sacred Host was exposed to adoration during the Mass said by the Pope or a Bishop. After the errors of Berengarius in the eleventh century, the elevation of the Sacred Host spread in the Occident and the elevation of the chalice was added, as a protest of Church and faithful against the heresy, which denied the real presence of Christ. But the greatest advance was made after the introduction of the feast of Corpus Christi. Processions with the Blessed Sacrament and expositions of it for adoration then became usual. New forms of private devotion arose, confraternities were founded in honor of the Bread of Angels, and above all the Forty Hours' and the Perpetual Adoration became popular. Like a wonderful flower this Eucharistic cult opened one after another of its petals, and we ourselves witness the latest phase of its development, the Eucharistic Congresses, in which the true Emmanuel is worshipped by all nations at the same time and in the same place.

The Very Rev. C. Wirz, a Benedictine abbot, spoke on daily visits to Jesus in the tabernacle. Being a natural expression of Faith, they will be productive of the greatest results in fostering a personal friendship with our Saviour, and will lead up to frequent and daily Communion. First and regular Communion of the school children was another topic. Preparation for the greatest day in the children's lives should begin long before they

join the First Communion class. Afterwards, as long as they go to school, great care should be taken that they receive Communion regularly, at least every month, and have some kind of preparation each time. The "Six Sundays of St. Aloysius" are an excellent means to give them a desire for weekly Communion. The "Six Sundays" were the subject of an extra lecture.

The Rev. F. Kaufmann, member of the Prussian Centre party, enlarged upon the custom of giving special pictures as a remembrance of First Communion, which could be dogmatically correct and be made tasteful as well. Another address was on how to increase the attendance at daily Mass, which indifferentism and want of instruction rather than want of time keeps people from attending. Dr. W. Rothes, professor of the Royal Academy of Posen, treated of the history of "art in the service of the Holy Eucharist," beginning with the wall paintings in the catacombs. Dwelling especially on the representations of the Lord's Supper, he brought out the fact that during the Middle Ages most of the pictures of the Lord's Supper emphasized the betrayal of Judas. Among the pictures mentioned in detail by the speaker, was one of the crucified Saviour, with wheat and a vine growing from out of his wounded feet.

An entirely new departure of the Congress was the section for women; it proved such a success that it will probably be retained in the future congresses. The Very Rev. President of the Clerical Seminary of Cologne was the first speaker in this section. "Holy Eucharist is," he said, "*Kern und Stern* of the Catholic woman's life, i. e., the source of her moral strength, the guiding star of her motives, in her first and most important duties, **family life, as well as in her charitable work.**" Miss Pauline Herber, normal school teacher, spoke on **what a teacher** should do to train the children to an appreciation of the Most Holy Sacrament and guide them in devotion to it. She laid great stress on an explanation of the external signs of devotion, as the children are so dependent on external things, in their estimation of the supernatural. The children must feel that the teacher herself considers the Blessed Sacrament as the great source of life. Dr. Faulhaber, professor in the University of Strassburg, spoke of the sacramental food of the soul in connection with reading, the intellectual food of our mind, and the duty of parents to supervise the reading of their children.

The Germans use the word "*Paramantik*" to designate the whole ensemble of theory and practice in the making of holy vestments. Its practical part is the work of the Tabernacle Societies. It was indeed very appropriate that this was made the subject of an address in the women's meeting. Mrs. H. Stummel, wife of a famous painter and herself considered an authority, spoke of it. From being an art, "*Paramantik*" has degraded to a branch of factory business. Here was the sphere of female handiwork, but it must be made an object of study as well as practice. She advocated the establishment of some school for the education and training of persons who afterwards might be able to direct the work of societies. When the French ladies noticed what a success the meeting of their German sisters was, they at once organized one by themselves, which, though improvised, was commented upon very favorably. C. S.

St. Peter's, Rome, besides the small organs in the side chapels, has hitherto had only two small organs on wheels for use when service was held. It is now purposed to present a suitable organ on the occasion of the Pope's episcopal golden jubilee.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

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The Troubles in India

For years it was the habit of Englishmen in general to take for granted that the peoples of India looked upon them as a superior race, and were filled with devotion to the supreme power. When, therefore, the agitation against British rule began, they were not only surprised, but also indignant. They comforted themselves, however, with the thought that it was the work of a handful of malcontents imbued with anarchic ideas, and would soon come to an end. Their surprise and indignation passed into a certain dismay, when they found their hopes disappointed.

The natives of India understand perfectly well the material advantages they have gained from British rule. Canals for irrigation, railways, relief in famine-times, protection from excessive tyranny in the tributary states; all these they value, and for their sake have submitted to their foreign rulers. But "East is East and West is West"; and the idea that the East can love the West and exult in being dominated by it, is preposterous and contrary to the very instinct of race. Nor can outward submissiveness give any guarantee that inwardly the native is not cursing the rough, practical, red-faced alien by all his gods.

There have been in India from the beginning and there will be to the end, men yearning to shake off the foreign yoke; who study carefully the signs of weakness in their masters to know when the times shall be ripe for action. So it was at the mutiny which the mass of Englishmen believe to have been only an episode, brought about by injudicious proselytizing in the Company's army and the greased Enfield cartridge. A few go a little deeper, and speak of Lord Dalhousie's breach of faith that ordered Sepoy regiments across the sea to Burmah.

But those who know India, understand that the Nana Sahib, the Rani of Jhansi and their counsellors cared little about these things. They had their wrongs, at least

from the Indian point of view. They nourished the indignation of princes subjugated by an alien power. They watched the times and when they judged the hour had come, they stirred up revolt throughout northern India, using the proselytizing and the cartridges to seduce the Bengal army as they used the grievances of the Talukdhars, to raise the kingdom of Oudh.

They judged the time ripe. The English were no longer the English of Plassey, Assaye, Argaum and Seringapatam, but degenerates. The retreat from Cabul, the wretched campaign in the Crimea, of which the shortcomings were magnified as the story passed from tribe to tribe till it crossed the Hindu Kush, seemed to prove that the power and spirit of war had departed from them. They had grown soft and effeminate. The hour had come to strike.

Compare this with the data from which to-day the native mind draws its conclusions regarding British power: the Boer War, almost as humiliating as the Crimea; the inability of the Raj to protect in Canada and South Africa its children that have eaten its salt, have fought and bled for it. Surely if it be powerless before so few of its subjects, it cannot but fail before the hundreds of millions in India. Then the un hoped-for triumph of Japan over the only enemy that England seemed to fear, showed how Asia may hold her own against Europe in arms. This is the talk of the bazaars, of the villages, and in it lies the strength of the revolutionary movement.

There is one hope for England in India. It is not to be found in Simla or Calcutta, nor in the palaces of tributary princes. Scindia and Jaipur are loyal to-day; but should they see their way to independence or to empire, could they be expected to continue so? The native fears, admires a *man*. It was individual men, Clive and his comrades, that won India. It was individual men, the Lawrences, Willoughbys, Nicholsons, Hodsons, Montgomerys, Chamberlains, that saved India. If England has men of the same breed and will use them she may yet keep India for a season, a thing Sahib-councillors, whether East or West of Suez, will never enable her to do.

Our Catholic Missions

In the *Ecclesiastical Review* for September the Rev. L. J. Knapp writes strongly on "The Neglect of Missions in Literature." While Protestants, whose missions convert very few of the heathen, make much of their foreign missions even in their most worldly publications, Catholics, the everlasting fruits of whose missions are unbelievably rich, hardly mention them in their general literature and do not lay sufficient stress upon them even in their professedly pious publications. The fact that Father Knapp's article is a substantial résumé of the Oblate Father Robert Streit's "Die theologisch-wissenschaftliche Missionskunde" (Theologico-scientific information on Missions), which applies almost exclusively

to German Catholic literature, makes it all the more applicable to English Catholic literature, which is far more neglectful than the German in this respect. Marshall's "Christian Missions" rendered good service in its day, especially by awakening the Protestant missionary bodies to the shams foisted upon them by too many of their so-called missionaries; but the two entertaining volumes are now nearly fifty years old and their sarcastically polemical character greatly detracts from their historical value, except when they treat of Catholic missions before Protestantism put forth its first missionary efforts two centuries after Luther and Calvin.

In his able summary of Father Streit's work, Father Knapp shows that a comprehensive study of past and present missions is quite necessary for Catholic apologetics. The study of the past might, indeed, suffice for the defence of Christianity as against paganism; but a thorough knowledge of present-day problems and modern missions is needed in vindicating the claims of the Catholic Church as against other so-called Christian denominations.

Still greater is the importance of familiarity with mission work to the proper study of theology. Without a fair knowledge of missions, "the world's history," writes Father Knapp, "as well as the race problem which Christianity is to solve in the course of time must remain unintelligible. In an old-fashioned way theologians allude to the missions in connection with the Catholicity of the Church, drawing their material from the earlier, if not the earliest, history of the missions. But aside from the fact that we possess no scientific history of even the earlier missionary labors, the high mission of Christianity toward the human race does not find its fullest expression in those missionary epochs. . . . Christianity at first encountered civilized pagan nations possessed of similar racial traits. It next faced nations without or with culture of a lower degree, but still of the same racial character. Later it was brought to nations civilized, but of a different race. To-day, Christianity must deal with nations devoid of civilization and totally unlike in racial characteristics. Thus the problem of Christianizing the human race has waxed more complicated and difficult with the progress of time and still remains to be solved by missionary labors."

Reparation for the Barcelona Outrages

The outrages perpetrated in Barcelona against the rights of individuals, the sanctity of the churches, and the repose of the dead, have called forth a dignified and strongly worded address to the President of the Ministerial Council from "La Junta Central de Accion Católica," or Central Committee on Catholic Action, which appears in *El Universo* of Madrid of August 15.

"We must bear in mind," says the address, "that this revolutionary movement had its execrable and relatively recent forerunners in Barcelona itself, in Corunna, San-

tander and Bilbao, and in the slaughter of Calle Mayor, from which their Majesties providentially escaped with their lives. And in all these uprisings, the punishment has been so slight that, instead of serving as a warning, it has tended to embolden the revolutionists who, both leaders and followers, seem to commit crimes so abominable with impunity.

"On the other hand, it is manifest that the revolutionists, far from being thankful for the toleration that they have enjoyed, are not even satisfied; but they have taken advantage of it to lay their plans of attack, always more far-reaching than before, and simply await an occasion of misfortune or weakness to give themselves up to pillage and the overthrow of authority.

"If a remedy is to be applied to evils so great, the causes that produce them must be combated. These causes, in the opinion of the Central Committee, are the too great liberty permitted in the propagation of revolutionary ideas in neutral, or lay, schools, through the press, and in public gatherings; the excessive toleration enjoyed by societies covertly or openly revolutionary, in holding their meetings, in forming their plans and in putting them into execution; and lastly, the extreme leniency which has been shown at times towards the leaders of such societies."

The committee then urges that effective measures be taken to protect in the future those most helpless institutions, churches, convents and asylums, from the unspeakable brutality of the ruffians who used the incendiary's torch and the assassin's dagger. Finally, it very reasonably proposes that the State should make good the pecuniary losses that have been sustained during the week of terror and bloodshed.

Explanation Which Fails to Explain

Bishop Ricardo Cortès y Cullell, Vicar Capitular of the Diocese of Barcelona, states over his signature in the *Boletín Oficial Eclesiástico* that bloodcurdling tales of wickedness told by designing men aroused the feelings of the people against the religious houses. The lowest of the rabble led the attack and committed the deeds of violence and desecration. From the burial vault of the Arrepentidas, or Penitents, corpses were dragged forth, dismembered, and borne in ghastly procession amid the jeers of the mob. Of some forty religious edifices destroyed, twelve were parish churches.

The *New York Independent*, of August 26, in an attempt to explain the outbreak, mentions three causes, which seem to fall short of their object. First is put the offended patriotic sense of the people over contracts for new warships let to an English firm. Then the annual subvention granted to the *Compañía Transatlántica*, the one Spanish line of steamers doing business with the New World, smacked of monopoly, something highly distasteful to the Catalonians, and grated on their sense of fairness.

As the attacks were directed particularly against churches and religious institutions, it does not appear at first blush how their destruction could avenge offended patriotism or crush monopoly. If the ministers of State had been mobbed or if the general offices of the steamship company had been looted, the reasons might hold; but there is too remote a connection between ship subsidies and asylums, cruisers and convents.

The Independent mentions as the third cause the presence in Barcelona and its vicinity of many French religious, who had been exiled from their native land. This might account for, but by no means justify, the attack on the Refuge of the Little Sisters of the Poor, for those ministering angels to the homeless and helpless of advanced age are, throughout the world, largely of French birth. But the priests driven out of their native France were order priests, whose work consists in teaching and preaching, in giving "home missions" and retreats, in acting as chaplains in penal and eleemosynary institutions and the like. They are not placed in charge of parishes with ordinary cure of souls. The twelve parish churches destroyed by the Barcelona rioters were in charge of Catalonian pastors speaking the Catalonian tongue. Even the Catalonian dislike for Castile and Castilian could not have had any share in provoking that outburst of savagery. Even priests, says *The Independent*, were among the rioters and with them. Rather, let us say, men in priestly garb took part; for it is easy to pose as a priest in time of public tumult when the nearest sacristy can readily furnish all the disguise required.

Religious hatred of a type hardly known among us fully explains all that was done in Barcelona. It is the hatred that springs up like some baneful fungous growth in a heart where love once ruled. It is a hatred that, like the false beacon displayed by the wrecker, lures the mind from the way of truth to the shoals of doubt and the reefs of spiritual shipwreck.

Correspondence Schools

The marked tendency apparent of late to eliminate those details of modern educational methods which common experience has shown to be harmful experimenting is growing. Last week during the sessions of the American Bar Association's meeting in Detroit a new evidence of a vigorous purpose to hark back to conservative ideals of scholarship was given in notable addresses by Dean Richards of the University of Wisconsin College of Law and Prof. Hall of the University of Chicago Law School. "Whether law can be successfully taught in Correspondence Schools" was the question in discussion and both speakers were quite frank in their denunciation of these schools. Mr. Hall did not hesitate to criticize their methods as suggestive of the ill-favored ways of mining scheme advertising. That there is a flavor of get-rich-quick devices about the Correspondence

Schools so lavishly advertised in our day has long been matter of accepted fact among genuine educators, yet their alluring prospectuses continue to attract many young people who from lack of earlier opportunity or because of neglect of such opportunity find themselves ill-equipped for the place which later ambition makes them eager to attain. Somehow, in these cases, natural shrewdness appears to fail one who longs for the opportunity which education holds open to him, as he reads the glittering promises held out to those who devote twelve or eighteen or thirty-six weeks a year to the work mapped out in these prospectuses. And yet it is an old word that there is no royal way to knowledge, and that the developing of the full man, which education implies, supposes rigorous training and fashioning of man's mental powers.

The superficial character of the "finish" recognized among many who have satisfied the "time periods" required in the modern scheme of education, without giving to their work the energy that makes for formation is significant proof, were proof needed, of the futility of an attempt to reap the fruits of ripened scholarship from the poor culture of the correspondence course. The crying fallacy of the system lies in the claim it presumes to make that despite the lack of the elementary drill which makes up the staple of ordinary school work, one may through a correspondence course alone specialize in almost any line of cultural and professional training. Of course one who knows the **weary way** through which the scholar plods to knowledge scoffs at the notion; but there have been keen men who were trapped by get-rich-quick schemes—do we wonder that get-learned-quick devices have caught and are catching the unwary? Let us hope that the growing reversion to the old conservatism will speedily destroy their opportunity for harmfulness.

Indifference Among Protestants

According to the *Vossische Zeitung*, only 42 per cent. of the members of the Prussian Evangelical church received the "Lord's Supper" in 1885. The decrease was eight per cent. in the next twelve years. In Saxony the decrease was nine; in Württemberg ten; in Baden eleven, and in the Bavarian Palatinate thirteen per cent. In Berlin only nine per cent. of the whole population approach the "Lord's Supper." In Prussia the number of ordinations for the ministry fell from 312 in 1895 to 182 in 1907, while 250 are needed every year. Though a fair number of students begins the course of preparation for the Protestant ministry, the number dwindles down in the course of the studies, so that it is declared that it will be necessary to make the examinations less strict. In 1888 there were fourteen students of theology to every 100,000 Protestant inhabitants in Germany. At present there are only five. The *Vossische Zeitung* attributes this to the influence of the conservative orthodox elements, while the orthodox *Reichsbote* finds the reason in "naturalistic atheism, which is fostered by the liberal press."

THE GROSSE ISLE MONUMENT.

The expression "sermons in stones," was never more applicable than to the monument, which now occupies, on Telegraph Hill, the highest point on Grosse Isle, near Quebec, rising to an altitude of one hundred and twenty feet above the river. A Celtic Cross of granite, both in material and form symbolizes the enduring faith of the Irish people, their devotion to the Cross and their resignation under its weight. The base is sixteen feet in width, the Cross thirty and a half feet in height, the arms ten feet wide. It marks the resting place of thousands of men and women of the Irish race who have won the crown of martyrdom. Now that happier conditions prevail, and the wisdom of a policy of conciliation as well as of preservation is being universally acknowledged, it seems difficult to realize the misgovernment, the oppression and the long continued persecution that made the Irish people wanderers on the face of the earth, while strengthening and enriching the great Republic of the West and the Canadian Confederation, giving, in fact, to almost every nation valued and valuable citizens.

By successive persecutions, Elizabethan, Cromwellian, under James I or the Charleses, the people were driven from their lands to the hills and bogs, where nothing but the potato could be cultivated. When in the dark years of 1845 and those following, that resource failed, the horrors of famine necessarily ensued. The scenes then enacted, the extremity of suffering, moral and physical can never be adequately estimated. Men and women were dying by tens of thousands on the hills and waysides, while the relief committees organized meant in most cases simply the offering of a mess of pottage for the birthright of faith. Ireland became a nation of martyrs. In the year 1846, a relief meeting was held in Dublin and though it represented all classes, it accomplished little, because the Irish had then no adequate representation in Parliament, and the Government replied to all appeals that it was impossible to interfere with the ordinary currents of trade. In fact, the government apart from the relief committees, which became very often, little credible as it would seem to us to-day, a vehicle for the most flagrant proselytism, had no other solution of the problem to offer than the clearing away of the surplus population.

Who has not read of the touching scene, where a whole starving multitude in presence of the nourishment they craved, were offered the oath, which to them was blasphemous and idolatrous, the word being passed round amongst them and even translated into Gaelic, for the benefit of those who came from remoter districts, "Reject the oath, reject the oath." And so rejecting they were literally swept into the sea, or on board of the pestilence breeding emigrant ships, the horrors of which are fully described by that generous friend of the people, Sir Stephen de Vere, who made a voyage on one of them for purposes of investigation. The black horror of that time, indeed, was relieved by so many and such signal instances of heroism, and of a truly Catholic charity, that they constitute a glorious page in the annals of Canada. Apart from the tender charity manifested towards the victims of the scourge, was the protection extended to the little ones. For it was a mysterious feature of the plague that the children were immune. Hundreds of orphans were left. In this contingency, the Holy Father, Pius IX, addressed a letter to the bishops and they in their turn issued pastorals to their flock, and the pastors made touching appeals from the pulpits. In many of the poorer parishes, the priests had little hope that their poor and already overburdened people of a different nationality,

too, being most entirely French-Canadian, could add to their responsibilities. Nevertheless, as is recorded, the pastors in towns and villages were fairly besieged in the sacristy after Mass with demands for orphans, which those charitable, faithful souls accounted as blessings. In one parish it is related that ten orphans were left over, and the Curé in his own poverty, knew not what to do. One of his parishioners, the father of a large family, approaching declared that he would take all ten, that they would bring blessings on his house and that the good God would provide.

The history of these ship fever orphans was in almost all cases remarkable. God seemed to reward in a special manner the faith and resignation on the one hand of the parents, and on the other the charity of those who opened their doors and their hearts to the helpless waifs. Many of them lived to occupy prominent position as priests or nuns, in the professions, or in commerce.

Another act in the drama, the most exalted, most inspiring was the intrepid self-sacrifice of the Catholic clergy and religious. Details are in many instances lacking, records insufficient, but at least the memorial tablet upon the monument at Grosse Isle bears the names of forty-two priests of the Diocese of Quebec, who, at the risk of their lives, tended the fever patients. Four of these died of typhus, at least a dozen others contracted the disease, and of these latter were the late Cardinal, then Father Taschereau, and that beloved and well-known Irish priest, afterwards Bishop Edward John Horan. Well might one of the speakers, Father Eustace Maguire, exclaim: "This Cross is not alone a memorial of the Irish exiles who died here, it is also a monument of lasting gratitude and a memorial bearing to future generations the names of the forty-two priests, soldiers of Christ, than whose heroism none greater was ever witnessed on the field of battle. These priests have gone to their eternal reward, one only remaining, whom God has left to see this day. He has made the long journey from New Brunswick to be with us, and to-day all eyes are turned, all hearts are drawn, to the old priest of '47, the venerable Father Hugh McQuirk."

The laity, especially physicians, had a share in the holocaust of charity. The devotion of four of these latter has been already commemorated by a tiny monument on the island. It was stated by more than one of the speakers on the auspicious occasion of the 15th ult, that Protestant clergymen had likewise with courage and humanity attended those of their own denominations. If such is the case the writer regrets having no data at hand upon that subject, save the name of the Rev. Mr. Durie, a Presbyterian minister of Bytown, who succumbed to the fever. The epidemic did not stop at Quebec. Proceeding upwards, there are records of the undaunted heroism of priests and nuns at Bytown, afterwards Ottawa, the Capital of the Dominion, where Oblates and Grey Sisters of the Cross were enrolled in that arduous service; at Kingston, where Bishop Phelan and his priests made themselves likewise conspicuous by their devotion, and at Toronto, where the chief pastor, Dr. Power, laid down his life for his flock. At Montreal, a whole history might be written of the charity and courage displayed by the martyrs to that dread duty. The disease, being malignant, had such accompaniments as cannot be set down, and the sheds at Point St. Charles were miserably insufficient, so that the victims were literally piled one upon the other. When the Grey Nuns or Sisters of Charity, were called thither, they went into a veritable charnel house. The Mother Superior, on being asked for assistance, went herself to become acquainted with the conditions of affairs. On her return she informed the assembled Sisterhood that

she felt bound to undertake in their name that hazardous mission. She described the harrowing and nauseating scenes she had witnessed and, bursting into tears, cried: "Sisters, to send you there is to sign your death warrant." She nevertheless asked for volunteers, leaving all free to go or stay. The entire community arose as one, and it only remained for her to select those who were most suitable in age, strength or capability. Though physically overcome at first by the sights and the odors which greeted them, none flinched in that arduous service. The dead were buried, the Augean stables cleansed. In some instances the living were found pillowed upon fetid corpses. Such panic fear had prevailed that there had been no attempt at cleanliness. All was in foul disorder. Those angels upon earth speedily wrought a transformation, and remained there relieving each other until seventeen of their number had perished of the plague. The Sisters of Providence then came to the rescue with the same undaunted courage, the same sublime self-sacrifice, and to them were added the Hospitallers of the Hotel Dieu, by dispensation breaking their cloister, so that as the writer has heard from those who remembered that fatal time, the little closed carriage of these latter was seen by the awe-stricken people over whom the shadow of that pestilence rested darkly, passing at morning and evening to the sheds. The teaching Orders and notably the the Congregation de Notre Dame likewise volunteered for service. The venerable Bishop Bourget put himself at the head of the clergy, and hastening to the sheds was himself brought to death's door with the disease. He was restored to health through the intercession of Our Lady's good help and later caused a miraculous statue, taken from its ancient shrine in the church of Bon Secours, to be carried through the city streets, and this event coincided with the first visible cessation of the malady. English-speaking priests were few, many of the French clergy of that time could not speak English at all. Nevertheless, they were at the people's call. The Sulpicians closed their seminary to devote themselves to the work.

The few English-speaking priests were most in demand, and those of St. Patrick's Church were soon exhausted or themselves stricken. A near relative of the present writer was in that mother church of the Irish of Montreal when the venerable convert priest, Father Richard, went up into the pulpit, his white hair falling over his shoulders, and his eyes streaming with tears. He informed the congregation that he was now left alone and referred in the most moving terms to those hapless ones, who were dying upon those shores, "and oh, my children," he said, "they are saints and martyrs, in their faith and resignation and their prayers must avail much with the Most High." By another Sunday the pulpit was vacant and the holy old man had fallen a victim to his charity. To the rescue came then four valiant Sons of St. Ignatius, headed by Father Duranquet of saintly memory. They came from New York, as previously related in these columns, and one of their number, Father Dumerle, died a martyr to the cause.

ANNA T. SADLER.

LITERATURE

The Poe Cult and Other Poe Papers, with a new Memoir, by EUGENE L. DIDIER. New York: Broadway Publishing Company.

Mr. Didier has long been known as an authority on the life and bibliography of Edgar Allen Poe. In the seventies of the last century he issued a "Life and Poems" of Poe, and ever since he has been active at intervals in defending from misrepresentation his favorite poet, and in contributing to win for him due and belated honor. The present volume, as the title

indicates, is not a unified study, not even a correlated series of essays. In the words of a preliminary note by the author, "the twenty-three separate articles comprised in this volume have been published in various American magazines during the last twenty-five years. In reading them over in proof, I find that some expressions and even some statements have been repeated. It was almost impossible to avoid such repetitions, written, as the articles were, so many years apart, and for so many different magazines." The author owns up to an irritating defect of his book, whilst we find ourselves unable to catch the force of his excuse. Surely it is within the range of an author's power, if not his duty, to correct and revise old papers that are thought worthy of such permanence and serious consideration as book-form guarantees and demands.

However, if the reader can control his patience, he will be rewarded with interesting bits of information concerning one of America's greatest literary men. The writer of these papers sets forth in a straightforward style, which has small regard for literary effects, the result of enthusiastic research and long reflection upon a subject near to his heart. His devotion to the poet's memory and worth leads him sometimes to transgress the limits of moderation in denouncing the calumnies of some Northern critics and the weak critical work of some Southern upholders of the poet. But, after all, the ordinary reader likes to see honest indignation honestly expressed, and the author's personal sensitiveness in the matter of a world-poet's reputation is not without its charm. Of course, Mr. Didier places Poe very high among the immortals, and he has respectable authorities behind him in doing so. But we hardly think the question of Poe's true standing in literature is helped by citations from George Bernard Shaw, putting Poe above Tennyson, Dickens and Thackeray, and pronouncing him "the most classical of modern writers." On page 242 there is a reference to Dr. O. A. Brownson "in the old days of his freedom and power." One is curious to learn when Dr. Brownson, in the author's opinion, was ever in a state of bondage and mental infirmity.

JAMES J. DALY, S.J.

The Life and Times of Master John Hus. By THE COUNT LUTZEN, Hon. D. Litt, Oxon, etc. London: J. M. Dent & Co. New York: E. P. Dutton & Co.

This work is, in the words of the author, an apology for Hus by a fervent admirer. Its end is to show him both as a patriot and as a pious Christian, whose purpose was "to rescue the Church of Rome from the unspeakable corruption into which it had fallen." That the Church had need of reform all admit. That it welcomed reformers is proved by the history of Sts. Dunstan, Anselm, Philip Neri, Ignatius, Charles Borromeo, Vincent de Paul and others, who all labored, not without fruit, in the holy cause. That Wickliff, Hus, Savonarola and Luther do not share in their honors is due not to the fact that they were reformers, but to their arrogance, whereby they constituted themselves judges of the Church, not servants, and so fell into many heresies.

With justice the Catholic Church numbers Hus among the heresiarchs. He introduced into Bohemia the errors of Wycliff, both those against the Faith and those subversive of the constitution of spiritual and civil society. This the author does not deny. When, for example, he shows his readers Hus holding with Wycliff, that one in a state of sin can be no true pope, prelate or king, he merely remarks that the admission was, under its circumstances of time and place, imprudent and devoid of worldly wisdom. Only a blind partisan could propose the holder of so lawless an opinion as a pious Christian and true patriot.

The question of the Emperor Sigismund's safe-conduct is, of course, decided against the Council of Constance. The author asserts more than once that Sigismund guaranteed

Hus protection against the Council itself. He brings no proof; nor does he give the text of the document, which destroys absolutely the Hussite contention. Such a safe-conduct as the Hussites imagine would have been an absurdity, as Hus himself could not but have known. In his affair the Council was of higher jurisdiction than the Emperor. Sigismund, therefore, even had he wished to do so, could not have covered with his protection an heresiarch, who came before it asserting his errors and contumaciously refusing to retract them. This the Council lays down very clearly. (Mansi, vol. xxvii, p. 791.)

The author's habit of interpreting the words and actions of Hus in the most favorable sense, and those of his adversaries, in the worst, forbids us to accept his work as a contribution to serious history. The book is handsomely printed, though we have noticed one or two mechanical mistakes, and is enriched with interesting illustrations.

The Roman Breviary, Its Sources and History. By DOM JULES BAUDOT. St. Louis: B. Herder. London: Catholic Truth Society.

The Breviary has been called the priest's prayer book, but there was a time when the faithful joined in its recitation not only at vespers and complin on Sundays and Tenebrae in Holy Week, but through the whole Divine Office, which, commencing in the Upper Room in Jerusalem, grew up and took shape through the united influence of people and clergy, each century contributing to its construction. The Popes interfered only to control the process of development. The canonical hours were formed in germ from the first to the seventh century, when pastor and flock recited psalms and prayers together. At the end of the Patristic period St. Gregory the Great completed and gave definite form to the chants of the Roman liturgy. It was at this time that the feast of the Assumption, originally celebrated January 18, was changed to August 15. Though the office was everywhere the same in principle, psalms, hymns, prayers, antiphons and lections from the Scriptures, the fathers and the lives of the saints, nearly every church in the early middle ages had a form of its own, the Irish monks using the longest of all. Charlemagne, wishing to effect uniformity, appointed Alcuin to coordinate the Gregorian books for use in Gaul. The principle of coordination applied by Alcuin was afterwards adopted by Rome, where the office became known as the "Breviarium," being an abridgment of that formerly in use.

Though there were various attempts at reformation, little further was effected till the Council of Trent applied itself to the task of unification. The result was the Breviary of St. Pius V for the whole church, which, with the emendations of Clement VIII and Urban VIII superseded finally the French breviaries that were drawn up under Gallican and Jansenist influence. Though all countries came by degrees to accept voluntarily the Roman Breviary, its present form is not considered final. Urban VIII, who was a poet and a purist, transformed certain hymns to a more classic form, and the change is not deemed an improvement. Benedict XIV appointed a commission for the revision and simplification of the Office and the exclusion of everything that "is apocryphal or doubtful," but he died before the work was completed and the projected reform has not yet been realized.

Dom Baudot suggests the shortening of Sunday and ferial offices, the exclusion of obscurer feasts and of everything unauthentic. His excellent work should contribute to the perfection of the office and stimulate the devotion of lay and cleric for "the earthly psalmody, which has its roots in the needs of the human heart, and uttered by the lips of priest and people, is but the echo of the eternal songs of the heavenly choirs. Let

us practise with fervor that which is to be our endless occupation in our Father's House."

In the Crucible. By ISABEL CECILIA WILLIAMS. New York, Philadelphia: P. J. Kenedy & Sons.

The sub-title, "Tales from Real Life," is superfluous; one feels in the reading that the author has lived through her narratives. There is nothing extraordinary about the incidents; any sympathetic eye could discover examples of the kind in the prisons, hospitals, tenements and streets of our larger cities; but Miss Williams has the rare gift of entering into the very hearts of the stricken and the fallen and so presenting their throes and woes and struggles as to point an effective moral and adorn an artistic tale. All the fourteen tales of the little book are brief and direct, without padding or preaching or formal elaboration of character, but the characters grow with the story into a natural completeness that lingers with their sermon in the memory. Heart-pictures of life's pains and pathos, they are a silent call to emulate the example of the author in alleviating suffering and sifting the gold in the crucible of life.

Explorers in the New World Before and After Columbus, by MARION MCMURROUGH MULHALL. New York: Longmans, Green & Co.

Patient peering into dark corners and much delving into dusty book-cases have brought together a considerable fund of erudition on early American history. The first discoveries, the expeditions in search of treasure, the pirates of the Spanish Main, the buccaneers, and English naval exploits up to the middle of the last century are successively treated in entertaining chapters. The pages devoted to Hiberno-Spanish notables will be of special interest to those who wondered why a South American cruiser should be named *Almirante O'Higgins*. In relating the achievements of Irish and English military leaders in South America, the salient points in the wars for the overthrow of the Spanish domination are brought into the narrative. A sympathetic chapter on the rise and ruin of the Jesuit missions of Paraguay is the last in a very readable book.

Gesammelte Kleinere Schriften, by M. MESCHLER, S.J. Frieburg i. Br.: B. Herder. Price 75 cents.

A collection in book form of short essays, ascetical, doctrinal and philosophical, which had appeared in the course of many years over the name of one of the most prominent members of the Society of Jesus. The present little volume contains six essays, four of which are on the Blessed Sacrament. As in all of Father Meschler's writings solidity of doctrine is combined with a remarkable beauty of diction. A translation into English would no doubt be favorably received.

Die goettlichen Tugenden, by MARTIN HAGEN, S.J. St. Louis: B. Herder. Price 65 cents.

The object of this volume is to promote the practice of Faith, Hope and Charity. In fifteen short instructions the author describes the nature of the theological virtues and their bearings on our whole intellectual and moral life; he shows how they should be practised and suggests powerful motives for their exercise. It is a series of meditations, substantially a course of instructions which Father Hagen gave to his younger brethren in the order. It appeals, therefore, to religious and to priests. The latter will find in it copious material for sermons, well arranged and generally easy to adopt.

Reviews and Magazines

A generation, long since dead, used to tell how the Arctic explorer, Beechey, was presented at Court. It was a hot day in June. The old King, William IV, in acquiring something of his father's loquacity, had lost whatever geography the young sailor prince, William Henry, had possessed. "Hey, Beechey," he cried, "A hot day! Not like the North pole, hey? More like the South pole, I should think."

This, no doubt, only *ben trovato*, insinuates something true; for there is a great difference physically between the arctic and the antarctic regions. The former, a sea sown with comparatively small islands to the north of America, beyond Europe and Asia fairly free from them; the latter, most probably, a continent. To the whalers, who pushed northward through the channels leading toward the Arctic pole, this seemed to be ever calling: from the days of Ross the great ice barrier seemed to forbid any approach to her sister in the south.

But with the closing years of the nineteenth century, Antarctic exploration was renewed. Then came the hope of reaching the southern pole. In 1902, Scott, of the British Navy, went beyond the eightieth parallel; and one of his party, Ernest Henry Shackleton, a lieutenant in the Naval Reserve, set out in August, 1907, to surpass him. The methods of Antarctic pole-seekers are not those of their brethren in the north, who, as a general rule, push their ships bravely into the pack, hoping to reach a point whence a dash across the ice to the object of their quest, may be feasible. The men of the south take advantage of a great gulf between the one hundred and seventieth meridians, east and west, penetrating into the Antarctic land to nearly the eightieth degree of latitude, and by reason of its wide mouth, but slightly encumbered with ice in summer. Here they are left to attempt the journey to the pole during the long winter night, and hither with the summer the ships return to carry them home to celebrate their triumph, or to prepare another expedition. In *McClure's Magazine* for September, Lieutenant Shackleton tells of his expedition, of how he pressed into his service Manchurian ponies, and even a motor-car. In October he will tell how he got within one hundred and eleven miles of the pole, nearer by about one hundred miles than Peary, the most successful of Arctic explorers, approached the often essayed north pole.

In the same magazine Sir Harry Johnston writes most flatteringly of American rule in Cuba. The fact that it is now an independent state, he barely mentions; and in this he is right. The great northern republic never loses sight of its creature on

the other side of the Florida Straits, and Cubans know that they shall be able to keep their autonomy only by administering their country according to its ideals. Stevenson's tremendous indictment of those who condemn the ministers of the Catholic Church in hardly known countries on the testimony of such as was the beach-comber of Apia, has become a part of English literature, but has not taught travelers a charitable prudence. Similar witnesses can be found in every Latin-American port. Sir Harry Johnston has listened to them: he has taken no pains to hear the opposite side. Hence he does not fear to tell us that the negroes of Cuba are becoming Protestants rapidly, assigning several reasons, amongst which are our old acquaintances from the Philippines, the negligence of the Church and prohibitive fees for baptisms and weddings. We would not deny that pastors in Cuba have not always been true shepherds of the flock. Moreover, every one knows that the worst evil of African slavery has been the tendency to treat the negroes as mere cattle, and to ignore the fact that they have souls to save. Against this Las Casas, St. Peter Claver and many another strove not altogether in vain. We hold, however, that the true history of the work of the Church in the Spanish colonies is yet to be written, and that when it shall be written, though many sad admissions will have to be made, the sweeping assertions of *ex parte* writers will be proved false.

In another interesting article Jesse Macy compares English and American courts of law, those especially of criminal jurisdiction, very much to the disadvantage of the latter. His facts are incontrovertible: that a reform in America is called for is undeniable. Yet one would hardly propose the imitation of English methods, as a cure for our evils. Mr. Macy himself does not do so. The whole efficiency of the English system lies in the character of the judges. These, even in the county courts are lawyers of standing, and in the higher courts are men who, having won fame and fortune at the bar, are spending the afternoon of life in the comparative ease of the highest dignities of their professions. They have, therefore, the respect of the bar, and can direct the cases brought before them with all authority. In the superior courts of our States things are otherwise. Socially and professionally the pleaders are often far above the judges to whom they must give a certain official honor. Moreover, the English judges are great officials of the crown, appointed for life: our superior judges are elected, frequently in a single county, hampered by political ties and the exigencies of coming elections. The States of the Union have not yet been so reduced to mere geographical divisions, nor has its government been so centralized that, as the English

courts at Westminster, the superior courts of the entire country could be concentrated at Washington, whence judges might go forth in all directions free from every local influence. Neither would one recommend generally that judges should be appointed for life by the State executive, too often the creature of a party, or the tool of the power that put him in his seat. The English system, excellent indeed, is part and parcel of the monarchical system. The reform that must come in America must be drawn by faithful hands out of our own constitution.

The present year, 1909, remarkable as it is in its centenaries of the births of distinguished men, Milton, Tennyson, Lincoln and others, and for the important celebration of great events, such as those of Eastern New York from Lake Champlain to the mouth of the Hudson, is likely to be equally remarkable for the literary output marking its course. As a writer remarks in the "Topics of the Time" in *The Century* for September, "it is indeed a year of rediscovery—of the rediscovery of the treasures of great men in our history." *The Century* is doing its share to promote this rediscovery by opening its columns to all manner of interesting sketches of the lives and work of the men whose careers are being fittingly commemorated in this year of centenaries. The September number presents, in this connection, a paper on Fulton's Invention of the Steamboat, mainly as recorded in his original manuscripts never before published, and with a reproduction of plans by himself recently discovered. The paper will appear in two parts; the first, dealing with Fulton's trial boat on the Seine, is a delightful feature of the present number of the magazine. Robert Fulton is known to us only in a way—these letters, secured and brought together through the devotion and enterprise of his great-granddaughter, Mrs. Alice Cray Sutcliffe, will be a revelation to the reader of the character and breadth of human sympathy that belonged to the unswerving patriot and inventor.

The time is scarcely ripe for a dispassionate study of one who filled so large a place in the political history of the country as did Grover Cleveland, but it is well that the sources of information be carefully looked to whilst they who knew him best, who knew him in the honesty of intimate association and friendship, are yet with us. Richard W. Gilder is, therefore, doing most loyal service to his friend in the articles he is contributing to *The Century*. The article "Grover Cleveland—A Record of Friendship," which appeared in August, is followed in September's number by "Cleveland's Re-election and Second Administration," and touches incidents that made Mr. Cleveland's second term in office a period

full of perplexities and troubles. Mr. Gil-der was an intimate friend of Mr. Cleveland. His articles, written in charming style, will do much to make men appreciate the character of a President who certainly served his country in a disinterested spirit.

EDUCATION.

One of the very elaborate mansions facing Alta Plaza, San Francisco, has just been purchased by the Religious of the Sacred Heart for an academy to replace the one abandoned because of its undesirable location in the industrial quarter of the city. The property was the former residence of Mrs. N. C. Van Arsdale.

Catholic education is making great progress in Western Pennsylvania. When Bishop Canevin succeeded to the Diocese of Pittsburg five years ago there were but 90 parochial schools, with 30,000 children. To-day there are 150 schools, academies and colleges, with over 50,000 pupils, giving instruction all the way from the most elementary branches to collegiate degrees.

One reason militating against the spread of manual training in the schools of the country seems to be finally set aside. A committee of the American Federation of Labor recently gave its indorsement to the teaching "of the principles of mechanics" in the schools. The action indicates the passing of the early hostility, so very difficult to explain, of labor unionism to this form of educational work. It indicates, as well, that an intelligent conception of the mutual needs of workers and employers of the country is beginning to supersede the unfortunate selfishness which hitherto has been of detrimental influence to the interests of labor.

Some time ago a schoolmistress in France introduced into her class for use by the pupils a book entitled "Common Sense Replies to Modern Attacks and Objections against Religion." The local school board dismissed her; she appealed, but the sentence has been upheld by the Minister of Public Instruction.

The students of the Sorbonne who represented Professor Thalamas's lectures on Blessed Jeanne d'Arc in April last, and were thereupon suspended from class by the Council of the University of Paris, are to be still further excluded from all lectures and courses of instruction until November 7, 1909. This means a penalty of a whole year added to their university course. The Minister of Public Instruction concurs in the sentence.

Our readers will remember the spirited protest made by M. Camille Bellaigue, the

musical critic on the *Revue des Deux Mondes*, whose sons were arrested at that time, which was published in the first number of AMERICA.

SCIENCE

At the tenth annual meeting of the Astrophysical Society of America, held last week in Chicago, the following resolution was drawn up to meet the severe criticisms advanced against the astronomical community in consequence of several wild statements regarding the so-called communications with the planet Mars:

"As the public, through misrepresentation of the views of certain astronomers, have formed the impression that communication with other planets is at present possible, the Astronomical and Astrophysical Society of America desires to express its belief that in the present state of science any expenditure of money with that direct object in view is highly undesirable."

The coin collection of the Berlin Museum has just acquired a large gold medal showing on the one side the effigy of Constantine the Great and on the other a representation of the City of Treves. It is the oldest picture of that city, which for a long time was the third in rank in the whole Roman empire under the name Augusta Trevirorum. Though the drawing shows the usual features of all Roman city pictures, it is evidently meant to stand for Treves as a river and bridge indicate. There are seven towers with helmet-like roofs and walls built of square stones. A gate is in the centre and the bridge, consisting of two arches, leads up to it. Over it a statue of the emperor is seen with two sad looking captives by his side. The next earliest representation of Treves dates from the year 1548 and is found in Sebastian Münster's "Cosmographia."

PULPIT, PRESS AND PLATFORM

In the syndicate letters she is sending to several of our contemporaries, Miss E. A. Henry writes about Catholic Poland, on July 13, from Wilna, the capital of Lithuania. Until five years ago Catholicity was practised with difficulty, while to be heard speaking of it in the national tongue meant risking arrest, she says. Now the Polish language is taught in the Russian schools, but only as the sixth and last lesson when the child is weary and may, if he chooses, decline to recite it. Even from a purely educational standpoint these so-called national schools are too few in number, too incompetent to meet the requirements of education. In addition, they are conducted in the Russian language, which no Polish child understands and are steeped in a spirit anti-Polish, deriding

everything which the country holds dear while exalting everything Russian.

But for the patriotism and nobility of character of the wealthy Polish class, Wilna would be even in a more deplorable condition than it is. Scarcely a man or woman of means but teaches secretly a number of children. Manual training schools are conducted with the sanction of the government, but under the tables are hidden class-books which the children are taught when the coast is clear. You meet little boys and girls going to the training schools, and if you open their jackets you will find concealed the precious school-book. The poor, the aged and the orphan are likewise supported by private charity, and though Wilna has its beggars, more are to be met in a single street of a big Russian city. Persecution has brought rich and poor together as brothers in affliction.

Standing on the debris of multitudinous Catholic journalistic attempts which have failed, the inaugurators of AMERICA wave their flag, proclaiming by deeds that *this* enterprise at least shall *not* fail. We have seen ten numbers so far, and endorse the proclamation—if any reliance can be placed on sound journalistic principles, and on a public capable of appreciating them. Most papers we have seen have already given their verdict, and in every case a favorable one. If our notice comes late, all the better; for while a first or second issue may be only a flash in the pan, to be followed by feebler flashes till all the powder gives out, the tenth number, flashing more brightly than any preceding one, may be taken as a sign that the enterprise has a backbone and that there is permanent power behind. Curious readers may count how many mixed metaphors have been perpetrated in the foregoing sentences; but it does not matter, so long as the meaning is clear.

There is a saying that "if bad news comes too late to be of service, keep it to yourself;" and the same applies to criticism. The name AMERICA is not likely now to be changed for the mere fact that many critics consider it to be the wrong one. If there is anything which the paper is not, that thing is "American." There is nothing local about its plan or contents. Topics current in America are touched upon as they occur, but only in co-ordination with the current topics of any other part of the world. The paper, in fact, is one comprehensive outlook from beginning to end; and unless already pre-occupied, we consider that there lies the exact title which it ought to have received—*Catholic Outlook*, perhaps, would be just the thing.

Moreover, it is an outlook with a world-wide horizon. Ordinary items of purely local interest are altogether omitted. In

fact, the paper might also be published in any country in the world without one being sure of its origin. Looked at as an exchange, the main question for an editor is "How much can I steal from it." From AMERICA we have already stolen several items, and intend to steal more—and that is a compliment in action.—*The Examiner*, Bombay.

ECCLESIASTICAL NEWS

—Archbishop Farley, of New York, returned from Rome on August 25, bringing with him the Apostolic Benediction to the faithful of the archdiocese, imparted to him in a private farewell address by Pope Pius. The Pope told the Archbishop he held America foremost in his affections.

—To few does there come the happy privilege enjoyed by the recently designated Bishop of Peoria, the Right Rev. Edmund M. Dunne. On Wednesday, Sept. 1, the new Bishop was consecrated in Holy Name Cathedral, Chicago, the parochial church of the parish within whose limits he was born and baptized. The consecration services were singularly impressive. His excellency, the Most Rev. Diomed Falconio, D.D., apostolic delegate to the United States, officiated, assisted by Rt. Rev. John Janssen, D.D., Bishop of Belleville, and Rt. Rev. Peter J. Muldoon, D.D., Bishop of Rockford, who acted as co-consecrators. Archbishop Quigley, of the Chicago Diocese, and Archbishop Spalding, Bishop Dunne's immediate predecessor in Peoria, together with Bishops McGavick and Rhode of Chicago were present in the sanctuary and more than 600 of Dr. Dunne's fellow-priests were in attendance. Congratulations and good wishes were heaped upon the new Bishop by his many friends in the Chicago Diocese, of which Dr. Dunne has been for many years the efficient chancellor. A large delegation of these friends plan to accompany Bishop Dunne to Peoria on Wednesday, Sept. 8, when he will be solemnly installed in the Cathedral Church of that city.

—Last week added another notable day to the long list of significant occasions worthily commemorated by the Catholic Summer School people at Cliffhaven, New York. On Wednesday there occurred the dedication of Macdonough monument, erected by act of Congress in memory of those killed in the fight under Commodore Macdonough's command, when that veteran met the British Fleet in the struggle for life between the young republic and Great Britain. Located, as is Cliffhaven, within a half mile of Crab Island (Macdonough National Park),

where now stands the splendid Macdonough monument erected to the dead heroes of the last naval battle between the United States and England, it was natural that the Catholic Summer School should take a part in the dedication exercises. The commemorative exercises arranged by the School Committee in charge were made up of patriotic speeches, the singing of patriotic songs by the children, and the reading of the poem, "The Battle of Lake Champlain," by John J. Rooney. Soldiers of the Fifth U. S. Infantry under command of Col. C. D. Cowles fired the salute to the dead, giving a beautiful military setting to the exercises of the day.

—The Right Rev. Mgr. John Vaughan was consecrated Bishop of Sebastopolis and Auxiliary to the Bishop of Salford (England), by the Archbishop of Westminster, on Sunday, August 15. The assisting bishops were the Bishops of Salford and Amycla.

—The national convention of the Irish Catholic Benevolent Union held at Atlantic City, August 19-20, was the most successful gathering in the history of the organization. Two hundred delegates were in attendance. The secretary's report showed a total membership of 29,682, a gain of 20 per cent. The treasurer reported that \$78,000 sick benefits had been paid. The following officers were elected: President, Daniel Duffy, of Pottsville, Pa.; first vice-president, Timothy Gilhoul, of Carbondale, Pa.; second vice-president, Mrs. Flinn, of Pittsburg, Pa.; secretary, Frank McCue, of Philadelphia, and treasurer, Martin Feeney, of Providence, R. I. The next convention will be held at Toledo, Ohio.

—In the *Acta Apostolicae Sedis*, of Aug. 1, the proceedings and findings of the High Court of the Sacred Roman Rota are given in the case of the Rev. G. Casabianca, a priest of Corsica. In 1902, before the Law of Separation, the Rev. G. Casabianca received a letter from the late Mgr. Olivieri, Bishop of Ajaccio, in Corsica, informing him that his name had been proposed to the acceptance of the Minister of Public Worship for the Parish of St. Roch of Ajaccio. This quasi-nomination was never acted upon, in fact on the death of the bishop the Dean of the Chapter, by order of the Capitularies, withdrew the nomination. On the strength of the bishop's letter the Rev. G. Casabianca appealed to the Holy See to be put in possession of the parish. An adverse decision was given by the Metropolitan at Aix, who had been ordered by the Holy See to try the case. The decision of the court of first instance is now sustained by the Sacred Roman Rota, on the ground that the letter of the

Bishop of Ajaccio which had never been acted upon by the Government, could not be considered as a canonical nomination.

—James Moriarty, of St. Henry's parish, Bayonne, N. J., who is ninety years old, fell at his home on August 20, and was so shaken up that he could not go to church on the following Sunday and thus missed Mass for the first time in forty years. He promised that if he recovered he would attend all the Masses said at St. Henry's the first Sunday he was able to go out, and last Sunday he kept his vow.

—The fourth retreat for men at Fordham University was well attended and was remarkable for the representative character and enthusiasm of the retreatants. At the meeting held to discuss the plans of the movement, several representative men from the city who had made one of the former retreats and belong to the Committee of Organization, were present. Father Shealy, S.J., the Director, explained the scope and character of the work. "A retreat," he said, "is not a rest cure. Though a rest from the stress and strain of business cares and duties, it is the most active time in a man's life, the activity of heart and spirit, which gives meaning and character to all other forms of activity." The meeting was addressed by Messrs. Davis, Reville, Woodlock and Mr. Humphrey O'Sullivan of Lowell, Mass., who made a substantial contribution to the building fund. This week's retreat began at Fordham on September 3; the succeeding ones will be held at Keyser Island, South Norwalk, Conn.

—On Tuesday, April 17, a Requiem Mass for the soldiers who fell at Gravelotte during the Franco-German war was celebrated at Notre Dame, Paris. Mgr. Amette, Archbishop of Paris, was represented by Abbé Thomas, his Vicar-General. M. Fallières, the President of the Republic, was represented by Lieutenant-Colonel Graiche.

—On the ninth Sunday after Pentecost there was unveiled in St. Henry's Church, Averill Park, New York, a magnificent wrought brass and marble pulpit, the work of the Gorham Company. The inscription carved thereon is as follows: "Erected in memory of James J. Duffy, Troy, N. Y., by his wife and family. Henry A. Miller, Rector, 1909."

—It is expected that with the completion of new buildings now under construction Bishop McDonnell of Brooklyn will be able to add accommodations for 10,000 more children to the present capacity, when the parochial schools of the borough open in September. High school departments will be included in three of the new buildings.

ECONOMICS

The Chicago *Tribune* calls attention to a defect in our legislation which merits the attention of all concerned in the growing expense account of our Government. In working to exclude inflated department estimates President Taft is endeavoring to allow Congress no excuse for extravagant appropriations next year. But in case Congress, in the session that will open December next, swells the total sum by appropriations not mentioned in the estimates and thus allows expenditures not in proportion to our revenues, he will be helpless unless he chooses to veto the whole appropriation bill and bring about undesirable entanglements.

The men who framed the old Confederate States' Constitution, taught by long experience in public life in Washington of the viciousness of the check imposed by law upon our President's veto power, caused to be introduced into the Constitution of the Confederacy a provision according to which "the President may approve any appropriation and disapprove any other appropriation in the same bill." Whether Congress could be induced to amend the present law of the land and give the President like power of veto in respect to individual elements in a bill is a question. And another question would be that of the wholesomeness and advisability of placing so far-reaching a power in the hands of any one man.

A so-called bureau of information, which in reality will be a school for special training in railway work, is to be opened for its employees by the Union Pacific Railroad Company in Omaha on September 1. Expert instructors will give free tuition to employees in every department of railroad work. The school will prepare prospective employees for the service, increase the knowledge and efficiency of those already employed, and assist and equip men to assume greater responsibility. General Manager Mohler, of the Union Pacific system, speaking of the project, says: "The new educational bureau will give to men in the service, without any expense to themselves, opportunity to qualify for higher duties in the service."

The decision against the Inter-State Commerce Commission in the Missouri River rate case, recently handed down by Judge Grosscup, will not be accepted by the Commission unless ratified by the Supreme Court of the United States. The Commission has decided to appeal. Explaining its stand one of the commissioners points out that the Commission has full authority by law to determine whether a rate is reasonable, after a hearing held as the result of a complaint filed by a shipper. In the Mis-

souri River case, it was flatly affirmed, the law had been strictly followed. The cases in dispute were brought before the Commission on the complaint of shippers at Kansas City, Omaha and St. Joseph, Mo. These complaints aver that the class rates on freight from the Atlantic seaboard to the Missouri were too high, and the Commission upheld the complaint and ordered a reduction.

It appears that there will be no need in the near future for an issue by the Treasury Department of the 3 per cent. certificates of indebtedness such as Secretary MacVeagh several months ago suggested might be used in case of money stress. Assistant Secretary of the Treasury Norton reports that the banks are glutted with money at the present time and that there is apparently going to be no serious drain upon the present working balance in the treasury, which is in the neighborhood of \$30,000,000. This working balance is expected to increase greatly as the new fiscal year grows older and the expenditures of the government become lighter. Mr. Norton adds further the opinion that the crop movements of this season will be easily handled by the government as far as the distribution of funds is concerned.

SOCIOLOGY

President Taft has been intimating to recent callers his purpose to hold his party to its platform declaration in favor of postal savings banks. He means, it seems, in his message to Congress next December, to urge the establishment of a postal savings banks system as speedily as possible. In this effort he will no doubt have to face the opposition of influential leaders of the party who will argue that the relation between the subjects to be dealt with in the report of the monetary commission, soon to be handed in, and the reform of the financial system of the country to which it is expected to lead are of too great importance to allow an issue largely depending upon the outcome of this reform, to be obtruded upon Congress before the financial legislation shall have been disposed of. The President, however, is of opinion that the postal saving bank system is one that can be dealt with quite apart from the issues to arise from the report of the monetary commission.

And there is a strong reason to urge for the opportuneness of a speedy establishment of the system. As is well known the \$600,000,000 or \$700,000,000 of government two per cent. bonds which are outstanding are giving some concern to the treasury department officials. Already these bonds are selling below par, and there is fear of still further depre-

ciation in view of the three per cent. issues which Congress has authorized and which may soon be placed on the market. The President believes the postal savings banks will appeal to timid persons who are afraid to trust the ordinary banks, as well as to foreigners who every year send much money abroad, because they insist that the government's guarantee shall be back of any bank in which they place their savings.

Several hundreds of millions, it is thought, would be placed at the disposal of the government through deposits thus flowing in to the postal savings banks, and these millions, so the President plans, could be employed in taking up at once the issue of 2 per cent. bonds, thus quieting a serious concern of the treasury officials. By placing the interest to be allowed by the postal banks at less than 2 per cent. Mr. Taft is convinced, too, that no harm will be done to the ordinary banks of commerce, since discriminating persons appreciative of what these banks are doing for the community would not withdraw money drawing a high rate and place it under government care at half the interest offered by the ordinary savings banks.

Mr. Taft is upheld in his contention by Secretary Meyer, late Postmaster General and now Secretary of the Navy. He has given much thought and study to the subject and is convinced of its importance to the government because of the assured result that idle funds through the working of the system would be placed at the disposal of the government at an exceedingly low rate of interest.

As announced in the Chronicle of this week an increase of two cents is to be made soon in the fee for the registration of letters and of mail packages. By law the postmaster general is authorized to make the registry fee as high as twenty cents. In 1874 it was reduced from fifteen to eight cents, but increased to ten cents in 1875. In 1893 it was again reduced to eight cents, but the amount of registered matter sent into the postoffice at this rate has never been sufficient to prevent a yearly deficit of millions in the registration division of the post-office. This division is the most expensive in the postal service owing to the precautions taken to secure correct delivery and absolute safety in the transmission of registered mail. And because of this it was the general opinion of delegates in attendance at the recent convention of the National Association of First-Class Postmasters held at Toledo, that an increase in the registry fee from eight to ten cents would not be opposed by the people.

PERSONAL

In accordance with the wishes of Archbishop Ryan, there was no celebration to mark the twenty-fifth anniversary of his installation as head of the archdiocese of Philadelphia. To commemorate the day it had been planned to lay the cornerstone of the library and gymnasium building at Overbrook Seminary, but it was finally decided to defer the event until next month, when his Grace will officiate. The new building will be a memorial to the Archbishop.

The new Prime Minister of Denmark, Count Holstein-Ledreborg, is a convert. His mother was a Catholic and he was received into the Church in 1872, and has since shown himself most zealous in the service of the Church. He has taken no part in politics since 1890. The only other Catholic member of the Danish Parliament until recently was the late Jens Buck, an ardent Catholic.

President Taft is to send two lion cubs, born in the Vatican gardens and presented to him by the Pope, to the Zoological Garden of Cincinnati, his home city.

OBITUARY

The death of Miss Eileen Nicolls, M. A., of Dublin, in an attempt to rescue an island girl from drowning off the western coast was an occasion of national sorrow in Ireland. A graduate of Loreto College, Stephen's Green, she had won first-class honors in the Intermediate and University examinations in Irish, Latin, German, French and Logic. She had graduated with first place in Ireland in modern literature and won the \$1,500 scholarship in her M. A. examination, and was elected lecturer in Celtic studies. She spent her summers among the Gaelic-speaking districts of the west, devoting herself to the welfare of the people. Seeing a fisherman's daughter in danger of drowning off the Kerry coast, she went in to save her and had pushed the girl to a place of safety when she herself was swept out by the current. The girl's brother, Donough Crohane, was drowned in an heroic attempt to rescue his sister's preserver. Miss Nicolls was a devoted Catholic and her Requiem Mass and funeral were attended by thousands. Her death is considered a loss to the Gaelic movement and general scholarship.

Judge Gilbert Harmon, a distinguished convert, died August 17 in Toledo, O., after a stroke of apoplexy. He was seventy-five years old, and born in Maine. His conversion came through a mission given by Father Damen, S.J.

CORRESPONDENTS' QUERIES

Ridgway.—The New York Foundling Asylum was the first opened in the United States. It was begun at 17 East 12th Street, on October 11, 1869, by Sister Irene, of the Mount St. Vincent Sisters of Charity.

Gath.—The president of Ecuador is Gen. Eloy Alfaro, who was inaugurated at Quito, January 1, 1907, for a term of four years.

Vivisection.—Louis Pasteur, the great French Catholic scientist, died at his home near Paris, September 28, 1895.

W. J., Rochester.—Girard College, Philadelphia, was built 1833-1847 in accordance with the bequest of Stephen Girard, who ought to have been a Catholic but was a nothingarian. He left two million dollars and forty-five acres of land for an asylum "for poor white male children without fathers and between six and ten years of age." According to the terms of his will, no clergyman is permitted to serve on the board of trustees or even to enter the college building.

S. P. M.—The Association for the Propagation of the Faith was organized in Lyons, France, May 3, 1822, to help the then poor and struggling American missions. There were only twelve members at first. The society came from an appeal for help made by Bishop Dubourg, of New Orleans to a pious widow. The example thus set was followed in Austria where, on April 15, 1859, the Leopoldine Association, with the same purpose, was organized in Vienna, with the Archduchess Leopoldine, who was Empress of Brazil by marriage, as patroness. This aid was in response to a request from Bishop Reze, of Detroit, then Vicar-General of Cincinnati. By 1834 the Leopoldine fund had sent \$41,000 to the pious missions of the United States. Present day Catholics do not often recall these generous gifts made to the Church here in the days of its infancy, nor take them into account when appeals are made for assistance for the foundations necessary to supply the spiritual needs of the immigrants from these very section of Europe.

Urgent.—Cardinal Manning founded the League of the Cross in London, in 1873, as a confraternity for the uniting of priests and laity in the promotion of the cause of temperance. It has extended through Great Britain, Ireland and Australia, but was never introduced here.

LETTERS TO THE EDITOR.

To the Editor of AMERICA:

An experience of mine suggests a method by which teachers can help AMERICA while interesting their students in sound Catholic

literature. I spent a half hour in reading selections from the various departments of the first number to my class, with the result that I have to repeat the performance every Monday—and I am glad to do so for it has a wholesome, educative effect, tending to make the pupils proud of their religion and alive to its interests. Now were all teachers of High School and College classes to do likewise, we would be rearing up a small army of intelligent readers of AMERICA who will soon be among the leaders of their community. They would not only consider the paper a necessity for themselves, but feel bound to extend its influence to others.

P. O'L.

St. Mary's University, Galveston.

You have my approval and hearty encouragement of the new Review.—*Most Rev. John M. Farley, Archbishop of New York.*

If the paper keeps up its present standard, I am sure it will not fail of success.—*Rt. Rev. Bishop J. E. Morris, Little Rock, Ark.*

My best compliments to softly, gently majestic AMERICA.—*Rev. M. Cabello, Monterey, Mexico.*

The last number is the best issued, and the views on the "College Question" and on the attitude of the press toward Spain are just what was needed. I hear many commendations of all manner of people. In the literary world AMERICA is the gem of the Nation.—*Rev. J. F. X. O'Connor, S.J., President, Brooklyn College.*

As for myself, I would not be without AMERICA. I long for Saturday morning on its account, but sometimes my longing is curtailed, as its object reaches me on Friday afternoon. His Lordship of Fond du Lac is in a way to obtain necessary knowledge, if not impervious to reason and history.—*Rev. John F. Cherry, Brooklyn, N. Y.*

I am much impressed with your sound and able Catholic weekly. Long may it live.—*James H. Guthrie, Chicago, Ills.*

Accept my congratulations for your splendid paper, which ushers in a new era—from the apologetic to the militant Church in America.—*Rev. John Padden, Pittsburgh, Pa.*

In my opinion such a Catholic Review was really needed. It saves a busy man the perusal of many other papers, as it gives in a nutshell the most important things in every branch of knowledge every week.—*Rev. A. Cipin, Kellnersville, Wis.*

AMERICA

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CHRONICLE

The Week at Home.—The first of the American Dreadnoughts, the huge battleship Michigan, was placed on the navy list. Her sister ship, the South Carolina, will follow in a few weeks. These two ships, identical in design, are among the largest warships ever built, and both are speedier than the fast cruisers of a decade ago, the Minneapolis and the Columbia. Each ship will be manned by 51 officers and 818 men.—The customs receipts for September 1 were nearly twice as great as on the corresponding date last year, \$1,409,987 as compared with \$758,454. The increase is attributed partly to the new Payne tariff and partly to better business conditions.—There was a deficit of \$7,411,728 in the ordinary receipts and disbursements of the Treasury Department for August as compared with that of \$13,103,949 for July.—Postmaster-General Hitchcock spent three hours with President Taft going over his plans for retrenchment and reform in his department. The net loss in operating the mails this year has been about \$20,000,000, more than any previous annual deficit. The average heretofore has been \$16,000,000.—Prince and Princess Kuni will be entertained at Beverly as the guests of President Taft, September 10. Prince Kuni, who is a grandson of the Mikado, is the delegate of Japan to the Hudson-Fulton celebration.—All of the revenue cutters on the Atlantic, with the exception of three which will remain at their stations to guard the coast, have been ordered to take part in the Hudson-Fulton celebration which is to begin at New York City,

September 25. The revenue cutters will mark the course of the naval pageant in New York Harbor, and they will take part in the other ceremonies.—The representative of the American Red Cross Society at Monterey to look after the relief work in behalf of the flood sufferers, will be Philip C. Hanna, the United States Consul-General at Monterey.—Open air schools for the accommodation of tubercular pupils have received the approval of the commissioners of the District of Columbia. The board of education is now perfecting arrangements for the opening of two such buildings, one for white and the other for colored pupils.—The Cunarder Lusitania makes a new record. Leaving Liverpool at 5 P. M. on Saturday, her passengers are landed in New York at sundown on the following Thursday. The Lusitania is thus the first steamship to make the four-day trip across the Atlantic. Her actual time from Daunt's Rock lightship to Ambrose Channel lightship was 4 days, 11 hours, 42 minutes.—Dr. Maurice Francis Egan, American Minister at Copenhagen, wires that the Danish Government has been advised by the inspector for North Greenland that Dr. Cook had returned from his long journey across the floes and ice mountains of the inner Polar circle and had reported the discovery of the pole, presenting the necessary confirmatory data with records of his observations.—The Government cotton reports indicate a yield of only 11,000,000 bales.—Word came from Commander Robert E. Peary, U. S. N., on Monday, stating that he had reached the North Pole on April 6, 1909. His first despatch, a message to his wife, announced his success and that all was well with

him. Later despatches tell of the safety of his ship and men. Commander Peary's message is almost universally credited. Dr. Cook expresses gratification over his rival's success.

Canada.—The Hospital Sisters of the Hôtel-Dieu, Montreal, have just celebrated the two hundred and fiftieth anniversary of the foundation of that institution by Mlle. Jeanne Mance. Archbishop Bruchesi unveiled on the 2nd inst. a fine statue of the foundress, by the Canadian sculptor Hébert, in front of the great hospital. There was a large attendance, which included the Apostolic Delegate, the Lieutenant-Governor and many bishops. As the Congregation of the Hospital Sisters of St. Joseph of Canada was founded at La Flèche in the Diocese of Angers, the bishop of that diocese, Mgr. Rumeau was invited to the celebration. The troubles of the Church in France prevented him from accepting the invitation, but he sent a letter of congratulation. The Holy Father sent his blessing.—The British Association of Science will be remembered at Winnipeg for more than one reason. Dr. C. W. Kimmins, a vice-president of the Educational Section and Chief Inspector of the London County Council schools, imprudently took the opportunity of the laying of the foundation stone of a new school to lecture the Manitobans on their shortcomings with regard to compulsory education.—A Royal Commission is investigating municipal corruption in Montreal. The mayor, Mr. Payette, testified to his inability to cope with the aldermen, and recommended that the existing city government be replaced by a Board of Control, whose actions could be submitted at any time to a popular vote. The remedy does not seem very practical.—The Abbé Gosselin has been appointed superior of the Quebec Seminary and Rector of Laval University, in succession to Mgr. Laflamme, resigned on account of ill health.—Archbishop Dontenwill, formerly Archbishop of Vancouver, B. C., now Superior General of the Oblates of Mary Immaculate, consecrated Father Jousard, O.M.I., coadjutor of Bishop Grouard of Athabasca in that city on the 5th inst.

Ontario Parliamentary Library Destroyed.—On September 1 a fire broke out in the west wing of the Toronto Parliament Buildings, and before it was checked destroyed eighty thousand books. The actual cash loss does not represent even a small portion of the value placed on the rare documents which have been collected during the past forty-two years, nor could ten times the sum make up the damage. Since Confederation in 1867 such great care had been bestowed on this choice of books and documents that just before the fire the library, for its size, was not equalled in the entire world. As a reference library it was acknowledged to be the best in Canada, and none will miss it more than the students attending the university, some of whom were always to be found studying the records on file in its rooms.

Canadian Fleet.—An editorial in *L'Action Sociale* of Quebec (Aug. 30) deprecates the imperialistic movement which is about to impose on Canada the construction of a fleet to cost \$7,500,000, and adds that this is only the thin end of the wedge, for the fleet will become larger and larger with each wave of imperialism. Nor can the Dominion parliament refuse to bear this heavy and ever increasing burden, since it has put itself on record by unanimously adopting the resolution of March 29 of this year to the effect that it will act "in complete accord with the idea that the naval supremacy of Great Britain is essential to the effectual protection of commerce, to the safety of the Empire, and to the maintenance of the world's peace."

The Manitoba Harvest.—The wheat crop in Manitoba promises to be one of the largest and best on record. Both the yield and the quality of the grain are very satisfactory. The feature of the situation is that there was no damage from frost during the critical period of the second half of August, and even if frost should come soon it will do no harm. By far the greater part of the wheat is already cut, and threshing is going on in many parts of the province. The fear that there would not be enough harvest hands has been dispelled by the recent arrival at Winnipeg of about three thousand men coming from the east to see the west, and help at high wages, in harvesting the great crop.

The British Association.—The seventy-ninth annual session of the British Association for the Advancement of Science came to a close at Winnipeg on September 1, and the delegates are now at Seattle. One practical resolution was a warning to the Dominion that the arrival of the house rat in Manitoba is a menace that must be nullified by extermination. Hitherto the prairie provinces have been free from that plague, the word "rat" being applied solely to the harmless muskrat; but within the last twelvemonth the Norway or house rat, coming up through North Dakota, has crossed the Canadian border and is heading for Winnipeg. Another solemn warning by the scientists gathered there is that if an agreement is not made to preserve the Columbia River salmon the great industries on the Pacific coast will become extinct. Finally, the British Association are of opinion that the Government of the United States and Canada should adopt a law obliging farmers to put back into the soil a percentage of the chemical elements extracted annually, if future generations are to have bread to eat. Dr. T. G. Bonney, F.R.S., the eminent geologist, was elected president of the Association for 1910-11. The meeting next year will be held at Sheffield, August 31 to September 7.

Panama Pays Indemnity.—Through the State Department, Acting Secretary of the Navy Winthrop has received \$14,000 from the Panama Government, paid

by it, as money reparation in the cases involving maltreatment of American naval officers and seamen at the hands of the police of that republic. Of this amount \$5,000 is in indemnity in what is known as the cruiser Columbia incident, when in an entirely unprovoked assault several officers in uniform were arrested, locked up and roughly handled in Colon on June 1, 1906.

Venezuela's First Payment.—Mr. W. W. Russell, American Minister to Venezuela, has been working for months to effect an understanding between Venezuela and its American creditors. This week appeared the first evidence of success in his efforts. He received from the Foreign Office a check for \$59,375 to be paid to the New York and Venezuela Company, and also the signed protocol by which the Venezuelan Government binds itself to pay \$415,625 more in seven yearly installments. This is the first of several large sums which the South American Republic must pay in atonement for the confiscation and destruction of American property rights by the late Castro government. The whole amount will be more than a million dollars, as a large monetary indemnity will probably be paid also to the Orinoco Corporation.

Notes From England.—Speaking recently in Toronto, Admiral Lord Charles Beresford referred to last month's imperial conference in London and has this to say on imperial subjects: "We have arrived at a crisis in our history as an empire. It is earnestly to be hoped that the result of the conference will be found in deeds not words. While we have been talking other people have been acting. What is wanted is a bold constructive policy, broad in its base, imperial in its object. There must be a carefully compiled, concise and practical plan for defeating the enemy's fleets if war should unfortunately be forced upon us. A complete scheme should prevent war and insure peace. The question of the safety of empire should be put beyond any possible doubt whatever. Our supremacy at sea has been threatened in language that is unmistakable. In the near future that threat may become a reality. It is our business as an Empire to see that our position is not jeopardized in any way. We are determined to hold our own and to let all know that our unassailable supremacy at sea shall be kept."—The contract for the much discussed aviation match between Bleriot and Hubert Latham has been signed. The contest will take place at Wembley Park, England, between October 15 and 30. The winner of the contest will receive \$20,000 and the loser \$5,000.—In the House of Commons it was announced that the Government had authorized the authorities at Hong Kong to advance to the Chinese Government \$5,500,000 to repurchase the concession for the rebuilding of the Hankow-Canton Railway from the American-Belgium combination.

Ireland.—The Father Mathew anniversary was celebrated by a procession in Dublin which included nearly

every temperance, religious, civic, social, trade and labor organization in the city. Two meetings, necessitated by the immense numbers, were held in the Phoenix Park. The resolutions emphasized the necessity of enlisting children in the temperance movement and safeguarding the young. The budget had already lessened the drink evil, the liquor revenue for June and July having decreased by over \$1,000,000.—The elective element in the Congested District Board, with powers of transplanting to unsettled districts, and the principle of compulsory sale are the salient features of the Land Bill.—Mr. Shaw's well-advertised play, which was barred by the London Censor, was put on in Dublin and found featureless.—An All-Ireland demonstration will be held September 17, in connection with the Dublin Language Procession in favor of making Gaelic an essential subject in the National University.—The British Treasury estimates that the revenue contributed by Ireland was \$6,000,000 less than the expenses, that is that England is running Ireland at a loss. The Nationalist and Liberal papers, assuming that the expenses are extravagant, are using the fact as an argument for Home Rule.—In connection with the Annual Dublin Horse Show, the Arts Industries Association put on over 1,000 exhibits, of which the Irish lace specimens were particularly good.—The proposed "back to Ireland" pilgrimage next year of 50,000 Irish Americans is regarded dubiously in Dublin, some considering that the return of prosperous exiles would tend to increase emigration.

Events in Germany.—An attempt to tow the first of the German Dreadnoughts, the battleship Westphalen, from the shipyard down the Weser, resulted in failure. Her draught being too great for the river the vessel had been lifted five feet by pontoons, and six tugs tried to tow her as far as Nordenham. When it was seen that she could not make the trip the Westphalen was returned to her dock.—Subscriptions to \$1,250,000 worth of bonds of the Denver Rio Grande Railroad were opened in Berlin one day last week and closed immediately. The bonds were largely over subscribed.—Prince Henry of Prussia, who until recently was commander of the "Ocean Fleet" of the German navy, will become General Inspector of the Navy. His successor will be Vice-Admiral von Holtzendorff, who was commander of the first squadron of the "Ocean Fleet." Admiral von Fischel, who is now commander of the North Sea squadron, and Admiral Count Baudissin, now chief of the staff of the admiralty, will exchange positions.—The German Colonial Office is to communicate with the African colonies by wireless telegraphy. The tower of the wireless station at Nauen near Potsdam is to be heightened. A steamer furnished with the necessary apparatus will be stationed off The Cameroons in Africa in order to make the necessary preliminary experiments.—The constitution of the Grand-Duchy of Mecklenburg, which is a remnant of medieval feudal-

ism, the "Knights" holding the sole right to vote in what might be styled a parliament, is to be changed with the consent of the "Knights" into a more modern form. It is to be hoped that the legal status of the Catholics will be ameliorated by the new arrangement. At present they have only such liberty, for instance in appointing priests, as the government in each single case is kind enough to grant. The German Reichstag has passed several laws granting greater liberty, but the laws were never sanctioned by the Bundesrath.—The *Germania* reports that the Emperor will soon publish new regulations regarding duels and the "Courts of Honor" which will tend to limit the number of duels.—Some four hundred citizens of Wilhelmshaven made a pilgrimage to the island of Norderney where ex-Chancellor Prince Bülow is enjoying the sea breeze, to pay him their "homage." This is much commented upon by the press. Of his predecessors, only Bismarck was thus "honored." In Bismarck's case the homage was a protest against him who had promptly accepted his resignation. In Bülow's case the protestation is aimed directly against the majority in the Reichstag, but indirectly against the Emperor and the Federated Princes as well, because they sanctioned laws which Bülow had declared unacceptable. Caprivi and Hohenlohe after resigning the same post disappeared at once from the political horizon. Prince Bülow himself must have felt that the reception of the "homage" was a mistake, since after it was over he took care to have a report circulated in the press, saying he had accepted it only not to disappoint the organizers, as he had heard of it too late.

Austria.—Vienna was the scene of bloody riots between the Czechs and Germans, so serious that the policemen in suppressing the disorders had to use their swords.—Count Apponyi, Minister of Worship in Hungary, who enjoined the use of the Hungarian language in the Roumanian schools of the kingdom, even in the case of catechetical instruction, has invited the Jewish rabbis who do not receive a State salary to apply for one. A special law will provide for the money required. The Jews are now founding high schools and colleges at the expense of the State treasury.—The Austrian Catholic Congress will attempt to solve the problem of providing homes for poorer students whose parents do not reside in the localities of their schools. The St. Vincent de Paul Societies may be asked for their assistance. Some way may perhaps be arranged to have the students, at least partially, help themselves, but it is probable that a new society, for which the title "Klemens-Hoffbauer Society" has been proposed, may be founded to attend to this worthy object.

Spain.—A visit to the Spanish base at Zoco de Larba, says a correspondent, discloses the fact that the Spanish lines of communication are now absolutely safe and that

the spirit of the men is excellent. The first brigade of picked troops from Madrid are clamoring to be led forward; they feel that they are in a position to meet the enemy on terms of equality. The Spanish advance has had the effect of splitting the Riff forces, and recent attacks on convoys have been much less serious.

Happenings in France.—The aviation meeting at Rheims proved an enormous success financially. The aeroplane companies, too, took orders for fifty-two aeroplanes during the week, most of them from persons not known to be interested in aviation. Manufacturers believe that sportsmen of every country will now begin to buy aeroplanes, particularly as the number of actual flights during the week, estimated at over thirteen hundred, were without a single fatal accident.—Some of the French newspapers, especially interested in aviation, are already agitating for a change of rules for the international cup won by Glen H. Curtiss. They contend that a 20-kilometer dash does not furnish an adequate test of the merits of the machine, and point out that when the conditions were laid down, 20 kilometres seemed a great achievement, but this has already been outgrown. It is suggested that a change be made to a long-distance endurance race.

M. Delpech, in his presidential speech at the distribution of prizes in the Lycée of Foix (France) used such blasphemous language that the Bishop of Pamiers has been obliged in protest to remove the chaplain he had appointed to that institution. In writing to the Principal of the Lycée the Bishop states that the speaker, in the presence of the Principal, who remained silent, called on the pupils "to get rid of dogma and remain faithful to their national traditions," and that in consequence it is only fitting that "dogma in the person of the chaplain should take its leave of the Lycée. Catholic families will understand that where the Church and morality are insulted is no place for a priest. It is time to put an end to this quibbling, which while useful to the universities is ruining the souls of our children. If they are to be taught in the Lycées to shake off the yoke of religion and to have no other rule of conduct but morality divorced from religion, common honesty demands that the cloak under which it masquerades to hoodwink the confidence of Christian parents be torn away from it, and that cloak is the presence of a priest." Senator Delpech, in the presence of the chaplain had referred to priests as men "who play fast and loose with the fears of the pusillanimous."

In his reply to the Bishop, the Principal says: "If I listened only to my private convictions I should not regret, rather I would rejoice, that your action is bound to loosen the already attenuated hold of religion on our collegiate life. . . . The pupils, however, will remain. Faith is not lively enough in the souls (of the parents) to call for the sacrifice of what seems the immediate interests of their children."

QUESTIONS OF THE DAY

September Musings

In Mr. Morrison's "Tales of Mean Streets," one of the stories reaches a tragic climax which, on account of its excessive painfulness, may be said to transgress the rules of good art. The son of a poor widow, so the story goes, is lying sick in the upper regions of a crowded tenement in London. His only chance for life lies in proper nourishment, such as poverty finds it hard to furnish. The visiting physician, a kind-hearted man, undertakes to send from his own cellar every day a bottle of rich wine for the relief of his patient. Several weeks pass by, during which the stimulant is supposed to be administered regularly, and the medical man is at a loss to understand why there is no appreciable improvement in the invalid. On the contrary, he seems to sink more rapidly. Finally he passes away.

Up to this the reader has no inkling of the special point towards which the story is drifting. He has his suspicions that the sick man never received any of the wine intended for his use. On the other hand, however, the mother, who is his sole nurse, has not been represented as a victim of the drinking habit; and even if there were room for such suspicion, her strong affection for her son would make her consumption of the cordial, on which his life depended, altogether improbable. This is the state of the reader's conjectures when he arrives at the concluding paragraph of the narrative. Then is flashed on him the startling revelation that the mother has sold every bottle of the wine so that she might obtain money enough to give her son what she believed to be a decent funeral.

The squalid horror of the story lies paradoxically in the very love of a mother for her son. She shares in the ambition, common enough among the poor, to do extravagant honor to the beloved one, dead. It is the last and richest opportunity of manifesting a wild affection which finds expression, difficult and almost impossible under the normal conditions of life among the extremely indigent. In some way or other it is supposed to wipe out all old scores accumulated during the fretful years of intimacy. And finally there is a family pride to be sustained; and, for the nonce, the still figure underneath the flowers has become the concrete symbol of household aspirations and respectabilities, in the presence of which, any failure in the recognized conventions would be inexpressibly paltry and an injury to the dead. This is all pitifully human. We can enter partially into the strange point of view which directs the affection of the mother in the story of the commission of an atrocity against the very object of her love. She was one part cruel that she might be nine parts kind; she sacrificed a few weeks or months of flickering life that she might crown it honorably at the last in the eyes

of all her neighbors. Her position, as far as she is concerned, is unassailable, and neither you nor anyone else might hope to break down her structure of logic. It were folly indeed to place a brief extension of gasping animation in the same scales with a gorgeous funeral.

This story of London's East End rises inevitably to our mind during these September days, when, all over the land, confident youth is setting out, all colors flying, to a new life in college. At garden gate and railway station the partings are taking place and the farewells being said; and the mother is tremulous and tearful and the father sober-browed and silent. Sacrifices of affection, and very often of comfort have been endured that the son may thus fare forth bravely, laden with the family's hopes and pursued by their secret prayers. But other and more costly sacrifices are sometimes being made. Some of the parents are, by Heaven's grace, Catholics; and some of the colleges, towards which their sons are hastening, are places where masters of renown never mention the Catholic faith, but still contrive, by implied inference and suppressed but obvious conclusions to shell it, and mine it, and raze it with every known engine of culture and scholarship. What matters it that the objective truth, which is the object of their elaborate attacks shall still continue to exist in all its integrity long after the false tongues have gone down into dust and silence? The individual faith of the callow youth entering those portals, large-eyed with wonder and prone to be impressed by the shadows of great names that are imposing even to his elders, henceforward has little chance.

And yet, for the sake of the proper social flavor, or of some other fanciful advantage in the non-spiritual order, the affectionate Catholic mother, with the warning of the great Church ringing in her ears, hesitates not to sacrifice, if so it must be, the faith of her son and his immortal soul. She withholds the wine of life from his young mouth. She calmly watches him enter death-throes, in which the life and the death at issue are each eternal. And when the struggle is over, and the faith gone, and the soul dead, she may sigh casually over the event, but she finds intoxicating compensations in the flower-fra-grances and the rich parade. And is there no horror in this? Has the fearful story of the "mean street" no parallel amid the gentle pictures of these September days of awakened academic life? These musings, we are aware, will seem crude and inconclusive and harsh to many sensitive mothers. And they will recall, for their own reassurance, instances in disproof of our reflections. It is true there have been sons who were denied the wine of life, and who procured it for themselves in spite of parents, as there have been also sons who struck the cup from the hands of those who held it to their lips. But it is well not to guide our conduct by exceptional phenomena. And even the mother in Mr. Morrison's story could likewise defend her course by

citing well-known cases where ebbing life flowed back without the encouragement of cordials.

We are all under a disadvantage in considering the supreme horrors of the supernatural life. We cannot see them with our eyes; and consequently, unless we are great saints, our skin does not shrivel up nor our blood freeze at the presence of them. One cannot follow the gradual crumbling of young belief before the withering breath of the masters of unfaith. The boy is as glorious and the girl as fair as ever. But as they were once, they shall be again never more. The Church of Augustine and Aquinas and Cardinal Newman and of millions of saints and scholars and virgins and martyrs, her Sacraments and her priesthood and her religious life, have grouped themselves now for them with the pathetic and discarded playthings of their childhood. They have returned from college with doubts plucking at their souls and are struck momentarily with the thought that they no longer fit in with their old environment. They see, look they never so closely, only outward signs. For them the invisible sanctities and the hidden Divinity are only the survivals of a legendary past. And so this youth and that, here and there, in these September days is sacrificed by a fond mother who as her counterpart in the London slums, loves not wisely but too well. And next year we may perhaps find a melancholy significance in the lines of Lionel Johnson, most spiritual of modern minor poets:

. . . "I sit disconsolate,
Mourning for that live soul I used to see,
Soul of a saint, whose friend I used to be."—
* * * *

"Say you, my friend sits by me still, this nameless Thing?

This living body, hiding its dead soul?"—

JAMES J. DALY, S.J.

The Limitations of Science

"Disrupted Science's confusing page,
O'erwrit with guesses restless minds have made."

During the last years of Darwin's life and for half a generation after, men's minds were dizzy with the wine of a new gospel which proclaimed that science had killed all faith in creation and a personal Creator; that man is nothing but a highly developed animal, whose body is a machine, its operations sooner or later to be explained on physical principles; that immortality is nothing but a dream. Professor Haeckel went so far as to say that no one who had not completely renounced his reason could believe in a God. There was nothing too sacred for the assaults of these self-constituted high-priests of a new cult. With minds temporarily unbalanced by the vast theories they were constructing upon their observation of natural phenomena, they thought science had come to assist at the death-bed of Christianity and re-

ceive from its dying lips the confession that for over eighteen hundred years mankind had been the victim of the grossest superstitions, cunningly fostered by a grasping priesthood.

All these loud boasts, however, were nothing more than another bold though vain attack delivered periodically against the Church which Christ has promised shall last forever. And once again, she has come out victorious from the conflict. Even yet there is a widespread conviction among that ever-increasing class of readers whose ideas on science, history, philosophy and theology are picked up ready-made from the pages of our papers and periodicals that science has supplanted God in the minds of truly educated, up-to-date people; that Darwinism has finally settled the great question of the world's origin, and settled it, too, without calling in the agency of a Creative Force. The frank admissions of some of the greatest exponents of modern science may help to dispel such illusions.

Let us begin with the significant words of Darwin himself: "Another source of conviction in the existence of God, connected with the reason and not with the feelings, impresses me as having much more weight. This follows from the extreme difficulty or rather impossibility of conceiving this immense and wonderful universe, including man with his capacity of looking far backward and far into futurity, as the result of blind chance or necessity. When thus reflecting, I feel compelled to admit a First Cause, having an intelligent mind in some degree analogous to that of man; and I deserve to be called a Theist." One might fancy he was reading a good English translation from St. Thomas, were the writer to stop here. "But," he goes on, "then arises the doubt: Can this mind of man, which has as I fully believe, been developed from a mind as low as that possessed by the lowest animals, be trusted when it draws such grand conclusions? I cannot pretend to throw the least light on such abstruse problems. The mystery of the beginning of all things is insoluble by us; and I, for one, must be content to remain an Agnostic." Here we have Darwin admitting that his intellect clearly points out to him the absolute need of an intelligent first cause, and then shrinking from the consequences of such a compelling argument, merely because in his opinion the mind of man is a development from a mind as rudimentary as that of the lowest beast. It is hardly possible to understand how a man endowed with his ability can fail to see the unreasonableness of rejecting what his own mind tells him must be so, simply because of a theory which neither he nor anyone else has yet been able to prove. But even granting that his theory of mental development has been proven, what is to become of the sciences of pure mathematics and metaphysics, if after years of patient and laborious study we are to reject their conclusions simply because a mind evolved from something similar to what is to be found in the lowest class of animals "cannot be trusted when it draws such

grand conclusions?" It would seem to be the urgent duty of every earnest and fair-minded thinker to embrace whatever his own mind clearly points out to him to be the truth. This is the course followed by Lord Kelvin, who boldly declared, in an address delivered in London, May, 1903: "We are absolutely forced by science to admit and believe with absolute confidence in a Directive Power,—in an influence other than physical or dynamical or electrical forces."

In another address, delivered before the University of Glasgow, this distinguished scientist expressed his realization of the limitations of science: "One word characterizes the most strenuous of the efforts for the advancement of science that I have made perseveringly for fifty-five years; that word is failure. I know no more of electric and magnetic force, or of the relation between ether, electricity and ponderable matter, or of chemical affinity than I knew and tried to teach my class-students in my first session as professor."

Perhaps there is no clearer and more striking confession of the inability of science to explain the origin of things, but especially of the "mysterious power which we term life" than that contained in the paper read by Professor Alfred Russell Wallace before the Royal Institution in London, on the occasion of the Darwin centenary: "Neither Darwinism, nor any other theory in science or philosophy can give more than a secondary explanation of phenomena. Some deeper power or cause always has to be postulated. I have here claimed that the known facts, when fully examined and reasoned out, are adequate to explain the method of organic evolution; yet the underlying fundamental causes are, and will probably ever remain not only unknown, but even inconceivable by us. The mysterious power we term life, which alone renders possible the production from a few of the chemical elements of such infinitely diverse fabrics, will surely never be explained in terms of mere matter and motion. But beyond even these marvels is the yet greater marvel of that ever present organizing and guiding power which to take a simple example, builds up anew that most wonderful congeries of organs, the bird's covering of feathers. Every attempt to explain these phenomena,—even Darwin's highly difficult and complex theory of pangensis,—utterly breaks down; so that now, even the extreme monists, such as Haeckel, are driven to the supposition that every ultimate cell is a conscious, intelligent individual, that knows where to go and what to do, goes there and does it! These unavailing efforts to explain the inexplicable, whether in the details of any one living thing, or in the origin of life itself seem to me to lead to the *irresistible conclusion that beyond and above all terrestrial agencies there is some great source of energy and guidance* which in unknown ways pervades every form of organized life, and of which we ourselves are the ultimate and *foreordained outcome*." We are glad to find so eminent an authority arriving at such an irresistible conclusion, and brushing wild guesses aside.

But if we are obliged to call in the agency of some supra-terrestrial power pervading every form of organized life and which has *foreordained* us as the ultimate outcome of this life, where is the difficulty in believing that such a power, endowed with a will to foreordain, is none other than a personal God? This is the conclusion arrived at by Mr. John Muir after a long life spent in the closest study of nature. These are his words: "Little men, with only a book knowledge of science, have seized upon evolution as an escape from the idea of God. Evolution! a wonderful, mouth-filling word, isn't it? It covers a world of ignorance. Just say 'evolution' and you have explained every phenomenon of nature and explained away God. It sounds big and wise. Evolution, they say, brought the earth through its glacial periods, caused the snow blanket to recede, and the flower carpet to follow it, raised the forests of the world, developed animal life from the jelly-fish to thinking man. But what caused evolution? There they stick. To my mind, it is inconceivable that a plan that has worked out through unthinkable millions of years, without one hitch, or one mistake, the development of beauty that has made every microscopic particle of matter perform its function in harmony with every other in the universe,—that such a plan is the blind product of an unthinking abstraction. No; somewhere, before evolution was, was an Intelligence that laid out the plan, and evolution is the process, not the origin of the harmony. You may call that Intelligence what you please: I cannot see why so many people object to call it God."

The pride of some scientists objects, but science does not object; it is at one with common sense and revelation.

M. J. WALSH, S.J.

The Color Problem in South Africa

While we in this country are concerned with the color problem in our Southern States, wondering if we shall ever master its complex and conflicting possibilities, the framers and founders of the South African Union are confronting a similar but, in some respects, more tremendous question within the limits of their own domain. Whereas, in the Southern States the colored population is merely a large minority, in British South Africa the natives and the colored people—and these two classes seem to be put on the same plane—outnumber the Europeans as five to one.

Before stating how the Europeans intend to solve this appalling problem, it may be as well to see whether the foundations of the South African Union are well and truly laid. Our guide in this investigation will be Mr. Roderick Jones, Reuter's agent in charge in South Africa, who, in the August *Contemporary Review* handles the "South African Union and the Color Question" with consummate knowledge and clearness. He begins by answering the complaint of Englishmen, "What do we reap from the war, which cost us 250 million pounds

and thousands of lives, except the right to send out a Governor-General and to police the Union sea-board?" The answer is, that Britain gains very much. "And never more than now, when European armaments are being menacingly increased and the cloud of war sits darkly on the horizon. In order to appreciate the position, let us assume the Republics still in being, and Britain embroiled in Europe. What then would be her situation? First of all she would be compelled simply as a precautionary measure to increase her garrison at the Cape. Next, if the agents of the enemy succeeded in dragging the Republics into the quarrel, she would be compelled to send out an expeditionary force, and to embark on a harassing campaign in addition to facing her difficulties at home. Or assume the whole land British, but disaffected, as it would have been under an Imperial policy less generous than that adopted after Vereeniging. An augmented garrison would be required to keep the peace, and if our European antagonist were he whose South African frontier is coterminous with that of Cape Colony, raids from his confines would throw half the country into revolt. In either case, republics or no republics, South Africa would be a serious weakness to the Empire. How different is the fact! South Africa, united and contented, is to Britain and the Empire only a source of strength." This last point Mr. Roderick Jones develops fully and conclusively, proving that South Africa will be to the Empire in war or peace nothing less than are Canada, Australia, and New Zealand.

Having thus shown how solid are the foundations of the South African Union, the writer says: "The main objection brought against the Union Constitution on behalf of the natives and colored people, has to do with the franchise. In Cape Colony there is no color line. The white man and the black enjoy the same political rights. In the Orange River Colony, the Transvaal, and Natal, on the other hand, the color line is, and always has been, very clearly defined. Natives and colored people, while treated with humanity, justice, and benevolence, are rigorously excluded from the franchise, and in every walk of life the distinction between them and the Europeans is well established." At the National Convention the Transvaal, Orange River Colony and Natal delegates stood firm for the maintenance of the color line, while the Cape delegates steadily refused to let their native and colored constituents be disfranchised, in spite of the efforts made in London so to modify the draft Act, ratified in South Africa by an overwhelming vote, as further to favor the natives and colored people.

Against this unwarranted interference, Mr. Roderick Jones quotes Sir Henry Villiers, President of the National Convention, as saying: "I am perfectly certain, from my knowledge of the feeling of the delegates, as embodying that of the colonies, that the Union would be wrecked by such interference." "All who are acquainted with South African sentiment," adds Mr.

Roderick Jones, "except a few whose enthusiasm for abstract right blinds them to the danger of pressing for it, will endorse this declaration. The Transvaal, the Orange River Colony, and Natal would never accept the new Constitution if it were returned to them with amendments that entailed further concessions to the native and the colored man. These concessions may come in time. But they must come from within, not from without, and then only when they can be put into practice with safety to the Europeans, the natives, and the colored people alike. No intelligent South African imagines that the natives will remain, or can be kept, in their present state. Their tendency is to advance in the scale of civilization, and nothing can repress that tendency. . . . Whatever is done must be done gradually, though not inattentively or lazily. Short cuts and too rapid movement are not to be recommended where the raising of a lower race is concerned. But perceptible movement, and upward movement there must be."

The writer sums up his informing article by affirming that the natives and the colored people will be in a stronger position under the Union than they were before, because Cape Colony, which favors them, will have five-twelfths of the votes in the House of Assembly, and three-eighths of the votes in the Assembly and Senate combined. Although European opinion in the Orange River Colony, the Transvaal, and Natal, with a large body of opinion in Cape Colony, is hostile to equality of franchise, yet the growing disposition of the public, and the attitude of the authorities, are benevolent and sympathetic where the natives and colored people are concerned.

L. D.

History (?) in Our High Schools

Experienced teachers of history are well aware how tenacious of life is the written lie. Like the simple shepherdess in "The Winter's Tale," youthful students are prone to believe that whatever is printed is true. Even the living voice of the teacher is scarcely an effectual corrective. He may show that authors of repute brand as false the assertions of the text-book, but his words pass from the memory while the written lie remains a daily challenge to the eye. If, then, with a vigilant teacher, such books are dangerous, what mischief will they not work when made the basis of a lecture course by a magnetic professor, who, far from correcting, amplifies and corroborates the misstatements in the text?

Our attention has been called to several such text-books, among them "A General History of Europe (350-1900)", by Professors Thatcher and Schwill of Chicago University (Charles Scribner's Sons, New York). It seems to be an abridgment of the authors' two books on modern and medieval Europe, which are now used in more than a hundred prominent American colleges, academies, and high schools, where large numbers of our

Catholic young men and women are doubtless acquiring all the knowledge they will have of history.

Both books bristle with statements and inferences that are false, and to Catholics offensive, the "General History" summarizing the slanders that are treated more diffusely in the larger volumes. Complete differentiation of views is not to be expected in a compendium, but when the conclusions offered are directly at variance with the latest researches of scholars; when what is only probable is set down as certain; when the list of references is obviously partisan; when there is little recognition of the hand of God in the course of history and the Divine institution of the Papacy is flatly denied, how can a Catholic youth who daily listens, in a rationalistic atmosphere, to a non-Catholic professor's explanation of such a text-book, keep a firm hold on the Faith delivered to the saints? Unless his Catholicity is more robust than we have reason to look for, such text-books as Thatcher and Schwill's will leave him convinced that Catholicism is a worn-out superstition with such a discreditable record behind it that no one of sense and intelligence should give heed to its claims.

Each chapter of "The General History of Europe" is preceded and ended by an impressive array of books for reference. Some of the distinguished Catholic authors named are carefully labelled in bold type, "Roman Catholic," though the student will search in vain for cautions like "Romancer," "Protestant," "Rationalist," which might justly be applied to such authors as Froude, Sismondi, Emerton, and Harnack. Not to discuss here the capacity of the average student to discriminate between conflicting authorities, a book like Lea's "History of Clerical Celibacy," even were his words historically reliable, does not seem fit food for virgin minds.

As ordinary limits forbid detailed exposure of all the falsehoods in this book of Thatcher and Schwill, we shall select for summary treatment a few of the more glaring misstatements and misleading inferences. On page 30 the authors lay down dogmatically that "the Church of Ireland was independent of Rome." An honest historian would have consulted Professor Bury, Regius Professor of History in the University of Cambridge and St. Patrick's latest biographer, who declares that the "Christians of Ireland asked Pope Celestine I to choose a bishop for them," and quotes as undoubtedly authentic the Irish canon that decrees: "If any questions of difficulty arise let them be referred to the Apostolic See," and in a learned note the biographer proves that St. Patrick went to Rome in the days of Leo the Great, "was approved in the Catholic Faith," and brought back with him relics of the Apostles. These are not the actions of a bishop "independent of Rome."

The authors' description, page 31, of the famous conference at Whitby brings to mind Augustine Birrell's caution to beware in reading history of what is written entertainingly, as it is probably untrue. Professors Thatcher and Schwill, like many other writers who are

determined, at any cost, to make the early British Church Protestant, discover a breach with Rome in the merely disciplinary and local question of tonsure and Easter observance, but the reader gathers the inference that papal jurisdiction was at stake, and that papal regulations are ridiculous.

"What I say three times is true," were the words with which the Bellman used to carry conviction to the minds of the doubting snark-hunters. When Professors Thatcher and Schwill write about the "Growth of the Papacy," they seem to have made the Bellman's practice their own. The usual rationalistic explanations of the origin of the papal power are reiterated with such dogmatic cocksureness that the benighted young papist reader will be half convinced that what his catechism told him about the primacy of St. Peter is an idle tale. "The bishops of Rome," we learn (page 125), "were for the most part on that side of the great theological questions which were accepted by the whole Church, and *in consequence thereof* the feeling arose that they alone of all bishops could be depended on to preserve the orthodox creed of the Church in all its integrity," and further on: "The bishops and patriarchs in the East . . . in this dispute appealed so often to the Bishop of Rome that in the end he asserted that he had the right to judge between them."

A fair-minded historian would have noted the conclusion not only of serious history, but of a multitude of distinguished converts, Newman, for example, that Rome was always orthodox because it was at Rome St. Peter sat, and that other Churches appealed to Rome because they believed that her faith, in accordance with her Founder's promise to Peter, would never fail, and that the early popes settled forever questions referred to them because they considered themselves and were likewise considered by their contemporaries as the Divinely appointed guardians of the Faith. If Professors Thatcher and Schwill should not see fit to cite a chain of passages from Fathers and Councils in support of the Petrine Claims, it would be only fair to let the inquiring student see that something is to be said for the other side, and add to the chapter's bibliography a book or two on the questions by Allies, Allnatt or Rivington. But the Schwill and Thatcher view is the only one submitted to the student.

The chapter on "Monasticism" opens thus: "The philosophic basis of asceticism is the belief that matter is the seat of evil, and therefore that all contact with it is contamination. . . . Jesus freely used the good things of this world, and taught that sin is nothing external to man, but His teaching was not understood by His followers." This, of course, is a travesty of the teachings of Christ, as it is of Catholicism. But they could have learned from Charles S. Devas that the basis of Christian asceticism is that "grand charter of true emancipation," the eight Beatitudes, and the example of Him of whom it was written, "He pleased not Himself";

that the Apostles who rejoiced after being scourged that they "were accounted worthy to suffer reproach for the name of Jesus" and St. Paul, who says of himself, "I chastise my body and bring it into subjection," had an authorized knowledge of Christ's doctrine of asceticism.

The sympathetic attitude of the authors toward the leaders of the religious revolt of the sixteenth century betrays them into manifold loose reasoning, and uncountable misstatements of fact. Luther, when he "published his ninety-five theses, was still a good son of the Church," though Janssen, in his "History of the German People," clearly shows the contrary. Their non-committal attitude toward the Tudor Bluebeard recalls the story of that prudent professor, who, while lecturing to a class of Anglican divinity students, summarized the close of Henry VIII's reign with the words: "The last years of this monarch were clouded with domestic unhappiness." Considerable space, for instance, is wasted in explaining why Henry wanted a divorce from Queen Catherine, for the last reason is sufficient: "He loved another woman, the young and charming maid of honor, Anne Boleyn."

We read on page 330 that "the breach with Rome was popular with the English people," and two pages further that "the majority of the English people . . . believed that the monasteries were an evil." An historian would have consulted the most eminent authorities, Protestant and Catholic, Brewer, Cobbett, Green, Gasquet, who gather from contemporary records that England was robbed of her Faith by a royal tyrant. Brewer, in his introduction to the fourth volume of the "State Papers of the Reign of Henry VIII," affirms: "There is no reason to suppose that the nation as a body was discontented with the old religion." In his preface to the eighth volume of an allied work, Dr. James Gairdner asserts: "That the nation disliked the change (of religions) as it disliked the cause of the change, there can be very little doubt"; and only a few weeks ago in the *Nineteenth Century*: "I have no hesitation in denying, for it is the contrary of the truth, that the wholesale suppression of religious houses all over the kingdom was justified and was generally felt to be so." Dr. Gairdner sees in the risings of Lincolnshire and Yorkshire an indication of how the people in general regarded the King's high-handed proceedings, and that Mores and Fishers being unhappily rare, Catholics were gradually cowed into exterior submission, while hoping for better days; but inference, unhampered by facts, better suits the Thatcher and Schwill, and in general, the High School historical temperament.

There are innumerable other paragraphs and phrases which are false, directly or by suppression and innuendo. Boniface VIII, Innocent III, Gregory VII, and other medieval popes, the two-fold character of the Renaissance, the wars of religion, and every subject of a religious bearing are injuriously colored or misrepresented. Enough, however, has been said to show Catholic parents

who have at heart the safeguarding of their children's Faith, how dangerous is such a text-book, especially when accompanied as it probably is in most non-Catholic educational establishments with lectures or explanations from those who are unable to make clear the Church's position on controverted points of history, and in no way eager, where Catholics are concerned, to detect misstatements of fact. "The dogmatism of unbelief" is as rampant in second-hand history as in cheap literature and philosophy made to order. Catholics whose money helps to support our public schools should insist, not only as Catholics, but as citizens, that history be taught as reputable historians construe it, and that text-books which belie or misstate the multifarious historical facts of Catholic activities must be excluded from our educational curriculums.

WALTER DWIGHT, S.J.

The Cross in the North

At the dinner given to Dr. Cook at Copenhagen, on September 6, Norman Hansen, who was with the arctic discoverer on the little steamer Hans Egede during the trip from Lerwick, in his speech drew a striking picture of that hitherto unknown vessel, and added, for the benefit of the legion of newspaper men who made up the company: "Probably even now you do not know who Hans Egede was. He was the first man to take the knowledge of Christianity to Greenland. That was 200 years ago."

It is not easy to accept all the romancing in which our newspapers have been indulging of late in connection with polar discoveries. If Mr. Hansen is not misquoted, one must marvel at such an exhibition of historical ignorance in a man so well reputed among the Danes. The records of the Far North tell how Lief, son of Eric the Red, the founder of Greenland, became the instrument of his country's conversion by bringing there from the European Continent, in the year 1000, Catholic missionaries and soon by their zeal the land compared favorably in the abundance of its religious results with those of the mother country. From this foundation came that other Eric, the first bishop to exercise episcopal jurisdiction over any part of America. Coming here with his hardy Norse countrymen to colonize the newly discovered country of Vinland, he was consecrated Bishop of Garda at Lund in Denmark, by Archbishop Adzan in 1121, and had included within his see all the Norse colonies in America, of which Vinland (now New England) was one. This was much more than "200 years ago." In the "Records and Studies" of our U. S. Catholic Historical Society, for December, 1904, the Rev. Joseph Fischer, S.J., details the troubles the clergy of Greenland had in collecting the sexennial tithes imposed by the Council of Lyons (1274) for the Crusades. His facts are taken from the official documents among the archives of the Vatican.

T. F. MEEHAN.

IN LANDS AFAR

The Victoria Falls

Any one who is weary of the nerve-straining monotony of city life and seeks after a more restful kind of monotony not to be found along the ordinary beaten tracks of the tourist, can hardly make a better choice than that of a voyage to South Africa. The ox-wagon is still a means of transport for such as love not or are remote from the railway; and all who wish to court the familiar spirit of the high veldt ought to shoulder a rifle and follow the trail of the oxen. But they who have neither riches nor leisure enough for the simple life must needs be content with the railway train. The train moves slowly in South Africa, as curves and gradients abound, but the crisp freshness of the air, the *camaraderie* of the passengers and the general novelty of the surroundings correct the inordinate and unnatural desire for rapid movement.

The best time to visit the Falls is during the months of June, July and August, that is, in the winter season, when the traveler may count upon being free from the local troubles of fever, rain and heat. In March and April, to be sure, there is more water coming down, but the clouds of spray are then so great as to hide the view of the cataract. The journey by rail from Cape Town to the Zambesi is some 1650 miles in length and takes nearly four days to accomplish by the train. The train starts before mid-day on Tuesday and, in the evening of that day, the traveler passes through the grand mountainous scenery of the Hex River valley where the train winds and labors, almost at a walking pace, towards the high and barren Karoo. On Wednesday morning the sleeper is fain to rise betimes from his uncomfortable bed and breathe the chill but delicious morning air. He finds himself in the midst of a vast rolling plain where both trees and human dwellings are few and far between. The monotony is hardly relieved by the Modder and Orange Rivers whose narrow streams give life to the thin lines of trees that skirt their banks. Kimberley, the city of diamonds and ugly iron-roofed houses, is reached before night-fall, and most of the passengers will probably prefer to spend their two hours' halt dining in the buffet to searching for objects of interest in the town.

In the neighborhood of Mafeking, which is passed in the forenoon, the country becomes more wooded and remains so for the rest of the way. The trees are mostly small. Now and again the bush assumes the dimensions of what an Africander might call forest, but what a visitor from Oregon or Canada would probably call scrub. After some four hours' halt at Bulawayo the train leaves the station at 1.30 p. m. on Friday and once more plunges into the wilderness of bush, varied by hollows or *vleis* of tall russet grass. Everywhere the landscape has an autumnal appearance and presents but little variety for

a distance of nearly a thousand miles. But towards seven o'clock on Saturday morning great clouds of spray are seen some six miles ahead of the train, and the long, thin cañon of the lower Zambesi soon becomes visible. Yet, apart from the spray and the trough of the river, the scenery is almost as tame as before. The surprise comes when we have alighted from the train at the Falls station and traveled on foot to the cataract itself, or, if we prefer to keep our most intense impressions for the last, when we have made a circuit to the upper reach of the river above the Falls. Here we come suddenly upon a large expanse of blue water, fringed with luxuriant growths and studded with palmy tropical islands. If the restful sameness of the veldt is a fit emblem of calm, peaceful contemplation, then this sudden revelation of nature's beauty, may be compared to an ecstasy, when the soul is led, by God's own hand, to the living waters for which it has thirsted. The Egyptian Nile, shorn of its memories of the past, is a very prosaic stream compared with the Zambesi. If less venerable for its associations and less subservient to human uses, the great river of South Africa is wilder in its moods and grander in its varied aspects than the sacred stream of the Pharaohs.

The plan of the Falls may be roughly represented by a letter A placed so that the cross stroke points north or south, while the apex of the letter is cut away; so that more strictly, it resembles an H trying to join its upper limbs, which are considerably shorter than the lower, so as to form an A. The northern stroke will then represent the line of the cascade, which is more than a mile in length, as well as the trough, sometimes 400 feet in depth, into which the water falls. The cross stroke stands for the narrow gorge, about 150 feet across and only 50 in places into which the fallen water rushes, while the leg of the southern stroke represents the continuation of the gorge before it strikes out again at a zigzag. The shorter limb of the stroke is a hollow or cleft called the Palm Grove which descends rapidly down to the water's edge, whence a fine view of the interior of the gorge may be obtained.

The Zambesi Falls, unlike those of Niagara, cannot be seen as a whole. But this is no great drawback, for there are numerous points of vantage when the several parts of the cataract may be viewed with ease and safety. Along the western half of the trough stretches the Rain forest which is continually watered by the showers of rain formed by the falling spray. When the spray is not dense enough to obscure the view we may, at the risk, or rather certainty, of a wetting, see the whole line of the opposing cascade through the numerous openings in the trees where the forest stops short at the brim of the gulf. In order to see the eastern end of the cataract we must cross the bridge which spans the river by a single arch just below the elbow of the gorge. Towards mid-day, when the sun has drunk away much of the spray-cloud, the view becomes more definite than in the early morning and, if we place ourselves between the spray

and the sun, we shall see a glorious double rainbow crowning the dark abyss below. It is like heaven on the top of hell. First, the waters above the island-broken edge of the cataract venture like reckless, tempted souls on to the edge of the gulf. Then they are hurled into the lower darkness, from which a small, a very small, portion is destined to rise again, and a smaller portion still to mingle triumphantly with the absorbing breath of heaven. Towards evening the rainbow grows larger and some 200 degrees of arc may be seen distinctly.

The actual body of water going over the Victoria Falls is not as great as at Niagara, but there are few visitors who, after seeing both cataracts, will deny that the former far surpasses the latter in its grandeur and in the beauty of its immediate surroundings. If any care to challenge this statement let them come and see for themselves. Only let them not come in the fever season from February to May. September and October are hot months. In November and December, after the early rains, the air becomes cooler and the brown veldt dons its full panoply of green. Some may prefer to travel at this season: but they will have to run the risk of waiting for days or even weeks, for a period of sunshine.

There is a large hotel near the Falls station built mostly of wood and corrugated iron. Though simple in its structure, it is well managed under the kindly direction of Mr. and Mrs. Mallett who combine the virtues of sociability and hospitality to their guests with due loyalty to the railway company who own the hotel.

JAMES KENDAL, S.J.

Consular advices to Washington show the German and French Governments in no way kindly disposed to the Payne-Aldrich Tariff law on account of features in it which these Governments regard as hostile to their trade interests. The tone of the German press continues to be especially unfriendly to the United States. Even the unofficial press is publishing editorial articles which show that every pressure is being brought to bear upon the Government in order to secure the adoption of a program of retaliation. The most marked exception is taken to the maximum and minimum features of the new tariff law, which Germany seems to be convinced will be enforced against her trade on March 31 of next year. The impression grows apparently in Germany that many of the increases of the law are aimed directly at German trade. The appeals for a prompt beginning of a retaliatory fight submitted to the Imperial Government make the claim that Germany can endure a commercial war much longer than the United States. Although the anti-American sentiment in France seems to be fully as strong as in Germany, the French Government is not in a position to pursue a retaliatory program with as much effect as is Germany. France has already enforced the maximum duty against a large number of American imports and there can be no other course without new legislation.

CORRESPONDENCE

The Truth About Barcelona

BARCELONA, SPAIN, AUGUST 20, 1909.

To-day as I looked down from the heights of Tibidabo upon the great city below, it seemed hardly possible that this could be the same Barcelona of American and French newspaper reports. A hundred factory-chimneys poured forth their smoke. Great ships were passing in and out upon the beautiful Mediterranean. Below, from the direction of Sarria, a dozen convent bells were calling their communities to prayer. How different from the pictures drawn by a hostile foreign press! As I passed through the streets, the busy traffic, the sauntering evening crowds, told more clearly than words that Barcelona had long since returned to its normal life again. There is but one sign to show that the Government is watchful and has not forgotten the outbreak of the "Sad Week." As you pass church and convent doors you meet the searching gaze of a Civil Guard, standing with Mauser in hand. There will be no more churches burnt in Barcelona.

It was in the Calle Caspe that my interest was aroused. All Barcelona was talking of the Calle Caspe and the college of the Jesuits. It was the Jesuit College which saved eight neighboring religious communities and churches. When the danger was pressing, the Jesuits quietly left their buildings, leaving their defense to a band of determined Catholic men. How well they defended it, all Barcelona knows. With a rain of bullets they swept the Calle Caspe, driving the mob, anxious to escape the well directed Mausers, far from the college and the neighboring unprotected convents and churches.

The accounts of the disorders as published in the French press and cabled to England and the United States were of a ridiculous nature. True, affairs were bad enough with nearly fifty convents and churches destroyed, with two priests and one Marist Brother murdered, with desecrations and sacrileges innumerable, yet one cannot resist smiling after reading some of the "cabled details" drawn from imagination and from pages of the French Revolution.

That a carefully prepared plan to declare a Republic of the French type failed is not surprising. The Radical Republican of Spain is a man of the tavern type, a hater of religion and order. He has but little brain power; is without education. His plan of campaign in Barcelona and elsewhere seems to have been to destroy unprotected convents, orphan asylums and churches, then to declare the Republic. His courage was shown mainly against defenceless nuns. In Manresa sixteen Catholic men of the Somaten, heavily armed, swept through the narrow streets and soon brought affairs back to their normal state. It was the same everywhere. A few muskets in determined hands soon brought peace. Any attempts to paint the Radical Republican as a hero resisting the war in the interest of the poor are ridiculous. He destroyed the very convents which were feeding the poor and the orphan. He drove the nuns and their poor into the streets. Anyone who has watched the course of events in Spain during the past year knows that he has been waiting for an occasion for an outbreak. The occasion came with the war in Africa and the almost complete withdrawal of all troops from Barcelona. The statements that thousands of the Reserves were married was an invented catchword to deceive the working

classes, to win their sympathy to the Republican cause under the belief that the movement was nothing but a protest against the war with the Moors. The reported wives of Reserves who took such a prominent part in the disorders were the prostitutes from the slums, enemies of the gentle nuns whose purity of life was a rebuke to their shamelessness.

One word in conclusion. What will be the end of all this trouble? Many think it will have a good effect upon Spain. It should do much to draw together the disunited Catholic elements in a fight against irreligion and immorality. The Church in Spain has nothing to fear from Protestantism with its three or four thousand English and American adherents. Its battle will be against irreligion, hostile alike to Catholic and conscientious Protestant. The disorders of the past month have shown the Government the absolute need of careful spiritual training in the schools, and that some means must be devised to hinder the publication of anarchistic articles in the Radical Republican press.

C. J. M.

Australia's Third Catholic Congress

MELBOURNE, JULY 7, 1909.

In September, 1900, the first Australasian Catholic Congress assembled in Sydney under the presidency of his Eminence, Cardinal Moran. The same occasion beheld the celebration of the Centenary of the Catholic Church in Australia, and the consecration of the completed portion of St. Mary's Church, Sydney. Those festivals gained materially from the presence of so many members of the Catholic body from New Zealand and the States of the Commonwealth, and contributed in their turn to the success of the Congress. Many valuable and learned papers were read in the several sessions, and were afterwards gathered into a memorial volume, which serves as a permanent record of the proceedings. In 1904, Melbourne welcomed the Second Congress, which in its main features resembled the first, but surpassed it in the number of its members. September of the present year will witness the carrying out of a third Congress in Sydney, where energetic efforts are being made to ensure it a large measure of success. The objects to be discussed are grouped under the following headings: First, Catholic Apologetics; second, Education: Theory and Practice; third, Social Questions; fourth, Religious History and Missions; fifth, Charitable Organizations; sixth, Ethnology and Statistics; seventh, Science and Art; eighth, Catholic Literature and Newspapers. Papers have already been promised by many leaders of Catholic thought in Europe and America, as well as in Australia.

One valuable result of bringing the members of the Church together in these Congresses is to convince them of the power which, by union and cooperation, they possess to defend and propagate the true religion of Christ. Moreover, prominent men in Church and State take an active part in the discussions; Catholics are enabled to know and appreciate one another; and kindness and good feeling are exhibited towards all fellow-citizens, without distinction of class, race, or creed. At the same time, clear and forcible explanations of Catholic truths and ideals sweep ignorance and prejudice from the minds of honest opponents; and the general public obtain a better understanding of the Catholic point of view in connection with education and social questions. The approaching Congress will coincide with the com-

memoration of the silver jubilee of Cardinal Moran's first arrival in Australia.

The Most Rev. Dr. Carr, Archbishop of Melbourne, and the Right Rev. Dr. Higgins, Bishop of Ballarat, returned recently from their visit to Europe, and received an enthusiastic welcome from their people.

The Right Rev. Dr. J. J. Doyle, Bishop of Lismore, New South Wales, died on June 5. He was born in Ireland in 1852, and had spent over twenty-one years in the Lismore district, of which he became the first Bishop in 1887. At his death his whole personal possessions were eighteenpence.

For seven months a Labor Cabinet held the reins of power in the Commonwealth of Australia; but on the question of Supply (the end of the financial year was only a month distant) a combination of the other parties effected its overthrow, and Mr. Deakin has replaced Mr. Fisher as Prime Minister. It is too early to pronounce judgment on the ability of the new Government to steer the State through troubled waters. Many critics, however, declare with emphasis that it will be unsuccessful in the task, and that a general election will call into being such a strong and stable Cabinet as shall inspire confidence in Australia's future. The views of those critics are voiced thus by the *Sydney Freeman's Journal*, the oldest weekly in Australia:

"The statesman who stood for the upbuilding of a White Australia, destined to be free and independent, for its development through the fostering influences of protection, and for the betterment of the condition of the great mass of the people, has gone over to the opponents of all these basic principles. Mr. Deakin's volubility, his affability, his amenability to outside influences, have been his ruin. He is now allied with those who once opposed the White Australia proposals; with those who did their best to kill his last tariff, and who are responsible for its many anomalies; and with the Little Australians who have always fought for so-called State Rights as opposed to the claims of the Federation to be supreme."

One of the first steps of the new Government was to offer a Dreadnought to England. The Labor Cabinet refused to make this offer, and maintained, with the approbation of the majority of Australians, that the best way to help Britain was to create a navy of their own, and with it protect their shores and commerce.

M. J. W.

The White Train to Lourdes

It is during the month of August that the "Pèlerinage national" takes thousands of pilgrims to Lourdes. They belong to every province and every class of society; the bond that unites them is a common feeling of love and faith. Very pathetic is the departure of the famous "White Train," in which travel those who are known as *les grands malades*, men and women to whom human skill has confessed its inability to help or to cure, around whom the horizons of earth have narrowed and to whom the only rift in their darkened sky is the thought of Lourdes, accompanied by the timid, yet eager hopes that the mere name suggests. It has been said with truth by a holy soul, now called to its rest, that "the most stupendous miracles of Lourdes are not those that we see"; and, in truth, is not the patient, uncomplaining sweetness of those who are *not* cured as wonderful in its way as the renewed health and strength of the maimed, the lame and the blind?

On August 18, the railway station of Austerlitz, in Paris, presented a pathetic picture; the "White Train" was to start at four in the afternoon, but two hours before the time, the portion of the station set apart for the Lourdes pilgrims presented a striking picture. The train itself resembles a hospital, filled up as it is with beds, stretchers, mattresses, on which are laid the sick. They are carried to their places by stalwart *brancardiers*; many of these voluntary infirmarians bear the greatest names in France and very pleasant to note is their tender courtesy towards their helpless charges. The Little Sisters of the Assumption, in whose care are the *grands malades*, flit here and there, their white aprons looking businesslike and practical, their sweet faces all alight with active charity. Under their direction a band of women, some of whom hold a prominent place in French society, minister to the wants of the sick and are allowed to travel to Lourdes with their charges.

The sight of the *grands malades*, as we saw them in the glare of the August sunshine, would have wrung one's heart with pain but for the hope, love, trust and supernatural gladness that filled the air. Here, crippled children with waxen faces were given over by their mothers to the Sisters' hands; a little girl in white, lying on a stretcher, with big, black eyes that shone out of a tiny face pinched with pain, smiled sweetly at her new friends. Close by, a group of young girls from the consumptive hospital at Villepinte looked bright and pretty, but with cheeks too delicately pink for solid health. Some of the most marvelous miracles of Lourdes have been performed in behalf of inmates of the Villepinte home. There are many men, too, of all ages, lying flat on their stretchers, whom their infirmarians, with some difficulty, lift into the train; a woman whose face, hands and feet, wrapped in linen bands suggest unseen horrors, was carried with such respectful tenderness that her bandaged form assumed an almost sacred aspect. Indeed, the feeling that prevails towards these helpless cripples is less pity than reverence. Will not some among them be the happy recipient of God's magnificent favors? It may be that the natural laws that rule the world will to-morrow be made to bend and bow before the all-powerful supplications of these unfortunates!

It is this knowledge that gives a supernatural touch to the scene; it glorifies the commonplace railway station and sheds a halo round the *grands malades* as they are carried past us into the White Train. In no other city of the world is an act of faith so intense, yet so simple, publicly performed; yet we are in sceptical, mocking, pleasure-loving Paris, in the year of grace, 1909!

The name of the Little Sisters of the Assumption, the guardian spirits of the White Train, reminds us that these devoted servants of the poor were among the victims of the anarchists of Barcelona. Their Mother House is in Paris, in the outlying suburb of Grenelle, and the Superioress of the Order, who resides there, has received letters from her daughters at Barcelona giving a graphic description of their perils and sufferings. No thought of personal fear seems to have come near them, only sorrow for the deluded people, whom they love and who, misled by their so-called friends, had turned in blind fury against God. As soon as order was restored they quietly and cheerfully resumed their work. They are, literally, the *servants* of the poor, whom they not only nurse in sickness, but in whose wretched homes they perform all menial offices. In Paris, where they have several houses, they live under the perpetual threat of being sent adrift by government, but so far, although

their Mother House has been more than once visited by the police, they have been left at their post. That post is always in the poorest and most miserable quarters of Paris, among whose inhabitants the black-robed little Sisters are familiar figures; their rules forbid them to nurse the rich who can pay them, and to accept even a glass of water or a crust of bread from the poor. For these, their special clients, they do anything and everything; when the mother of a family is ill, it is they who cook, sweep, dust, dress and wash the children, and do the marketing. They never preach or scold, but their silent influence pleads in favor of the faith that they profess.

On one occasion, some years ago, the General Superioress of the Order was summoned before the Paris magistrates and accused of belonging to an association unrecognized by government. "I am a nursing Sister of the poor," she quietly answered. "I did not and I do not now believe that there exists a law in France forbidding charity. I nurse the poor without troubling myself about the law."

The return of the Sisters to their convent after their appearance in court on this memorable occasion was a triumph; several thousand people, chiefly workmen and bare-headed women were there to greet their benefactresses. The poet, François Coppée, now dead, expressed the feeling of all present in a short speech, and cries of "Vive les Soeurs!" rent the air. We wonder, when we remember the burst of enthusiasm that rose from the crowded suburb on that bright spring day, whether the scenes of Barcelona could ever take place in Paris! Who can tell! The emotional French race is easily swayed for good and for evil, and the work of dechristianizing France is being pursued with diabolical craftiness and tenacity.

In the so-called neutral school for the people, the children who have made their first Communion are systematically, whatever may be their deserts, excluded from the prizes and rewards that are given to merit. Besides this unblushing injustice, they are exposed to the jeers and taunts of their masters and companions, a sore trial to the young. Hence, the Paris child, boy or girl, who remains true to its religious teaching, is often a hero, whose faith, having been tried by fire, has a robustness unknown among children whose weakness has been carefully guarded from evil. But heroes and heroines are exceptions, and numerous, alas! are the little ones whose good resolves melt like snow before the petty tyranny of their free-thinking masters.

It would be childish to regard the manifestations that have taken place all through France in honor of the Maid of Orleans, as a signal of a general revival of religious feeling throughout the country. But we may safely say that by means of these public manifestations, which were purely religious, the soul of Catholic France voiced its aspirations and also its indignant protest against its God-hating Government. The "fêtes" were splendid in Paris, Orleans and Rouen; more homely, but no less touching, at Vaucouleurs and Domremy, poetical and magnificent at Compiègne, where they assumed the form of an historical pageant. The last "fêtes" took place at Rheims in July; they began on June 16, the same day on which Jeanne, having accomplished her mission, led her sovereign to be crowned in the ancient basilica. Twenty bishops were present, among them the Archbishop of Westminster, who brought the homage of the Catholics of England to the victim of Rouen. The Municipal Council of the city carefully abstained from taking

part in the celebration, but this cowardly yielding to Government influence, seemed to lend an extra fervor to the enthusiastic demonstrations of the people; rich and poor vied with each other in doing honor to the "Maid." Demonstrations such as these have a meaning; they do not, alas, imply that the Catholics of France are the strongly organized body that they must become if they wish to win the day, but they have the value of the flame that reveals the existence of a hidden fire. They mean that the twentieth century French people are still in touch with certain ideals and that if rightly led they are capable of devotion to a noble cause.

AN ANGLO-FRENCH CATHOLIC.

Father Benson's Latest Novel

LONDON, SEPTEMBER 1, 1909.

Father Robert Hugh Benson has won for himself a very remarkable position among English novelists. He commenced his first novel in the anxious months when he was beginning to realize that his position as an Anglican clergyman was untenable, and he completed it after he had made his submission to the Catholic Church. His historical novels obtained recognition from the non-Catholic press and were largely read by Protestants. But his more recent stories in which he opened out a new vein have been even more popular with the British public generally, and have sold in edition after edition. They are something quite apart from the ordinary novel, which makes variations upon a love story its theme. In Father Benson's books there is, as a rule, the traditional feature of a love interest, but it is not the keynote of the whole and soon becomes quite subsidiary to the main element in his plot. In the later novels the dominating interest is the revelation of the action of the supernatural on human character. This is something much more subtle, and it is a hopeful sign for England that such books should be eagerly read by tens of thousands. The success of "The Conventionalists" was all the more surprising because it opened up lines of thought which are utterly foreign to the average English mind. His latest book, "The Necromancers," is a study of the action of spiritualism as an evil influence. Father Benson grants that the world of the mediums is full of trickery and *charlatanerie* and more or less wilful self-deception and deception of others. But it is not all a sham. In the midst of it there is a terrible reality, the action of the demon on human minds and wills. We are shown how young Laurence Baxter, a convert with a not very well ballasted mind, is drawn into dabbling in spiritualism, by his longing to hold communication again with a girl he has loved and who has died suddenly. His temperament makes him peculiarly fitted to be the subject of "spiritualist" influences, and at the very first séance at which he is present he falls into a hypnotic trance, the forerunner of a series of uncanny experiences. One doubts if any writer has ever given such realistic and convincing descriptions of these abnormal states of mind as are to be found in "The Necromancers." Laurence's friends try to draw him back from the perilous course on which he has entered. But he goes on, and then, by a number of subtle touches we are led first to suspect and then to realize that the young man has become the victim of actual demoniac possession. The story ends happily, for the prayers and self-devotion of a woman who loves him saves Laurence from himself.

By a strange coincidence, in the very week in which Father Benson's novel appeared, another firm of London

publishers issued a narrative which they vouched for as a plain statement of facts. The title was "The Maniac, a Realistic Study of Madness from the Maniac's Point of View." The writer, a woman, told how she had been attracted by "spiritualism" and became a regular attendant at séances. Then came a condition of conscious nervous fatigue and strain. Next, not in dreams, but in her waking hours she began to hear voices, and then to feel that she was accompanied by spiritual beings some of whom seemed to be malicious and repulsive fiends. But with all the feeling of repulsion she was dominated by them and began to break out into what her friends considered mere mad raving, but what she knew to be language suggested by these beings of another world who haunted her and could rule her will. Eventually she recovered freedom and sanity, and she tells her story as a warning to others. Here we have a remarkable parallel to Father Benson's story of Laurence Baxter.

Every physician who has much experience of insane cases knows that the "spiritualist" séance is only too often the first step to the lunatic asylum. But what of Father Benson's theory that such madness may be not a mere physical breakdown of the nervous system, but a case of demoniac possession? It used to be the fashion among physicians to class alleged cases of possession as only wrongly diagnosed cases of insanity. But only a few months ago an eminent practitioner in Edinburgh publicly declared his conviction that there were cases of so-called insanity that could be adequately accounted for only by accepting the theory of possession. In this connection I may mention what was told me some years ago by a priest who had been for some time visiting chaplain to a large English lunatic asylum. He sometimes was able to bring the Blessed Sacrament, to give Holy Communion to Catholic patients in their lucid intervals. One day the Governor, a Protestant, surprised him by saying: "I know when you have brought the Host with you, for when you do there are some inmates here who break out into a paroxysm of fury."

No doubt in Christian lands possession is a rare phenomenon. But no one who accepts the Gospels as historic truth can deny its reality in the past, and there is not a little evidence that it still recurs in the present. Father Benson, who has made a long and careful study of spiritualism, has written his novel not as a piece of sensationalism but as a serious warning that dabbling in this modern necromancy is playing with fire. We have God's revelation of the unseen world in the teachings of the Church, and legitimate means of communication with it in the ritual of the altar and in prayer. Side by side with this there is the illicit ritual of the séances, the new gospel of the spiritualists. By its fruits we know that it is not of God. It is nothing new, but has a long history going back to the soothsayers, necromancers and wonder-workers of the old pagan world. What wonder, then, if its votaries should at times become the slaves of the arch-enemy of God and man? "This way madness lies," says one of the non-Catholic reviewers of Father Benson's book, dwelling upon the dangers of spiritualism. But the terrible lesson of the book is that there may be something even worse than madness.

A. H. A.

The annual statement of the St. Vincent of Paul Society of Rome has just been issued. There are in Rome thirty-one Conferences, and during the past year they distributed \$5,400 in alms. Among other good works they were instrumental in legitimizing 90 marriages, of which 81 were in the San Lorenzo quarter.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, SEPTEMBER 11, 1909.

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The Frogs of Fulham Palace

During the last Protestant Episcopal General Convention, the Bishop of London, waxing merry in his defence of Anglican continuity, said that even the frogs of Fulham Palace moat saw how absurd was the assertion that at the Reformation religion was altogether changed in England. Every now and then we read of toads twenty thousand years of age being set free from the solid rock. Under suitable conditions toads seem to be long-lived. Frogs have a certain likeness to toads, and perhaps Bishop Ingram's frogs are able to attain in his moat the moderate age of four or five hundred years. If this be so, having heard Bishop Ingram's predecessors from Ridley to Jackson expressing opinions the very opposite of his, they must wonder at episcopal inconsistency.

The bishop has been having at Fulham a kind of lawn party, quite the fashion in England now. It is called a pageant, and consists in a number of men, clerical and lay, with their wives and daughters, dressing themselves up and representing scenes in that popular romantic novel, "The History of the Anglican Church." The more venerable frogs must have been greatly moved at the appearance in Fulham Park of costumes they had not seen since they were little more than giddy tadpoles. Has time turned backward? they may have asked; but the sight of an occasional mutton-chop whiskers on an abbot or a bishop told them that they were looking on a pageant only.

"This is no my ain house I ken by the bigging o't," says Sir Walter Scott's old song; and the words put in the mouths of the cowed and mitred characters of the pageant, convinced the frogs even more than did the mutton-chop whiskers that the old times had not come back. In them its union with the Pope was the life of the Church in England; the Church of the Pageant had nothing to do with him. Its archbishops wore the

pallium; but what it meant or whence it came in reality, only the frogs knew. They knew, too, that from the beginning to the Reformation, the celibacy of the clergy had been the law. They had heard, it is true, from their fathers, that the Anglo-Saxon clergy, notably the canons of Winchester and Worcester had defied the law, and that St. Dunstan, in concert with St. Ethelwold of Winchester and St. Oswald of Worcester, had been obliged to take severe measures to bring them to a better life. How disapproving must have been their croaks when they heard that in the Church of the Pageant the Close at Winchester or at Worcester in the tenth century, until Dunstan "came down like a wolf on the fold" was, as far as was possible in so unrefined an age, a prototype of what it is in the twentieth. Just imagine, let us say, the late Father Ignatius, O.S.B., swooping down upon the wives, nursemaids, perambulators and babies of the Canons of Winchester or Worcester, driving them out of their comfortable homes, and giving their blameless lords, masters and fathers the choice between joining his order or being dismissed from their stalls. How Ignatius would have revelled in the work. "But let us thank Providence that in our reformed branch of the Church Catholic, my dear, such shocking doings are no longer possible."

However, if any one wishes to learn the history of those times as the frogs know it, let him read in *The Month* for August, Father Thurston's article on "clerical celibacy in the Anglo-Saxon Church."

An Editor's Lack of Poetic Sense

One of our many vigilant readers writes to inquire why something cannot be done to make the editor of *Scribner's Magazine* so conversant with Catholic customs that he will not use such expressions as "too poor to pay for special prayers and masses," which is to be found in the September issue of that magazine.

We confess that it would be a very vast enterprise to attempt to make every editor, even some editors of Catholic papers, understand aright the customs of the Church in different countries and times. It would appear that the editor in question surely did not mean to express himself offensively; indeed, it suffices to reprint his statement, as we do below, together with the poem, in accounting for which he used this expression. He did not, however, allow for the poetry of Catholic devotion, and mistook "Poor Souls" for souls too poor for prayers instead of souls so poor, so deprived of human resources, that they could not even utter prayers that would avail in their behalf.

There never was any such thing in the Church as paying for prayers or for Masses. At all times the faithful, rich or poor, living or dead, are remembered specially in the prayers of the Church, as well as at Mass. Offerings or alms for pious purposes are made for special and continued remembrances in the Mass, and

sometimes for prayers. The "Poor Souls" are the souls in Purgatory who are incapable of meriting by their own good deeds or prayers, and who therefore need the prayers of others. The following is the poem, which seems to us exquisite in taste and in spirit, and, except for the second stanza, correct in tone and sentiment:

THE LAMP OF POOR SOULS.

(In many English churches before the Reformation, a little lamp was kept continually burning, called the Lamp of Poor Souls. People were reminded thereby to pray for the souls of those dead whose kinsfolk were too poor to pay for special prayers and Masses.)

Above my head the shields are stained with rust,
The wind has taken his spoil, the moth his part.
Dust of dead men beneath my knees, and dust,
Lord, in my heart.

Lay Thou the hand of faith upon my fears.
The priest has prayed, the silver bell has rung,
But not for him. O unforgotten tears,
He was so young!

Shine little lamp, nor let thy light grow dim.
Into what vast dread dreams, what lonely lands,
Into what griefs hath death delivered him,
Far from my hands?

Cradled is he, with half his prayers forgot.
I cannot learn the level way he goes.
He whom the harvest hath remembered not
Sleeps with the rose.

Shine, little lamp, fed with sweet oil of prayers;
Shine, little lamp, as God's own eyes may shine,
When He treads softly down His starry stairs
And whispers "Thou art Mine."

Shine, little lamp, for love hath fed thy gleam.
Sleep, little soul, by God's own hands set free.
Cling to His arms and sleep, and sleeping, dream,
And dreaming, look for me.

—*Marjorie L. C. Pickthall.*

Catholic Social Centres

An experiment is about to be tried on a large scale in Chicago, which will no doubt be closely followed in other Catholic centres. It is proposed, so news notes from the Lake City inform us, to establish social centres in almost every Catholic parish in that city in order to bring together the younger element of Catholic social circles in closer affiliation with the Church and to win their help in the vast work of drawing the poor and lowly into closer contact with her influence. The idea, one of the evidences of the broad progressiveness which has marked Archbishop Quigley's administration of that important see, is not an entirely new one. Here and there and in a restricted and limited way the plan has been modestly carried into execution and always with a measure of success which amply repaid the zealous pastor for the sacrifice the undertaking entailed.

The cramped quarters of parish buildings have been made to provide amusement halls where young men may gather to enjoy themselves every night; assembly halls have been somehow secured to be used for parties, entertainments and social gatherings; courses of popular lectures have been arranged for and those most likely to be benefited by such helps have been encouraged to appreciate their influence. But nowhere before has the idea taken form, demanding the erection of many new and fittingly equipped buildings in different parts of a city and an expenditure of many thousands of dollars.

The changes incident to our developing social conditions are beginning to make clear to us the need of new manners of activity in religious work among our people. True, mere material well-being, and the improving of existent conditions in the world's ways enter but indirectly into the comprehension of the Church's ministerial dealing with men, nevertheless the accidental influence of physical conditions upon the spiritualizing of the life of the masses has never been and can never be ignored by those whose duty it is "to renew all things in Christ."

Our non-Catholic friends have long since taught us admirable lessons in their energetic use of the advantages of social centres in their church life. We may and do honestly criticize many of the methods they follow; we must refuse to accept the tendency many of them show to place the material welfare of men among the essentials of their striving, but the theory underlying their efforts is entirely defensible. These centres keep the members in close touch with one another and with the church, community of parish interests is fostered, and friendliness of sympathy and considerate kindness go out in them to those of the centre especially needing the impulse which sympathy and kindness arouse. Through the influence of these centres men and women are drawn within the circle of the higher religious and supernatural life of the church and the essential power of religious work can then at least be attempted among them.

The problem facing us Catholics to-day is to find out how to lessen and eliminate the recognized defects of such centres, and to preserve and strengthen their good qualities. That they are needed in our Church's active life seems almost evident. With eagerness, then, we shall await the outcome of the Chicago experiment announced as actually under way.

A Message From Georgia

We are inclined in the North to distrust the impartiality of legal procedure in the South, though the conviction of the slayers of ex-Senator Carmack, of the Tennessee raiders and of sheriffs in Alabama and elsewhere who failed to protect their prisoners, and the decision of the Oklahoma Supreme Court to deny all merely technical appeals, would seem to justify the inference that the responsible people of the South stand for the

supremacy of law. A recent example in Georgia emphasizes this conclusion and conveys moreover a message to the nation.

William H. Mitchell, a man of education and influence and belonging to a widely-connected and prominent family in Georgia, was proved to have committed a carefully planned assault and attempted a heinous crime, for which he was sentenced to one year on the chain-gang of his own county. The Mitchell family's numerous friends began at once to use their strong political and social influence in order to procure a reversal or commutation of sentence. They were able to induce the majority of the Board of Pardons to make such an application to Governor Brown. Hundreds of them were the Governor's personal friends and political supporters who had recently rendered him valuable aid in winning a memorable election. They pleaded that Mitchell's record was hitherto irreproachable, that he must have been in this instance "temporarily insane," that to associate him with negroes on the chain-gang was an outrage to his relatives and his class, and they exhausted all the other pleas and influences that partisans use on such occasions.

After a careful study of the case, Governor Brown decided that the original sentence should stand and in doing so delivered a message that should find a hearing in every State of the Union:

"... It was not intended that the Constitution should be upheld or the laws administered on sympathy and pity, else the vilest criminal could secure a guarantee of immunity; and it was not intended that penalties, fixed after a fair trial, should be set aside by petition for the Supreme Court of the United States has said: 'This is a government of law, not of men.' ... Should the clemency asked for be extended it would set an example pernicious beyond compare, an example embodying a daily menace to Georgia's womanhood. It would say that we have one law for the poor, another for the rich: one law for the highly educated, another for those too poor to enjoy the privileges and immunities consequent upon education: one law for the classes, another for the masses."

Governor Brown's interpretation of the pardoning power is pertinent reading for those officials whose abuse of it nullifies the law: "Furthermore, while the pardoning power conferred upon the executive is practically unlimited, yet it must be held in mind that it was the manifest intent of those framing the Constitution that it should be exercised in such manner as would not impair the confidence in the purity of the fountains of justice, the courts, or weaken the foundation on which society is built."

At a time when much is said, and too truly said, of the immunity that hedges criminals of wealth and power and when the consequent distrust of legal procedure threatens to sap the foundations of civic life, Governor Brown's manly vindication of law makes for the equal distribution of justice to all alike.

The Catholic Premier of Denmark

Count Holstein-Ledreborg, the new Premier of Denmark, was born of an ancient Danish family, in Württemberg in 1839, and brought up in the religion of his father, who was a Protestant. His mother, however, a French Countess, was a very devout Catholic, and in her old age, when residing with her son in Copenhagen, might be seen regularly every Sunday and feast day at the Communion rail in the little Catholic church. While on a journey in Rome with his bride, the Danish Countess Lövenörn, both became Catholics in 1867. After returning to Copenhagen he took a very active part in religious controversy. His "open letter" to a Lutheran preacher, written in 1872, created a local sensation. The following year he wrote a pamphlet, "Evangelisk-Luthersk," against two Protestant bishops, in which he proved with irresistible logic that the Danish-Lutheran State Church was not Evangelical at all. In 1872 he was elected representative to the Danish Lower House, the "Folkething." He belonged to the Opposition but was highly respected by Minister Hall, who congratulated the House upon the acquisition of such a promising young member. The Count opposed especially the laws providing for compulsory education in State schools. From 1876 to 1890 he was chairman of the standing committee of finance. But in the latter year he resigned his seat in parliament, because, as he said, "the basis of my political views has ceased to exist, and cannot recur."

He retired to Fribourg in Switzerland, devoting himself to his family and to learned research. His many friends anxiously await the appearance of a work on the proofs for the existence of God which he was engaged in writing. After the death of his father he returned to Denmark to take possession of the family domain, Ledreborg, where he at once proved himself an excellent administrator. The count has never accepted any decoration except one from Leo XIII, which, however, he never wears. When in the course of last summer Danish politics became hopelessly entangled, the men in power began to think of the clear-headed parliamentarian of twenty years ago. As Cincinnatus was called from the plough to save Rome, so Count Holstein was requested to leave his retirement. On August 11, two of the party leaders rode out to Ledreborg, and the septuagenarian went with them to Copenhagen. The following day he scored his first success; the various groups of the Radicals and the Left agreed on a program regarding the defense of the country. On August 13, he made his proposals to the King, who postponed his answer but consented the next day. The count will not assume any ministerial position himself, and several members of the former cabinet retain their offices. The new Premier will have strong opposition in the Radical and Socialist press, while the Moderates give him credit for the sacrifice which he made.

THE CHURCH AND SLAVERY.

In the July number of the *American Historical Review*, the first and leading article is a paper by a Dutch professor of the University of Leyden. The professor's name is F. Pijper; and his subject is "The Christian Church and Slavery in the Middle Ages." This paper he had read at the International Historical Congress of Berlin in 1908; and we are informed in a foot-note that it forms a chapter in the forthcoming second volume of the author's "History of Penance and Confession in the Christian Church." The limitation of the subject to the Middle Ages, and the palpable fact needing no comment, that there was only one "Christian Church" in the Middle Ages, define the topic of the professor as one concerning the Catholic Church and interesting to us.

We do not know whether the professor is a clergyman or a layman. We should be surprised if he were the latter, for the materials which he has amassed are from the founts of canon law. But we should be more surprised still if we understood that he is a clergyman, being withal a professor, and an historian besides. From a clergyman we should have expected a better understanding, if not of the Catholic canon law which he is citing, at least of the *Jus canonicum Protestantium*, which, if referred to by him in some of his doubts, would have solved them, and relieved his pages of exclamatory comments. From a professor we had a right to expect an appreciation of Latin contexts, phrases and words—and above all of that word which enters into the subject of his paper: *servus*. What we had a right to anticipate from a professed historian, will appear from the course of our remarks.

With an abundance of research then, quite worthy of the review in which the article appears, the professor throws not a few side-lights on the manner in which the Christian Church of the Middle Ages rid Christendom, not only of slavery, but of serfdom. Without any prejudice to the value of his materials considered merely as such, we shall sketch what the results of his researches prove; and then what the writer thinks that the same results prove.

There was a double point of departure for the Christian Church in her journey onwards and outwards to found Christendom. One point was the breaking-up of the old Roman Empire with its traffic in "the bodies and souls of men" (Apoc., xii, 13). The other was the pouring in of the barbarian nations, which laid the strata of those populations now forming modern Europe. With these peoples, if there was not traffic in the bodies and souls of men as with the corrupt Romans, there was still the war code, which made a captive taken in battle to be good only for death or slavery. From this double point of departure at the commencement of the Christian era and at the dawning of the Middle Ages, the Catholic Church, by the force of her doctrine, her code of morality, the life in action of her members, and the legislative pressure of her canons, arrived at the end of the same period, and, without having caused a revolution or even a convulsion, social, economical or political, without a war of abolition or appropriations of a parliament, she had practically despatched the whole system, not merely of slavery, but of serfdom. That the Church alone was capable of producing the change, Professor Pijper implies in the whole tenor of his article. That the change was produced he acknowledges in the first sentence, which might have been more precisely formulated, but cannot be more true: "The abolition of slavery," he says, "is one of the fair fruits of the Christian religion"; and again, immediately afterwards, in his third sentence: "Throughout the Middle Ages slavery existed in the Christian lands of Eu-

rope, although from the thirteenth century onward serfdom replaced it to a considerable degree."

For a writer who is so precise in his title as to connect the existence of "slavery" with the Christian Church of the Middle Ages, and who is so persistent throughout the article in showing the treatment of serfdom at the hands of ecclesiastics and the canons, it would have been equally precise, if in his first and third sentences he had connected the abolition of slavery not with the "Christian religion" taken in the abstract, or with nothing, but with the same Christian Church, taken in the concrete, and with the same ecclesiastics and canons that had abolished it. This, however, is not his scope, as his fourth sentence shows. And we shall now string together a set of passages, the first being his fourth sentence which states his thesis, and the others exhibiting his manner of proof.

He says: "There is no evidence that the Christian Church made any serious effort to abolish either slavery or serfdom in that age." This is his thesis; but there is no explanation of its terms. In our effort to understand the article, we should like much to understand the thesis. We discern just one historical meaning which would make the subsequent pages intelligible; it is in that word "serious." The writer may intend this adjective to convey the latent sense: "by a war of abolition, or by a Parliamentary grant for the emancipation of African slaves." If this be the meaning of the thesis, we pass the proofs without further reading; but then the thesis is an anomaly, and disguises an anachronism. If there be any other covert meaning, we fail to find it; and then, the thesis meaning what apparently it says, it is worthy of the proofs which follow. They are such as these:

The Council of Toledo (656) prohibited the practice of selling Christian slaves to Jews; he continues: "Why did not the *Patres conscripti* condemn the whole slave-trade?" and, the same Fathers having cited I Corinthians, xii, 13, the writer forthwith complains, that "they did not draw the conclusion: Slavery is contrary to the Gospel." Speaking of a provision made by the English synod of Berkhamstead (697), he says: "Of prohibiting the trade in Christian slaves among Christians, there was never a word; no one thought of protesting against it, or, at least, showed any inclination to do so." After recording ecclesiastical provisions to limit what he calls the "slave-trade," he exclaims as usual: "But who ever protested against the slave-trade as such?" He says: "A shocking condition is revealed by a decree of the synod of London (1102): 'Let no one dare hereafter to engage in the infamous business, prevalent in England, of selling men like animals.' The stern prohibition provokes sympathy, and reflects credit on the English bishops. Still it is to be observed that the slave-trade, not slavery, was condemned." He records: "Monasteries possessed slaves." "A shocking fact is that the Church herself often possessed slaves." "The freeing of slaves was hindered rather than helped. . . . Bishops could not free slaves of (*i.e., belonging to*) the Church, unless they reimbursed the Church out of their own property." And, not to multiply the quotations of his interjections which, with interrogations, are the sole vehicle of his proofs, we quote one more: "The worst feature of all is that the Church created slavery where it did not already (*previously*) exist"; that is as he explains, conspirators and traitors "were condemned to perpetual slavery as subjects of the fisc"; but he does not illustrate his assumption further by showing what it implies, that a modern State or judge creates slavery where it did not previously exist, by condemning a criminal to penal servitude for life. And so he proceeds to the end of the chapter. The explanation of his assumptions, interjections and inter-

rogations is not part of his brief; or the entire framework of his article would be gone. He offers no other kind of proof to establish his thesis. Now a triple fact is cast up to the writer by his documents, which are in disagreement with his use of them. But in five ways he retaliates on his documents for their rebelliousness in refusing to do him service.

There is the historic fact that slavery was, and serfdom was, when the Church began to exercise her ascendancy in the civilization of Europe; and that, when the same ascendancy had been exercised in the formation of Christendom during the Middle Ages, neither slavery remained, nor practically serfdom; for it all disappeared soon afterwards. The fact is implicitly admitted.

There was the economic fact, that serfs, and the bound service of man to man was valuable. This the writer does not deny; but he does not see its bearings on the stupendous undertaking of making man loosen his hold on his fellow-man. The passions of men, their cupidity, their tenacity, their underhand practices to escape the operation of ecclesiastical legislation, and, not an insignificant element, the potency of that current, nominally ecclesiastical, but really lay, which filtered into every grade of the Church from curacies to bishoprics, and dissolved the sacred profession for all the sordid gain to be found in it—all this power of human passions, withheld, repressed, flanked by a steady gradation of ecclesiastical pressure and legislation, just transpires through the writer's selection of documents. But his interjections and notes of exclamation give to the whole process the semblance of some connivance on the part of the Church, as if it were her greed, severity, hardness of heart, which prevented the economics of Europe from being reformed in some undefined way—he does not say how, when, or within what arbitrary limits of his own.

There was the doctrinal fact, which he reports, but of which he betrays no intelligence or appreciation. He refers in a note to St. Thomas Aquinas for it, that "the reason for the existence of slavery is to be sought in the fall of man and original sin." Such a condition of dependence is enforced in all law human and divine, in the Old Testament and the New, in the Gospel and the Epistles; it runs through the framework of human society from the malediction passed on Cham that he should be his brother's servant, to the blessing bestowed on Onesimus who, though a slave, was now, said St. Paul, to be loved as a brother, because he was regenerated in Christ. This fundamental doctrine of ethics is treated in the following rather feminine fashion: "They did not draw the conclusion: Slavery is contrary to the Gospel!"

Not to mention the arrangement of his documents which, as they stand in the pages before us, look like a mosaic of Church law broken up to get the pebbles and throw them at the Christian Church, we note some five ways in which the professor retaliates on them, for their rebelliousness in not lending themselves to his thesis.

First, he does not define terms. Secondly, he does not define times. Thirdly, he defines no state of the question. Fourthly, he makes assumptions unwarranted by the times and the documents. Fifthly, he makes assumptions contrary to law.

Contrary to law is the assumption that no man's service may be bound as an asset to another man's profit. If this were true, how comes it that the laborer sells his work? How does the apprentice bind himself—yea, and pay a hundred pounds sterling to be another man's servant for two years, as the apprentice of an architect in the private office of the latter? Again, but only as an argument *ad hominem* and without the slightest implication of approval,

how does it come to pass, we ask, that a young man, in the flower of his life, when the most precious years of his manly formation and usefulness are passing, is seized and made the servant of another entity, the servant in body and soul of a State, is huddled into barracks, without being asked, by your leave; and that under the direst penalties of the civil law in case of default? We refer to the conscript soldier. And we leave the Dutch professor to contemplate the scene, whether in Holland, or in Prussia, or in France or in Italy. There would seem to be some need to-day of a decree like that passed by the synod of London (1102), but couched in terms slightly modified: Let no one dare hereafter to engage in the infamous business, prevalent all over the continent, of hunting young men down and caging them like animals.

Contrary to the times, and to the condition of all time, is the assumption that a social and economic institution can be eliminated without the factor of time, to make the riddance steady, safe and complete, neither a convulsion nor a social revolution. Philanthropic philosophy on human woes might, we own, prefer to see a war of abolition waged, with the loss of 750,000 lives, in 2,263 battles all told—always provided, be it understood in the subject matter before us, that the woes redounded exclusively to the damage of "the Christian Church," and that the lives and money expended belonged exclusively to Christian ecclesiastics.

The state of the question should have been defined, whether the subject was slavery or serfdom. If slavery, was it that of soul and body? For such a form of servitude, the professor must leave the Middle Ages, and go back to the Roman Empire, or perhaps come forward to "Uncle Tom's Cabin"; or else, if any form of it still subsisted in medieval times, and men were "sold as animals," he should have marked out his path clearly, to wit: that, when a document showed it existed in England, such document did not show that it existed elsewhere; and that, when a synod of London prohibited it, that did not imply that synods elsewhere would have done otherwise. If serfdom was the subject, then of how many forms was this serfdom, and by what gradation did the process of elimination advance, until it reached its vanishing point soon after the close of the Middle Ages?

Terms should have been defined. It is a mere fallacy and illusion to speak of "slavery" throughout the article. The literature quoted in the professor's preliminary note whether German, French, Italian, or English, does almost universally, in the very titles of the books cited, limit the idea of "slavery" to ancient times, and does not attach it to the Middle Ages. If the professor's own vocabulary connects a different meaning with the term, he should have defined his idiosyncrasy. "*Servus*" in Latin does not necessarily mean "slave." Certainly not in ecclesiastical Latin. The whole article of the professor becomes a tangle of inextricable confusion from not understanding what he is reading, or not explaining what he understood.

Finally, to touch one basis of his many unwarranted assumptions, he should have understood a little of the rights of property, even if the subjects of such rights were ecclesiastics or religious corporations or a pious laity, for whose benefit, in the last instance, all ecclesiastical trusts were held. "Bishops," he complains, "could not free slaves of the Church, unless they reimbursed the Church out of their own property." The complaint is one of his usual proofs that the Church was not "serious" in abolishing slavery. But what law says otherwise, than that no administrator is free to make presents of his trust, and to squander it?

However, enough of this tangled mass, in which all the bearings of documents, facts, times, places, are ignored or unseen. In all candor we say, that we must even decline

to accept the documents themselves, unless we have verified the original Latin with the professor's rendering of the same, have ascertained the context in which that original appears, and have studied the particular nature of each mischief denounced to chapter, synod or council, which then provides a remedy for an individual mischief by such or such a particular decree. This manner of treatment alone prepares even the remote ground of history, whether it be that of "The Christian Church and Slavery," or that promised in a book on "Penance and Confession in the Christian Church." We are not sanguine that such a remote ground, well prepared, will guarantee a correct understanding of canons and Sacraments belonging to a Church which the writer does not acknowledge, when he betrays ignorance of the canon law in the Protestant Church, to which, we presume, he does belong. In any case, we shall not be served to a basketful of facts without connections, decrees without preambles, interjections instead of proofs, and an airy question lacking body enough to stand on its feet.

THOMAS HUGHES, S.J.

LITERATURE

Social Life at Rome in the Age of Cicero. By W. WARDE FOWLER, M. A. New York: The Macmillan Company. Price, \$2.25 net.

Many pretentious novels are not half as fascinating as this sober, well-balanced history. The author has done for the age of Cicero, what Professor Dill in his "Roman Society from Nero to Marcus Aurelius" accomplished for those eventful times. We look at Roman Social life, from the inside, as Romans saw it, its glamor and its more repellent features. The doors are set ajar, we get a peep into the houses, schools, villas, and see the people just as they were. We see, that in spite of great changes in institutions, in physical and material surroundings, men have not altered much since the days when wealthy Romans flitted from the City to Baiae or Bauli, as our moneyed class does from New York to Florida, or when Atticus, a type of the more honorable Roman, invested in real estate or gladiators, or in the publishing business, much as our capitalists might do in similar instances to-day. On this very question of capital and the rise of a capitalist class consequent to the sudden inflow of wealth after the Hannibalic wars, on the subject of contractors and public contracting companies, the chapter "The Men of Business and their Methods" furnishes valuable information: It is rounded off with a few striking sentences like these: "Economic maladies react upon the mental and moral condition of a state. Where the idea of making money for its own sake, or merely for the sake of the pleasure derivable from excitement, is paramount in the minds of so large a section of Society, moral perception becomes quickly warped. The sense of justice disappears, because when the fever is on a man, he does not ask whether his gains are ill-gotten. . . ."

In the chapter, "The Lower Population," we are told how the poorer classes were housed in "Insulæ," tenement rows like rabbit-warrens, how they were supplied with food and clothing, what they ate and drank, how they were employed, free labor very often working side by side, not too inharmoniously with the large slave population of the City. Some perhaps will be surprised to read that the principle of Trade-Unionism was not unknown in earlier Rome, and that Workingmen's Guilds (Collegia Opificum) were numerous and flourishing. In Cicero's time, unfortunately, these had become merely political clubs (Collegia Sodalicia).

The Governing Aristocracy of the day is vividly brought

before us. It was partly an hereditary aristocracy; in the main, a society of cultured, refined gentlemen, but poor in creative genius, and unimaginative. As a class, it had lost all interest in the State. It was "pleasure-loving, luxurious, gossiping, trifling with serious matters, short-sighted in politics, because anxious only for personal advance."

Little real interest was shown in education, as distinct from the acquisition of knowledge. That interest was not re-awakened "until Christianity had made the children sacred, not only because the Master so spoke of them, but because they were inheritors of eternal life." The marriage bond was weakening, divorces were frequent and shameful, the Roman Matron had fallen from the dignified position of earlier and sturdier times. The "Laudatio Turia," a husband's noble tribute to a noble wife, first made accessible and intelligible by Mommsen, affords our author an opportunity briefly to tell the story of this noble pair.

Religion, that is a sense of dependence on, or responsibility to a Supreme Being, was scarcely to be found in this materialistic age. Cæsar did not believe in another world, and if in the "Somnium Scipionis," Cicero emphatically asserted the doctrine of the immortality of the soul, he does not seem to have steadfastly adhered to it. Lucretius implored all religion as degrading superstition, but even his virile genius could not find a substitute. Mr. Fowler states the truth when he says that the age needed: "A real consecration of morality, by the life and example of a Divine Man."

Mr. Fowler has written a splendid book. He has a thorough grasp of his facts, and he marshals and groups them artistically. The style is in good taste, simple, unaffected, clear. It reflects the steady purpose of one whose sole aim is the truth.

J. C. F.

Sing Ye to the Lord, Expositions of Fifty Psalms, by ROBERT EATON, priest of the Birmingham Oratory, with a preface by the Bishop of Birmingham. London: Catholic Truth Society. St. Louis: B. Herder.

This book of 344 pages contains the substance of some fifty sermons which Father Eaton preached to the members of the Apostleship of Prayer at their weekly meetings in the church of the Oratory at Edgbaston. The purpose of these short and pithy discourses is to inspire a love for the Psalms, that great storehouse of devotion suited to all our varying needs and moods. The way in which the author draws practical conclusions from a few verses in each of only fifty psalms, that is to say, one-third of the entire Book of Psalms, shows what an inexhaustible mine that book presents to the delver after high thoughts and noble emotions. "Sing Ye to the Lord" will be found invaluable to priests who have to preach to sodalities or religious communities, and full of spiritual comfort to all reflecting readers.

Timotheus, Briefe an einen jungen Theologen, von FRANZ HETTINGER. Freiburg im Br.: B. Herder.

An excellent book, written by one who was a priest according to the heart of God and at the same time a master of the German language. Its opportune arrival gives us a chance to remind those of our readers whom it may concern that there is a good English translation of it entitled: "Timothy; or Letters to a Young Theologian," published by B. Herder, St. Louis. The *Catholic University Bulletin* rightly calls it one of the best modern books on ecclesiastical education. It is a splendid gift-book for a seminarian or newly ordained priest. The price of the English edition is \$1.50.

SOCIOLOGY

In connection with St. Peter's Church, Poughkeepsie, N. Y., a novel parish house has been opened. It has an exchange, library, and reading room, kitchen, lunch room and garden. In the exchange besides instruction in sewing, needlework and cooking, facilities will be at hand for the sale of the results of the handiwork of those skilled in this direction, and which may be sent there for disposal. Exchanges of this kind have been made a source of convenience and profit elsewhere, and it is believed that the plan can be worked out successfully here also under Catholic auspices. It is the first time it has been so tried.

The thirty-fifth annual convention of the Catholic Young Men's National Union was held in Boston, September 5, 6, and 7.

Cremation Statistics.—There are in Europe 72 crematories, of which Italy counts 28, Germany 17, England 13, Switzerland 6, France 4, Sweden 2, Norway 1, Denmark 1. Cremation is illegal in Prussia, Saxony, Bavaria, Wurtemberg, as well as Austria-Hungary, Servia, Holland, Belgium and Russia. M. Georges Salomon, secretary general to the French Incineration Society, in his report states that "in the majority of cases a religious ceremony is performed" which, of course, means a Protestant religious ceremony. America has 37 crematories, of which 34 are in the United States, 1 in Canada, 1 in Argentina, and 1 in Guatemala. The total number of bodies cremated in the city of Paris during the past twenty years amounts to 4,590.

Dean Shailer Matthews, of the Chicago University, in a lecture on modern social conditions delivered before the New York Chautauqua assembly, devoted his attention for a time to some recent critics of the public press. The Dean's reply to criticisms urged is no new one, yet its very obviousness is perhaps a reason why it is less commonly heeded.

"The rank and file of editors and publishers do not want to do that which the public does not wish to have them do," said Dean Matthews emphatically. "They are only too eager to satisfy the public, and they print what their readers want to see in print. The public has it all in its own hands. . . . The only way to control yellow journals is to make them unprofitable. Just as long as the public shows by its support that it wants them, just as long as it pays to run yellow journals, they will be run."

The fact, of course, does not relieve editors and printers of the burden of the

evil attached to their action, but it does clearly manifest the responsibility which rests upon the public as well, and the culpability that belongs to their support of the evil.

The Labor and Socialist body met in session at London recently to discuss the food question in case of war. They recommend the establishment of special national granaries and the cultivation of all uncultivated lands, especially crown lands. At present England would be starved in two months if her outside supplies were cut off.

President Taft's support of the American contention that the "powerful and responsible group" should receive in every way the aid and comfort of the United States Department of State in their endeavor to participate to the extent of one-fourth in the Chinese loan, is based on far broader grounds, so far as the President is concerned, than the mere furtherance of the business interests of certain American financiers. Mr. Taft's acquaintance with Oriental affairs through his travels in the Philippines and the East Indian archipelago have made him an ardent trade-expansionist. He looks upon the Chinese loan as but a part of the vast general American commercial extension in the Far East as in the Far South. Secretary of State Knox believes with his chief that the great achievements of American commercial diplomacy are to come in China and the Orient.

Already forty cities, according to a report presented to the convention of the League of American Municipalities recently in session in Montreal, have adopted the commission form of government and are working under it. This is quite an advance for the movement to abolish "mere politics" in our municipal governments, to replace its influence by a strict business administration, the more so as the same report states that thirty-three cities representing twenty-five States are considering the adoption of the commission form of government. Clinton R. Woodruff, of Philadelphia, who presented the report, in his accompanying address noted an interesting evidence of the interest which the American people are manifesting in the improvement of city charters. He cited the fact that in the last two years 135 cities had sought the help of the National Municipal League in this direction. The list includes practically all the larger cities of the country. Pennsylvania, Virginia, Illinois, Michigan and Wisconsin, in particular are the scenes of definite, statewide movements for improved charters, for some, if not all the classes of cities within their borders.

EDUCATION.

It has been understood by those acquainted with the affairs of Harvard University that the induction of Prof. A. Lawrence Lowell into the presidency of that institution portended a decided change in the spirit and life of that venerable school. That the old reputation for scholarship which Harvard used to boast has been lost to a degree recent records make clear, not the least being the notable decrease in numbers which entering classes show during the last few years. Dr. Lowell proposes to go back to the old scholarship, and he is said to be quite frank in his expressed determination to make the Harvard degree stand for something more than a high percentage in athletic achievement, or a luxurious recreation for rich men's sons with aimless ambitions. This is the announced keynote of the address which the University's new head will make at the opening of schools, October 6. And the address will outline certain practical forms which Dr. Lowell purposes to introduce into Harvard. He will favor a stronger guiding hand on athletics; hereafter, it is announced, the athlete of ability must present a clean bill in the work required of all regular students in course. To break up the cliques which have given a wrong impression of college life to many, the new president is in favor of segregating the freshmen students in dormitories, where they will have interests in common, and meet their fellow-students from all walks of life and broaden accordingly. Comradeship between teacher and student will be especially encouraged. Rowdiness will not be tolerated in any form, and no excuse for it will be accepted, whether it be enthusiasm over a college triumph, or merely a thoughtless college man's prank.

The fifth academic year of the Fordham University Law School will begin on September 23 with a lecture by Hon. Morgan J. O'Brien, formerly presiding Justice of the Supreme Court of New York. The Fordham Law School shows the remarkable increase of seventy-five per cent. in registration since its inception in 1905. The increase is readily understood, however, when one considers the marked excellencies of the opportunities it affords young men attending its classes. Thoroughness stamps the work done by the faculty and is demanded in turn from the students; the course of studies pursued is a broad one, including jurisprudence and professional ethics, branches urged for all schools by the American Bar Association, and yet rarely treated formally in the schools of the day; the course is specially adapted for young men aspiring to practise in the New York Courts, attention being given

in a marked way to the details of practice in the courts of the State and to the New York Code of Civil Procedure; and, finally, the class periods are convenient. Lectures are given from 4.15 p. m. to 6.15 p. m. on every day except Saturday, on which day the hours fixed are 2 p. m. to 4 p. m.

Bishop Colton, of Buffalo, is not satisfied to use his influence with his people to secure Catholic training for the children of his diocese in the elementary grades only. He recognizes that the self-same arguments which make for the importance of religious training in the grade schools are equally convincing where there is question of secondary and college and university education. The strengthening of the growth of Catholic principle, whether of faith or of practice, is at least of equal necessity with the original planting, and, therefore, it is that the convention of the American Catholic Educational Association in Boston last July voiced its purpose "to impress the public mind with the strength and harmony of the Catholic system until all shall acknowledge the birthright of every Catholic to a Catholic education in school, college and university." The spiritual head of the Diocese of Buffalo is in strict line with the purpose thus expressed in the pastoral letter addressed to his people on the occasion of the opening of schools this week. In it he calls the attention of his people to the excellent secondary schools and colleges in the diocese, and urges parents, who propose to grant their children the advantages of higher training, to send them to some one of these institutions in which, while the equipment for intellectual formation is no whit behind that of non-Catholic schools, the all-important matter of religious instruction is carefully provided for. The bishop bases his appeal on the self-evident corollary of the teaching of the Catholic Church. "If Catholic training is necessary for the child, for even stronger reason is it of importance in the education of the growing youth; since the more advanced the course of study followed, the more convincing is the need that it be pursued under the guidance of capable professors, thoroughly trained in the principles of philosophy and history, and loyal to the mind of the Church in all their teachings."

—Miss Anna E. McCloskey, of Harrisburg, Pa., has given \$10,000 to build a parish school in St. Francis' parish, that city. James J. Hill, who is not a Catholic, has given the same amount to Bishop McGolrick of Duluth, to help to build the Cathedral high school.

—The Fathers of Mercy have opened a juniorate at Blythebourne, N. Y., for aspirants for admission into their society.

ECCLESIASTICAL NEWS

—According to a statement in *Le Temps*, the Pope having charged the Congregation of Studies to draw up a scheme for reorganizing the Catholic universities in France along lines that would attract lay patronage, that body has recommended the suppression of the universities of Toulouse, Lyons and Angers, retaining only those of Paris and Lille. The Pope has decided to postpone the reform.

—Bishop Patrick Vincent Dwyer, who has succeeded Most Rev. Dr. Murray in the See of Maitland, Australia, is the first native Australian to become a Catholic bishop. It is significant of Australian tolerance that in all the Protestant churches of the diocese as well as in the press, sympathetic tributes were paid to the bishop's character and achievements. Even the Orangemen on July 12 sent him a congratulatory message.

—The Most Rev. Dr. Dowling, who was recently consecrated Bishop of Trinidad by Archbishop Walsh of Dublin, was received at the Port-of-Spain wharf by practically all the population. Addresses were presented him by all the various nationalities that compose his diocese, and he replied to each in the language of that address. Dr. Dowling is a native of Kilkenny, Ireland, and a member of the Dominican Order.

—Indianapolis is making preparation to give hearty welcome to the big assemblage of German Catholics expected to attend the Central Verein convention which will meet in that city September 19 to September 23. Numerous sub-committees are working tirelessly in arranging the details of a program that shall offer fitting entertainment for the throng of visitors expected. A notable feature announced is the big parade which is to take place on Sunday, September 19, the opening day of the gathering, and which, it is promised, will prove to be one of the most striking public demonstrations ever witnessed in Indianapolis. The committee in charge of the convention arrangements has made known that Archbishop Falconio, the Papal Delegate, will attend the convention and will address the assembly in some one of its sessions.

—Acceding to the petition of the Vicar Apostolic of Orange River, the Propaganda on July 7 erected the South African territory belonging to Germany, known as the Grand Namaqualand, into a Prefecture Apostolic, and gave it to the care of the Oblates of St. Francis de Sales. It takes in all the territory lying to the North within latitude 23° S. and longitude 20° E., with the Orange River marking the boundary on the South and the Atlantic on the West.

—The priests of Cleveland have pur-

chased a new episcopal residence for Bishop Farrelly in the Ambler Heights section of the city. Changes in the character of the neighborhood made the location of the old residence unsatisfactory.

The yearly congresses of the Catholics of Germany have increased so much in size, that for a number of years no hall could be found large enough to accommodate the crowds. So temporary buildings had to be erected. The one for this year's congress in Breslau consists of three aisles and is 240x185 feet, with standing room for 2,400, besides a seating capacity of 5,100. Twenty-seven doors provide easy entrances and exits. The platform for the president and guests of honor is in the centre of one of the long sides; the stand for the orator being in front of, but lower than the president's seat. A spacious telegraph, telephone and post office is arranged below the platform. Other rooms are provided for writing and for the use of the official stenographers, the health officers and the directing committee. There is also a fire station in the building. A sound-proof flooring has been selected which will also increase the acoustic properties of the hall. The roof is made of water and fire-proof canvas. Six turrets, the lower part of which contain staircases serve as exterior ornamentation. Above the main entrance is a gigantic picture of the Blessed Virgin, surrounded by the inscription, "In Omnibus Caritas" (in all things charity).

—Lord Strathcona, who carries his eighty-nine years with extraordinary vigor, is now visiting Manitoba, where, some forty years ago, he began his public career. He is everywhere received as an old friend, a munificent distributor of portions of the great fortune he carved out for himself, and a living and most trustworthy witness of important events which have made the history of Manitoba and the Canadian Northwest. At a reception given him by the Grey Nuns, who direct St. Boniface Hospital, founded by the late Archbishop Taché, Lord Strathcona, recalling "the memory of his former great friend of the long years ago, the lamented head of the vast Archdiocese of St. Boniface, alluded to the cordial relationship which at all times existed between them. He regarded Archbishop Taché not only in the light of the high ecclesiastical position he occupied but more especially in that of a statesman, for his whole thought and life was at all times occupied for the welfare of Manitoba as a whole."

—Bishop Canevin, of Pittsburg, invited the workmen of the city to his Cathedral on Labor Day. He celebrated a solemn High Mass for them at which a sermon on "The Church and the Workingman" was preached by the Rev. James L. Quinn.

OBITUARY

The Missouri Province of the Society of Jesus within the past two weeks sustained the loss of two veteran priests, called to their reward after years of excellent service. Father William F. Boex, who died at St. Louis University, St. Louis, August 25, was born in Holland on March 29, 1835, and entered the Society of Jesus as a member of the Missouri Province December 31, 1862. He had been a priest in his own country before accepting God's call to work in foreign lands. In his forty-seven years service in America he was occupied chiefly in the parochial ministry in the Jesuit parishes of Cincinnati, Florissant and Detroit. A feature of this ministry which his superiors assigned to him in all these years was the care and direction of the parochial schools, and his wonderful tact in managing the young people who thus came under his influence was productive of the happiest results. In 1903 he was called to St. Louis to be confessor and chaplain of the Good Shepherd Convent. Ill-health obliged his superiors to relieve Father Boex of the onerous burden attached to this charge in so large a community, and for the past two years he has lived in retirement, quietly awaiting the end.

On September 1, also at St. Louis University, died Father Leopold Bushart, a priest who has won a place in the records of the Missouri Province second to few who have had part in its notable development. Born at Ranaix, in Flanders, Belgium, June 27, 1833, he entered the Society of Jesus at Tronchiennes, September 27, 1854. The alluring appeals of the Indian missionary, Father De Smet, in one of his visits to Belgium, fired the heart of the young religious and he volunteered for mission work, coming to St. Louis with Father De Smet in 1857. His superiors, however, found another outlet for his talent and ability, and since 1861, when he was ordained at St. Louis by Most Rev. Archbishop Kenrick, Father Bushart filled almost without interruption high executive positions in his province. The success that crowned his labors may be reckoned from the fact that there is no place of authority among his brother Jesuits which Father Bushart was not at some time called upon to fill, in the successive years of his long career. He was President at various times of the four strongest colleges of his province, he was Master of Novices for a term, Provincial for a term, and he was honored by his brethren with the privilege of representing his province at one of the Procurators' Meetings of the Society in Rome. In the intervals between these important charges, Father Bushart was usually designated to preside over the material

interests of his community as Treasurer in one or other of its houses, and in 1898 he was named Treasurer of the province itself, a position which he continued to hold in conjunction with the treasurership of St. Louis University until his last illness and death. The last large addition completing the college buildings of St. Xavier, Cincinnati, the beautiful Gesu Church in Milwaukee, the well-appointed theological house of studies in St. Louis, all erected under his superintendency; the summer retreat for the Jesuit students of the province at Beulah, Wisconsin, bought during his administration as Provincial, and the group of buildings at Waupaca, Wisconsin, forming the summer home of the province's teaching body—built under his direction, will ever remain as partial evidence of the singularly large results of Father Bushart's administrative ability. Busy and fruitful as his life was in such material interests happily safeguarded for the well-being of his province, the quality of Father Bushart that will especially live in the affectionate memory of his brethren was his tactful evenness of temperament and his fine consideration for the feelings of those about him which endeared him to all.

Father Bushart and Father Boex were buried in the historic Jesuit Cemetery of Florissant, Missouri, where rest many whose names are enrolled high on the list of the builders of the Middle West. M.

William McKillop, M. P. for South Armagh, Ireland, died August 26. Born 1860 in Scotland of Irish parents he became one of the wealthiest merchants of Glasgow, and contributed liberally to Irish and Catholic interests. Though not an orator, his character and business ability made him a force in commercial and political circles. He had recently married Miss Dalton, of Sydney, sister-in-law of Mr. William Redmond, M. P.

Bishop Wilhelm Schneider, of Paderborn, Prussia, died August 31. He was born in 1847. After his university studies at Bonn and Innsbruck, he was ordained priest in 1872 at Feldkirch. As chaplain and tutor in a Westphalian family of rank, he had an opportunity of extended travel. He passed the examination of Doctor of Divinity in Tübingen and became, in 1887, professor of Moral Theology in the clerical seminary at Paderborn. This position he kept after he had been made Canon and Dean of the Cathedral Chapter of that city. In 1900 he was elected Bishop of the diocese, which counts 1,300,000 Catholics. Bishop Schneider was a prolific writer, whose books on psychology, ethnology and moral theology, though perhaps too deep for the great mass of book readers, are very much valued by scholars.

Abbot Francis Pfanner died recently, in the Trappist abbey of Emmaus, in Natal, South Africa, aged eighty-five years. After being a secular priest for thirteen years, he joined the Trappist order at Mariwald, Rhineland. Later he was sent to Bosnia, then just occupied by Austria, where he founded the Abbey of Mariastein, and left this place in 1880 with thirty monks to go to Africa, where the Abbey of Mariannhill in the Kaffir country owes him its existence. After resigning his post he went to Emmaus, Natal, South Africa, where he died. Both foundations of Abbot Francis were centres of civilization and Christianity, but it is especially Mariannhill, in Natal, which will perpetuate his name. It is one of the largest religious establishments in the world, counting in 1905 three hundred monks and maintaining twenty-two missionary stations in various parts of South Africa. It has a library of 19,000 volumes, one of the very best zoological and ethnographical museums, elementary, industrial and agricultural schools. From its printing press it issued an English and Zulu Dictionary, a periodical for the natives and several other publications. Connected with it are an orphan asylum and a flourishing home and kindergarten.

LETTERS TO THE EDITOR.

To the Editor of AMERICA:

In the issue of the London *Times* for August 16, Mr. Alfred Fawkes contrasted the action of the Bishop of Southwark in refusing Catholic burial to the late Rev. George Tyrrell, with that of the present Archbishop of Westminster who, in 1904, permitted the remains of Professor St. George Mivart to receive such burial, though at his death in 1900 he was under inhibition from Cardinal Vaughan. In his reply to Mr. Fawkes the Archbishop says: "At the time of the late Professor Mivart's death, I knew from my predecessor's own lips the exact *conditions* on which he was prepared to allow Catholic burial. When those conditions were fulfilled in 1904, I gave permission for the Catholic burial in precisely the same way as my predecessor would have done had the conditions been fulfilled in his lifetime."

Not content with the courtesy of this reply, Mr. Fawkes writes to the *Times* of August 19, to insist "that the *conditions*, whatever they were, cannot have included any retraction on the part of the Professor, he being dead." As some of your readers may have forgotten the circumstances, permit me to point out for their information and for that of Mr. Fawkes that Professor Mivart at his death was 73 years old, that his bodily health during his closing years was wretched, that in fact the dire disease, diabetes, made such havoc with his mental faculties that during his last year his rela-

tives and friends attributed to it the aberrations of that period. The account of his death given in the *Daily Chronicle* at that time says: "His friends were aware of the failure and alienation that had played havoc with the sentiments, the convictions, and the habits of a long lifetime." Personally aware of the circumstances, and not holding Professor Mivart responsible for the utterances of that last year, all Cardinal Vaughan required was that the family should issue a statement setting forth the nature and effect of the dreadful disease so that the public at large might understand what the intimate friends were well aware of. The scandal of what he had written would thus have been atoned for, and the writing itself explained away. The family demurred, and the Cardinal had no option but to maintain the inhibition.

Between the case of Professor Mivart and that of Rev. George Tyrrell there is then no parallel, unless indeed we hold that in the latter case also there existed towards the end a similar alienation. To the present writer he always appeared to be a highly-strung, nervous, sensitive man, unduly curious in mystical or spiritualistic questions, and temperamentally unfitted to dabble in such things. As a matter of private conviction (possibly shared in by many of his friends) I incline to the belief that Father Tyrrell was not responsible for the full measure of the harm he wrought during the closing years of his life. But in the eyes of the public who had not the privilege of knowing, and judging, it was but fitting that he should bear the full responsibility for his written words. The fact that he did not receive Catholic burial has not prevented Catholics from praying for him, and having Masses said for the repose of his soul.

Perhaps AMERICA may find room for the following extract from a paper entitled "The Old Faith and the New Woman," by the late Father Tyrrell, which offers a curious and pathetic commentary on his own case. It appeared in the *American Catholic Quarterly Review*, July, 1897.

"Nothing is more familiar to us in the history of progress than to see some particular member wrenched away violently from the organic body of truth, built up into an all-sufficing philosophy and carried to extravagant lengths, being no longer limited and checked by principles coordinate or superior. . . . Hasty thinkers regard it as an entirely new discovery, and suppose that because it was not explicitly recognized and emphasized before, therefore it was not recognized at all, or was even denied. If it solves so many difficulties, it is confidently predicted it will solve all. It is not only true, it is the whole truth and the old faith and philosophy is indiscriminately condemned. . . . Eventually the maimed and mangled theory is

abandoned in favor of some still newer intellectual panacea. But meantime the Church . . . is quietly gathering up and appropriating whatever was worth keeping from the *débris* of the last. Hence, if she always drags a little behind the extreme thought of the day it is always in the company of truth. . . . Her first duty is to secure accuracy of aim and direction, and until then to maintain an attitude not merely of neutrality but often of opposition and hostility. Thus all through her history she exhibits the same apparent inconsistency, first rejecting and then accepting the results of progressive thought: yet what she rejects is not the truth but the lie with which it is entangled: and what she accepts is the pure gold purged from its dross."

What a brain-storm must have convulsed the writer of that brilliantly sane passage when he so far forgot himself as to join the newest "intellectual panacea"! Poor George Tyrrell! God will surely have dealt kindly with you. Once again Newman's words come true:

"O, man, strange composite of heaven and earth!

* * * * *

Who never art so near to crime and shame,

As when thou hast achieved some deed of name."

STONYHURST.

Phila., Aug. 30, 1909.

To the Editor of AMERICA:

On last Friday, the Feast of St. Bernard, the last of the Fathers of the Church, but easily first among them all to advocate and proclaim the proper position of our Blessed Lady in the divine scheme of Redemption, I had the great privilege of offering the Holy Sacrifice at the Shrine of Our Lady of Martyrs, Auriesville, N. Y. For several years I had desired to see the spot consecrated by the blood of Father Jogues, the first missionary of New York State, as well as that of the intrepid associates whose names and virtues should live forever in the annals of the Empire State. With Father Campbell's too little known "Pioneer Priests of North America," so full of interesting historic data, I was prepared to appreciate the religious and historic import of the shrine and its surroundings. A few days previously, while staying at Saratoga, I had received Miss E. Walworth's "Kateri Tekakwitha: The Lily of the Mohawks," from the hands of the author herself, who called my attention to the topography of the place.

Need I say that with such competent guides my visit to the Mohawk Valley and its commanding shrine was replete with a delight and satisfaction that can never be effaced. I have seen Lourdes, and Ste.

Anne de Beaupré and read much of La Salette and Loretto, but I frankly avow that none of these world-famed spots appeals to me as does this simple shrine, erected in the midst of such soft, sylvan beauties, above the Mohawk River. It shall ever remain one of the most delightful discoveries of my life in the realm of Nature's beauty spots, enhanced an hundred fold by the purple sheen of martyr's blood that must ever endear this historic valley to every child of the Church and to every follower of the Crucified.

For a quarter of a century this shrine at Auriesville has been a place of pilgrimage for New York, and especially Mohawk Valley Catholics, and yet I venture to say that millions of Catholics in the United States have never so much as heard of it. Indeed this was my own case until a very few years ago. The memories of Jogues, Bressani, Poncet, Frémin, Goupil, etc., together with "the fairest flower of all the red men," should not be merely local. They appeal to all the Christian dwellers in this broad continent of America.

New York State has nearly three million Catholics by official count, over two thousand priests of the secular clergy, and of this vast army not one I fancy but would feel a deep interest in our first and only martyrs and their place of suffering, if properly presented to their minds and imaginations. Thousands of your readers are none too well acquainted with the lives, struggle, sufferings of these dauntless men, who first brought the good tidings of the Gospel of Peace into the wild and lonely Mohawk Valley. To know these noble soldiers of the Cross is to love, venerate their labors, and their memories. AMERICA reaches a thousand readers where book and pamphlet will scarcely find a hundred.

Apart from any question of real martyrdom or canonization, the spot itself is sufficiently historic in a very transcendent way to merit our interest. In these days of soft, luxurious lives, we are too prone to forget the heroic virtues and to pass lightly over the men and times that gave us our easy and rich inheritance of Faith and its priceless possessions. A shrine devoted to the Man of Sorrows, and to our Lady of Martyrs, to the men who loved and imitated so closely both Son and Mother is surely a source of solid devotion and of inspiring zeal.

Another suggestion. As a place of retreat for priest or layman under slightly improved present conditions, the location and its religious memories and associations is ideal. Father Scully has already begun the good work for laymen on the very grounds, and with better facilities his matured and priestly zeal were sure to work wonders against the awful and daily increasing undercurrent of dissatisfaction and discontent so prevalent among all

working classes. Only money is needed, for the great Society that first evangelized the Mohawk Valley can still more than man the Mohawk Retreat. Who will give the first subscription to the grand project that is to realize the fond dreams of Father Jogues—a great city of God, seated upon a hill, inspiring great thoughts and inciting good deeds?

A PROVIDENCE PRIEST.

Harrisville, R. I., Aug. 24.

SCIENCE

While not casting doubt on Dr. Cook's discovery, the Rev. W. Rigge, S.J., thus explains the impossibility of deceit in this matter in a communication to the Omaha *Sunday World-Herald* of September 5:

"It is not possible for Dr. Cook to deceive us in his claim of having reached the pole. His observations will show a regular variation in the data, which no man could possibly put down in bad faith without being detected. Dr. Cook must have kept a double record of his journey, an astronomical one, and the one by dead reckoning, each of which was a check upon the other. By the latter method he noted the direction in which he was traveling and the rate of progress. This would give him his positions differentially with respect to previous positions, and would enable him to find his way in cloudy weather, in the same way exactly as is done at sea under the same conditions.

"As the latitudes and longitudes of his previous position were known, those of his subsequent stations became known also. By the astronomical method he found his positions from the sun by means of his sextant, or small transit, and his chronometer. These observations would give his position absolutely without reference to other stations. The difference between his stations found in this way ought, of course, to be practically the same as by the method of dead reckoning. It would be a practical impossibility for Dr. Cook to deceive us in the original data and figures which he will show us in his note books.

"First of all, there are his sextant or transit readings. These readings are affected by instrumental errors, by the sun's actual position and motion, and especially by the unusual refraction of the air at such low temperatures as his thermometers recorded.

"Secondly, there are the chronometer readings, which are subject to the errors of a variable rate caused by traveling under such severe conditions, and by the usual temperature mentioned, and also to some extent, by the barometer.

"Thirdly, his barometer readings must be consistent with those observed at other stations. While these stations were, of course, pretty far away, still it would not

be very difficult for an expert weather man to trace his barometer gradient to American or Siberian stations.

"Fourthly, Dr. Cook's thermometer readings should also, to some minor extent, tally with those observed elsewhere, and should at least be consistent with themselves, with the weather he recorded, the violence and direction of the winds, the probable effect of weeks of insolation and the like.

"Fifthly, his data concerning the variation of the magnetic needle, of its declination and of its inclination, if he observed them, should also be consistent, and not too wildly at variance with known or supposed data.

"Sixthly, the low temperatures he experienced, the rough handling his instruments were exposed to, and unavoidable accidents which no human ingenuity could foresee and provide for, must have introduced many accidental errors of observation, which may tax an expert to the limit of his ability when he investigates their effects upon the recorded data.

"That any one mortal man should be able to design such a journey; such a connected series of observation; that he should introduce into the theoretically correct data a host of practical errors of observation; and especially that he should devise such a consistent chain of figures that all the experts of the world should not be able to detect the forgery, is surely an undertaking that immensely surpasses the genius of the greatest mathematician, the greatest abstract and practical scientific man, and of the greatest and shrewdest detective that ever lived."

ECONOMICS

A correspondent writing to the *Catholic Columbian* calls the attention of Catholics to the fact "that of late years our national currency has done away with some of the engravings on the currency that recalled the deeds and exploits of Catholic heroes in American history. The National Bank five dollar bill had a beautiful reproduction of the painting Columbus discovering America, as seen in the rotunda of the capitol, but they are fast disappearing from use and no new ones reprinted—likewise the ten dollar bill with its picture of De Soto discovering the Mississippi—in both of which the cross was prominent and in the latter the crucifix and cowed monk."

A two-mile tunnel, bored through the Andes at an elevation of 10,000 feet above the sea, will soon form the connecting link between the railways of Chile and Argentina. An English construction company, which has contracted to accomplish the colossal work, has already completed about two-thirds of it. Thus far, the only communication between Caracoles and Las

Cuevas, the respective termini of the Chilian and Argentine railways, has been by wagon road, with the attendant change of cars and a disagreeable stage journey.

PERSONAL

Canon Gadenne, of the Diocese of Cambray, France, is 104 years old, and is claimed to be the oldest priest in the Church. He was born April 9, 1806, and ordained June 11, 1832.

Bishop Hogan, of Kansas City, has written his memoirs with the title "Just Fifty Years Ago."

Bishop Francis Mendoza, of Campeche, has been promoted to the Archbishopric of Durango, Mexico.

Col. Arthur Lynch, of Boer war fame, has been elected M. P. for West Clare, unopposed. Elected for Galway in 1901, he was tried and sentenced to death for high treason. The sentence was commuted to penal servitude for life and after four years' imprisonment he was released with full civil rights by the King at the suggestion, it was said, of President Roosevelt. Col. Lynch is widely traveled and distinguished for linguistic and literary attainments.

CORRESPONDENTS' QUERIES

P. A.—The item "Change of Rectorship at Dunwoodie," in No. 17 of *The Catholic Fortnightly Review* is erroneous in every substantial point. The recent decree of the S. Congregatio de Religiosis, dated June 15, 1909, concerns only religious in orders with solemn, or congregations with perpetual, vows. As the Sulpicians have neither, the decree has no application in their case. Hence the late change in the rectorship at the Dunwoodie Seminary was not a result of that decree. The retiring rector offered his resignation nearly a year ago. It is wrong to say that the Sulpicians as a body were dismissed from Dunwoodie shortly after the accession of Archbishop Farley. The story of the transition of several members of that body from the jurisdiction of their superiors to that of the ordinary of the New York Archdiocese is too commonly known to need repetition. It was in no sense a process of secularization on their part, since they were not a religious order with solemn, or a Congregation with perpetual vows. Hence the decree in question has not been inspired by anything at Dunwoodie.

J. C. N.—*La Civiltà Cattolica* is a magazine published twice a month at 246 Via di Ripetta, Rome, and would cost you by mail \$5 a year. It can certainly be recommended as high class and most entertaining reading matter for any one learning the Italian language.

AMERICA

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CHRONICLE

The Week at Home.—Edward H. Harriman, an international figure in railroad finance, died at 3:30 Friday, September 10, in the half-completed castle he was building on the top of Tower Hill, Arden, Orange County, New York. The announcement of his death caused no undue excitement in Wall street circles, where the trading in stocks closes at 3 P. M.—On Thursday, September 9, six steamships, four of them transatlantic and two coastwise, brought 3,423 first and second-class passengers to New York, the largest number of cabin passengers arriving in one day in the history of the port.—The Lusitania held the record as a four-day steamer but a week. Her sister steamship, the Cunarder Mauretania, despite fog and heavy weather encountered off the Newfoundland banks, clipped seven minutes from the Lusitania's world-beating feat of last week.—In a conference held at Saratoga, three hundred representative Democrats of New York State inaugurated a movement to rehabilitate their party. It is designed to spread the revival of old Democratic principles and doctrines throughout the State and Nation. Edward M. Shepherd, chosen as chairman, in an outspoken address gave the cleanest and most direct exposition of what Democracy must stand for at the present day. The points enumerated by him were: the income tax; popular elections of Senators; reform in primary elections, and the further spread of the principle underlying them; the old Democratic issue of tariff for revenue only; opposition alike to Socialism and special privilege and plutocracy; finally, the

elimination of imperialism, centralization and extravagance.—The Beef Trust again has raised the prices of meats. Beef has gone up one cent a pound, and retailers say they expect to have another cent added to the cost of all choice beef within a week.—It was learned during the week that one of the principal objects of the President's coming trip through the West is to give him opportunity to explain to the country why he signed the tariff bill passed at the extra session. The speeches which Mr. Taft makes, it is declared, will be not only defensive, but will carry the promise of further downward revision in the future.—All but two members of President Taft's Cabinet will make the trip with him down the Mississippi River from St. Louis to New Orleans in October. The Lakes-to-the-Gulf Deep Waterways Association announce that 135 Congressmen have accepted invitations to accompany the President.—Lieutenant-General Henry Clark Corbin was buried at Arlington National Cemetery with all the military honors of his rank. A distinguished throng of Government officials and military and naval officers of high rank were present at the services.—The explanation made to President Taft by Secretary Ballinger in reference to the Glavis charges mentioned in last week's Chronicle, has been handed over to Attorney-General Wickersham for a thorough investigation.—The exhumation, autopsy and reinterment of the remains of Lieutenant James N. Sutton, U. S. M. C., took place at Arlington National Cemetery Monday afternoon. Following the autopsy the grave of the young officer was blessed according to the rite of the Catholic Church in accordance with the wishes of his mother and as the

result of the decision of the Church authorities that Lieutenant Sutton did not commit suicide.—The McKee's Rocks strike, which has been in progress fifty-three days at the Pressed Steel Car Company's works is happily over. The workmen, numbering over 5,000, have won. Beginning Thursday they returned to work a thousand a day. Practically all of the demands made by the men have been granted. One point alone, that of an increase in wages, has been compromised.

The Brazil and Peru Boundaries.—A treaty concluded early in the week by Baron Rio Branco, Brazilian Minister of Foreign Affairs, and Hernan Velarde, Peruvian Minister, has put an end to the irritating frontier question between Brazil and Peru. Each country will retain its actual possessions in the Amazon district.

Notes From England.—A continuance of the existing *modus vivendi* concerning the Newfoundland herring fisheries has been agreed to by the British Government until the conclusion of the arbitration proceedings at the Hague, where the controversy will be submitted probably in April, next year.—Lord Kitchener, who recently succeeded the Duke of Connaught as Inspector General of the Mediterranean forces, has been made Field Marshal of the British Army.—Lord Roseberry, in a speech at Glasgow to the business men of the North, vehemently denounced the Lloyd-George Budget and its defenders. He characterized the Budget as "a revolution which put the future of Great Britain in the melting pot, and which in the best interests of the nation should not become a law." Lord Roseberry affirmed that the first result of the passing of the budget would be an increase in the ranks of the unemployed through a great depletion of capital. Millions will be allowed to lie idle owing to the apprehension excited among the monied class by the financial policy of the Government. The Government, he further affirmed, was evidently dallying with Socialism. If the Lloyd-George Budget, he added, was the only alternative to tariff reform, many would cease to accept and defend the policy of free trade. The interest in the speech was widespread and it was keenly discussed in the lobbies of the House of Commons. The prevailing opinion appeared to be that Lord Roseberry's address had sealed the fate of the bill; that the House of Lords would reject it.—The Cunard steamers now touch at Fishguard, a port opened about three years ago in the extreme southwest of Wales, by the Great Western Railway, and the nearest in Great Britain to New York. Five hours are gained in the time between New York and London by those who embark or disembark there instead of at Liverpool. The Mauretania called there for the first time August 30 on her homeward voyage. Her passengers and mails were in London in very little over five days and a half after their actual embarkation in New York. The Great Western Railway intends to run a special steamer express between Fishguard and Dover,

for the benefit of passengers and mail for the Continent.—The Rev. Frederick Edward Tyrwhitt Drake died lately, aged eighty-one. He was a clergyman of the Church of England, evidently of the old school. *The Times* of August 31 remarks: "Mr. Drake was considered, up to seven years ago, one of the best men to ride to hounds in England. He was also a keen fisherman and a good shot."—Admiral of the Fleet, Sir Edward Hobart Seymour, appointed to represent the British Government at the Hudson-Fulton celebration, and to command the squadron that will take part in it, hoisted his flag in the *Inflexible* on the 1st inst. The squadron, consisting of the battleship, *Dreadnought*, the cruiser, *Inflexible* (flag), the armored cruisers, *Drake*, *Duke of Edinburgh* and *Black Prince*, sailed for New York on the twelfth.—The Magistrate of Bow Street Police Court, London, has given his reserved decision in the case of several members of the Women's Freedom League. They were charged with causing a disturbance, by picketing the house of the Prime Minister, and refusing to leave when ordered to do so by the police. Mr. T. M. Healy, M.P., defended them on the plea that no one has the right to come between the subject and the sovereign in the matter of lawful petitioning. The decision turned upon the lawfulness of their methods, and was adverse to the defendants, who were each fined forty shillings or seven days imprisonment. At Mr. Healy's request, the Magistrate will state a case for the High Court of Justice. This is equivalent to an appeal and suspends the conviction.

British Columbia Schools.—The *Vancouver Daily Province*, of the 3d inst., reports a conference between a committee of the city council and the school board. The conference discussed the problem of better control of the private schools of the city, special reference being made to the independent schools managed by Orientals. Although no definite action was taken, an important issue was raised. British Columbia is one of the five Canadian provinces that have no separate schools. The conference thought, on the one hand, that the education department should maintain some inspection of private schools, so that no instruction contrary to Canadian principles might be given; but it feared, on the other hand, that this would gradually lead to a separate school system, since the private schools, having passed a satisfactory inspection, would naturally demand Government aid.

Troubles of a Canadian College.—Some of the daily papers of this city announced, at the end of last week, that twenty-five priests of the College of Marieville, near St. Hyacinth, Quebec, had been excommunicated by Mgr. Bernard, Archbishop (*sic.*) of St. Hyacinth, because they had moved in a body to a new site for the college building burnt down last year. By telegraph advices from our Canadian correspondents, we learn that there has been no question of excommunication, nor has there even

been suspension by the Bishop of St. Hyacinth. Certain secular priests of Marieville, in the Diocese of St. Hyacinth, after the burning of the College of Sainte Marie de Monnoir, wished to rebuild the college at St. John, in the county of St John, in the Diocese of Montreal. Forbidden by the Bishop of St. Hyacinth to leave his diocese, they appealed to Rome. Their appeal having been rejected, they opened negotiations with the Papal Delegate for a second hearing of their case. Meanwhile, as no answer was forthcoming, and the time drew near for the reopening of schools, they announced the opening of a new college at St. John in spite of the prohibition of their Bishop and without any authorization from the Archbishop of Montreal. The latter forbade them to say Mass or exercise any priestly function in his diocese.

Ireland.—The Local Government Board reports that 11,158 cottages and plots are provided for by the Rural District Council at a cost of \$10,000,000; also that 45,288 cottages have been erected, or are in course of erection, under the Laborers' Act, and that the rents have been punctually paid. The Blue Books dealing with public annuities in Ireland emphasize the punctuality with which farmers, laborers and fishermen meet their annual liabilities to State or local bodies.—Mr. Asquith has promised a reduction of the Irish license duties in the Budget Bill.—The sliding scale in the Irish Land Bill which lowers the bonus to the landlord as the purchase price increases is calculated to prevent excessive prices and lessen the necessity of compulsion.—A series of resolutions drawn up at the instance of Bishop O'Donnell of Raphoe and submitted to all Irish public bodies, demanded that the National School Teachers' salary and pension shall be increased, that university scholarships be provided for national school pupils, and the facilities for teaching Gaelic in primary schools be enlarged.—There has been an unusual amount of Orange rowdyism and rioting in some Ulster towns since August 15. The matter was brought before Parliament with the result that Orange Members are urging their constituents to keep the peace as their conduct has weakened the Orange position as the party of "law and order."—The Irish cattle trade is threatened with the unrestricted admission of Argentine and Canadian live stock, the British Board of Agriculture having intimated that its only objection was the absence of such assurances of freedom from disease as it had received from the United States. It is understood that Argentina and Canada are prepared to give the required guarantee.—The Presbyterian General Assembly has entered a protest against the action of Belfast University in including scholastic philosophy in the Arts Faculty and providing a lectureship therefor.—Ireland is allocated only nine per cent. of Mr. Lloyd-George's Development Grant for natural resources.

Events in France.—In the annual military manœuvres, held during the week in the Bourbonnais region, under

the direction of General Tremeau, the attempt was made to approach nearer to actual war conditions than ever before.—President Fallières and Mme. Fallières paid Henry White, the American Ambassador, an exceptional honor by visiting him at his country place in the Chevrouse Valley. This is said to be the first occasion during the Third Republic when the President has thus honored a foreign Ambassador.—The *London Times*, of the 2d inst., reports, through its Paris correspondent, that the International Congress of Trade Unions, while making a brave show of attacking the thorny questions on its programme, realized the ineradicable differences of methods of action and of national mentality which divide the delegates. The revolutionary, not to say anarchistic, character of the French General Confederation of Labor in contrast with the more parliamentary forms of labor organizations in other countries is a point which the proceedings of the present Congress have constantly tended to emphasize, to the great joy of the conservative Republican organs of the Paris press, which have thus a welcome opportunity of saying "I told you so."

Happenings in Germany.—It is understood that Admiral von Koester, who sailed for New York September 12 on the steamer *Blücher*, is the bearer of a cordial message from Emperor William to President Taft. The admiral is the imperial delegate to the Hudson-Fulton celebration and will take command of the German squadron at New York.—The Brahms musical festival opened in Munich September 10. At the first concert Fritz Steinbach, of Cologne, conducted the German requiem and Brahms's first symphony to a crowded and enthusiastic audience.—The imperial autumn manœuvres of the German Army began with a review by Emperor William and the Empress of the Württemberg army corps. All the troops of Bavaria, Württemberg and Baden, about 116,000 men of all arms, took part in the exercises. Speaking at a dinner in the city hall of Stuttgart, Emperor William affirmed his confidence that through the unity of the German peoples the peace of the world was assured.—Two pupils of the Realgymnasium, at Charlottenburg, committed suicide lately by hanging. They were about eighteen years of age.

Spain.—Affairs in Africa are beginning to look very favorable for the Spanish Army. Two columns of troops leaving El Arba recently to concentrate at Haddara were attacked by the Moors. The attacking party was repulsed with heavy losses. The first step of the general advance on Zelnan was taken by the Spaniards on Sunday, when General Aguilera's brigade of 4,000 men captured Arkemem. With a splendid dash they drove out the Moors, who had fought them desperately from the shelter of the houses of the town. The natives lost severely from the fire of the Spanish artillery. The Spanish loss was slight.

Turkey Will Issue New Bonds.—Certain pressing claims have been troubling the authorities of Turkey of late. Some of these are: the debt due to the Oriental Railway, the payment of the debts of the deposed Sultan, the establishment of an extraordinary relief fund to be used for repairing the damages caused by the recent outrages at Adana, the deficit of the imperial budget for the current year, the payment of indemnities to officials placed on the retired list as a result of the recent reorganization of the various State departments, and the expenses to be incurred in the reorganization of the civil and military pensions service. To meet these claims the Imperial Ottoman Ministry has decided to contract a loan of approximately \$30,800,000 (5,000,000 Turkish pounds). The Turkish Government has accordingly invited bids for \$30,800,000 of bonds bearing four per cent. interest with one per cent. for an amortization fund.

Switzerland.—The *Kölnische Volkszeitung* is enthusiastic in its accounts of the growing influence of the annual Catholic Congresses which for the past three years have been held in Switzerland. The latest of these assemblies, and the most successful, was held in the picturesque little town of Zug. The program prepared for the occasion filled the days from August 21 to 24, and was an unusually good one. The keynote of all its details, speeches, papers and discussions was the Christian Doctrine, the knowledge of which was insisted upon not merely for the theoretical truth it contains, but especially as a standard of conduct, a standard marking not the inner spiritual life of the individual merely, but his open, public life among his fellows. In the daily succession of sessional meetings the delegates concerned themselves with the study of the means and helps most needed to safeguard the Christian life growing out of this standard; and their resolutions in reference to the chiefest of these helps—the development of the system of Christian education in their fatherland—were notably strong and Catholic.

New Governor in China.—The important coast province of Shantung, where the Germans have taken over Tsing-tao, has recently been given a new Governor, Soum Paoki, a personage well known to Parisians, says the *Univers*, the son of a former minister, and himself Chinese Ambassador to Paris for several years. A clever diplomat, he has like many others filled all sorts of positions; he was the director of a military school, ambassador, and after his return from France, member of a Reform Committee, director of a railroad company, and now he has been made Governor. Though an advocate of governmental reform, he was on good terms with the late dowager Empress Tsenshi, and is even a greater favorite with the Regent, who appreciates his diplomatic skill. Soum is one of the men who have done much to guide the Chinese Government safely among the danger-

ous reefs of constitutional reform. During his three years' stay in Paris he studied the workings of constitutional government, and his reports led the Court to inaugurate a parliamentary constitution. He was sent to Berlin with the famous Yu Chemei. These two men are drawing up a plan, modelled on the German constitution, and their views are shaping the deliberations of their statesmen, who discuss political affairs as blind men might discuss the colors of a painting. His position as Governor will be a very delicate one as he must retain the respect of the Germans—no easy task, says the *Univers*. However, this astute Chinaman, it is conceded, has all the qualities needed for the post. Soum has neglected nothing for the advancement of his interests and has accordingly betrothed one of his daughters to the son of Prince King, who, though his star has paled somewhat, is still President of the Council of the Empire.

The Cook-Peary Controversy.—Commander Peary reports that leaving Cape Columbia March 1, 1908, he reached the North Pole April 6, and accomplished the return journey from April 7 to April 23. He denounces Dr. Cook's claims as "a gold brick," but declines to specify his reasons until Dr. Cook shall have published the details and map of his journey. In rapidity of march and their descriptions of Polar conditions, the accounts of both claimants are in substantial agreement. Dr. Cook found the ice "purple," Mr. Peary "sapphire," and there was no white witness to the final achievement of either. The court and scientific institutes of Denmark and the Arctic explorers, Nanssen, Sverdrup, Amundsen and Fiala, credit Dr. Cook's story. Mr. Peary's return has been postponed for some weeks; Dr. Cook is due in New York September 21.

Earthquake in Rome.—No harm was done to any of the ecclesiastical structures in Rome by the earthquake on August 31, except to an old church in the Via Monserrato, built in the year 1000 and which served as a parish church for the neighborhood until the year 1825. It was then abandoned and has been used of late as a timber store. It will now have to be pulled down. The Pope, seated in an armchair in his room, felt the violent shock and was much alarmed until he was assured that no harm had befallen anything about the Vatican.

The Dean of the Hierarchy.—Bishop Morisciano, of Squillace, Italy, the dean of the whole Catholic Hierarchy, is dead. He was ninety-eight years old, and had been a bishop fifty-four years. Archbishop Laspro, of Solerno, consecrated in 1860, now becomes the dean of all the bishops. Of those bishops appointed by Pope Pius IX sixty-five still survive, and well up in the list of these in point of seniority are Cardinal Gibbons, Bishop Hogan, of Kansas City, Bishop McCloskey, of Louisville, Archbishop Ryan, of Philadelphia, Archbishop Ireland of St. Paul, and the Titular, Mgr. Spalding, of Peoria.

QUESTIONS OF THE DAY

A Bad Play and Its Moral

Mr. G. Bernard Shaw has written much that is wicked. Some think Mr. Shaw a philosopher, and accept his abnormal ideas and practice in the matter of food and politeness, as proof that he is a sincere philosopher; from which, as a minor premise—what their major is, who can tell?—they deduce that all things are lawful to him. He wrote a blasphemous play lately. The Lord Chamberlain's Office not admitting Mr. Shaw's right to do wrong, refused it a license in England; but the directors of the Irish National Theatre, holding that in Mr. Shaw's case, blasphemy is not only lawful but also expedient, came to his relief. This inclines one to doubt the prudence of accepting Mr. W. B. Yeats and Lady Gregory, who are responsible for the scandal, as capable of building up a national drama.

The *London Times*, of August 26, gives an account of its production, from which one gathers that the scene is laid somewhere in our Western States—with this no one can find fault: Mr. Shaw knows as much about the West as Shakespeare knew about Illyria—that it has to do with horse-stealing and lynching, with which rogueries Mr. Shaw is no less acquainted than was Shakespeare with those of Bohemia, and everybody recognizes in Autolycus the typical Czech; that from the artistic point of view it does not rise above the most banal cowboy melodrama; that it is decidedly indecent and grossly blasphemous, and that the Lord Chamberlain's license was refused most properly. These, however, are not the ideas of *The Times*, which judges that a good deal of fuss has been made about very little, and that it would be well to say nothing more on the subject. Even *The Times* cannot make the second part of its verdict more than a barren recommendation; for the matter has got into Parliament, and a special committee of both houses has been appointed to look into the whole question of the licensing of plays.

The evidence taken by it makes depressing reading. The witnesses do not, as a rule, deny the moral shortcomings of the English stage. The position is taken that the English are not as bad as their neighbors, French, Austrian and German; that there is a social need, for which no reason is given, of theatres, closed to the young, to which no one would take his wife if she be the woman a normal man would choose, but devoted to the production of such plays as Mr. Shaw's; that the managers of theatres and music-halls are not uncommonly men of austere morals, who watch jealously over the entertainments they provide for the public, lest anything should slip in to taint the innocence of even Peckham; that a censor of plays should have a knowledge of literature and of the drama, and be essentially a man of

the world, a euphemism familiar as household words in the mouths of the apologists for vice; and that, though the censorship has not always been judiciously exercised, it is useful for several reasons, of which one is that it protects the pockets of the austere moral managers from squeamish hypocrisy pretending to be virtue; for it has happened, and may happen again, that plays innocuous to the robust morals of the metropolis, would have been forbidden by narrow-minded provincials, had they not been covered with the supreme authority of the Lord Chamberlain's license.

The question, whether the Lord Chamberlain continue to be the official censor or not, is a small one. Neither is there comfort in the assertion, supposing it to be true, that the English stage is not as bad as the continental. It is much what the American stage is, and a discussion of this lately brought out clearly how it has lapsed from decency. Good men on both sides of the Atlantic demand reform. But from whom? Public authority has the duty of guarding public morals. Jethro, the father-in-law of Moses, required those charged with it to be able men, fearing God, men of truth, hating covetousness.

"But John P.

Robinson, he

Said they didn't know everything down in Judee."

And if our rulers are of this mind and agree with managers that they should rather be acquainted with literature and the drama and essentially men of the world, little is to be hoped for from them. The bishops of the Church are the judges of public morals within their dioceses, and therefore, notwithstanding all railers, our Archbishop only discharged a solemn obligation when he recently spoke out on the subject. Pastors have a similar function within their parishes: the lower clergy have their mission to individual souls. The faithful laity are bound to obey steadfastly, unmoved by any lawless public opinion, those who must one day give an account of the souls committed to them. Perhaps this is the practical remedy. With God's blessing it will be efficacious for those within the Church, and will also have a sensible effect on those without.

There is an apparent difficulty. The bishops and clergy, living apart from the world, do not realize the corruption of the modern stage. Not indeed that they cannot know, for the newspapers give more than sufficient information on the subject; but their habit of thought and life is such, that they are not drawn to acquire the knowledge of the evil. One would not ask such men to endure the moral pain that the reading of all that is published concerning the stage would entail. This being what it is, they may be intimately convinced that to it may be applied what St. John says of all that is in the world, it is "the concupiscence of the flesh, the concupiscence of the eyes and the pride of life, which is

not of the Father, but of the world"; and if at any time the modern stage takes exception to this judgment, it must take up the burden of proving its innocence in each particular case.

H. W.

Frederic Mistral

If you have ever been to Arles you will have seen the Amphitheatre and the Aliscamps and wondered what a world it must have been when Arles had its 100,000 inhabitants in the days of Cæsar; and if your mind ran that way your footsteps followed in hot haste into the Church of Notre Dame-la-Major where the famous council against the Donatists was held in 314. It is a town rich in memories and dowered with many beauties. But did you go to Maillane which lies just beyond Tarascon where the ghost of Tartarin keeps vigil over his loved Prouvenço?

Maillane is but a village like many another in the Midi of France, but it is the home of Mistral, the great Capoulié, the poet of Provence, and editor of two enormous volumes "Lou Tresor dou Felibrige," or dictionary of all the dialects of the Langue d'Oc, but above all the creator of "Mireio" which the world of letters has known since 1858. He is an old man now; the winters of seventy-eight years as they drove their snows through the olive garths that girdle the Alpilles in the valley of La Crau, have whitened the poet's hair but not dimmed the lustre of his eye. In June last they were erecting a statue to him in Provence, and at its unveiling no figure was more erect, no voice more resonant than that of Frederic Mistral. "I have sung for you shepherds and farm-folk," said he, and he invoked "the God of my country, the Jesus who was born among shepherds."

His father, François Mistral, was a well-to-do farmer in Mai Rane, proud of his crops and his herds, and had reached the age of fifty-five years before he bethought him of marrying. It was the time of the barley harvest, about St. John's day, and the reapers were busy with their scythes, while the gleaners followed behind picking up the scattered ears.

Farmer Mistral had come to oversee his workmen, and noting among the gleaners a young girl whose shyness of manner marked her out from the rest, he went up to her and asked her name. "I am the daughter of Stephen Poulinet, Mayor of Maillane," she replied, "and my name is Délaïde." "How comes it though that Mayor Poulinet's daughter has to go out to glean?" "Sir," she answered, "we are a large family, six girls and two boys, and though our father is fairly well-to-do, whenever we ask him for pin money, he says, 'if we want gewgaws we must even go and earn the price of them!' And that is why I have come to glean." Six months after this François Mistral had married Délaïde Poulinet; and when their son Frederic was born word was brought to him as he worked in the fields. "May God make him strong and wise," he said, and went on working. If

heredity counts for anything it is clear that the romance and fantasy of the author of "Mireio" must have come to him through his mother. In his "Memoirs" he tells a droll story about his maternal uncle, Benoni, which goes to confirm this theory. Uncle Benoni's chief delight was to play the flute; and many a day he left his work unfinished to play dance music for the village children. Then old age and sickness brought him to his deathbed, but he clung to his flute. "They gave me a bell," said he, "that I might ring when I wanted a drink. But my flute is better. When I am thirsty, instead of ringing the bell I play them a tune on my flute." He died with his flute in his hands and it was buried with him.

Young Mistral grew up among the peasantry of Provence, lived their life, drank in their legends, and learned to love the smell of the brown earth. He went to school in Avignon, and afterwards studied law at Aix, but the charm of the country overpowered him and he returned home to write all he felt. He at once began to work on "Mireio" in his native Provençal, with such happy success that when Lamartine saw it he hailed its author as the Virgil of Provence, and wrote of the work: "It is as if during the night an island from the Archipelago, a floating Delos, had broken loose from the Grecian isles and had come without noise to fasten itself to the balmy coast of Provence, carrying with it one of the inspired singers of the Homeric group." When fame came knocking at the young poet's door and he was about to visit Paris, Reboul, an old singer of the South, went to see him and gave him this parting advice: "Mistral, you are off to Paris. Remember that the stairs of Paris are slippery as glass. Remember your mother. Remember that it was on a farm at Maillane you wrote 'Mireio' that made you famous. Remember, too, that it was the hand of a good Catholic that placed the poet's wreath on your brow in Nîmes the other day." Mistral remembered. He visited Paris, but he did not stay to prove how slippery its stairs are. "Better an apple for dinner in Provence than a partridge in Paris," says the proverb.

A curious trait in the bluff character of his father was the reverence he felt for his son's writings. "Where is Frederic?" he would ask, and when they answered him, "He is writing," the old man would wander off alone through the fields and not suffer the inspiration to be disturbed. Nowadays it is Frederic's turn to wander through those fields, alone, save for his dog Pan Perdu, and to regret that the idyllic charm of country life he describes in "Mireio" is passing away before the whirr of machinery, and that the harvesting is done "à l'Américaine, sadly, feverishly, joylessly and without song, and amid all the dust and smoke of an engine driven by steam. . . . It is progress, and there is nothing more to be said: it is the bitter fruit of science, of the tree of science of good and evil." Not all the evils of modern progress have found their way to the valley of La Crau; religion is still in reverence there, and in Mistral it goes

hand in hand with song. The Maillanais are good honest folks, fearing God and loving their poet who lives in their midst like a shepherd king.

If you are ever in Arles go to Maillane and you may see Mistral, and you will certainly hear his songs—ask for “Magali”—sung in “lou beu cantaire de la Prouvenco.”

J. C. G.

Catholic Educational Problems

A large portion of the Philadelphia *Catholic Standard and Times* of September 11 is devoted to the text of the annual report of the Rev. Philip R. McDevitt, Superintendent of the Parish Schools of the Archdiocese of Philadelphia. The report, which is deservedly termed “a truly notable production,” merits close reading not only by those with whose interests it is directly and immediately concerned, but also by Catholics the land over, who are giving to Catholic educational work the thought it deserves. Father McDevitt’s report is not a mere dry résumé of school records and statistics outlining in summary way the excellent showing made in the Catholic parochial and high schools during the year past, although it does present data which make clear the rapid and constant growth of the educational work carried on in the schools of the archdiocese.

Its especial interest to those outside of the archdiocese will be found to lie in its author’s virile treatment of several important phases of the educational problem confronting Catholics in America. Quite frankly Father McDevitt discusses what he affirms to be “foremost among the questions that arise in the minds of those who give intelligent thought to the wider development and better adjustment of our Catholic school system in the relation our elementary must bear to the secondary or high schools.” The Church has done admirable work in this country in building up a system of elementary schools in which the priceless blessing of religious training is assured to her little ones. But, as Bishop Colton insists in his recent pastoral letter, to which AMERICA referred last week, there is even greater need of Catholic formation in the case of boys and girls who, at the crucial period of life, pass from the elementary to the higher schools, which are to impart their deep and lasting impressions for the duties and responsibilities of manhood and womanhood.

The unqualified teaching and the immemorial policy of the Church demand that we provide for this need in the upbuilding of a system of high schools which shall give all that the State schools give of secular learning and in addition the elevating and preserving leaven of Catholic truth. “True,” urges Father McDevitt, “the fulfillment of this duty will call for sacrifice from both priest and people; but sacrifice is the price we have paid, the price we must ever pay for the priceless gift of faith.”

With equal frankness the report considers a feature of educational work, which has scarcely been esteemed at

its proper value. The world has been lavish of its praise of Mr. Carnegie, because he has put aside large sums of money to pension teachers and to subsidize educational institutions. Perhaps sufficient attention has not been paid to the qualification of his gifts by the donor. Institutions of a sectarian character and the professors therein are not permitted to share the bounty of these endowments. AMERICA has referred on another occasion to the danger which a possible participation in these funds may create, to lead educators to put aside their proper liberty and independence; as it has referred also to the specious arguments of some of the beneficiaries of the fund, who to defend their own selfish abandonment of original policy attempt to brand all religious education as narrow, as reactionary and out of harmony with the higher progressive ideals of modern days. One is pleased to note the brave stand of Father McDevitt, who expresses the opinion “that no deeper wound was ever inflicted on true education than by this endowment of educational institutions that are willing to change charters, renounce the principles of their foundation and shape their educational life according to spirit and policy of the man who is able and willing to dole out to them his pensions and subsidies.”

Another question handled with open directness in this interesting report is the attitude of Catholics in regard to an equitable participation in the school taxes levied by the states for educational purposes. Father McDevitt, in this reference, is little moved by the expressed hostility of certain non-Catholic religious bodies because of our real or reputed views concerning the character of the education imparted in the public schools. The right of the Church to establish her own schools according to her openly-taught principle that religious instruction must be the basic element in education may not be questioned in this land so long as the legitimate requirements of the State be conformed to. And the erection and support of her own schools do not in any manner impair or destroy the right which the members of the Church possess as citizens to enjoy, should they desire to do so, the service or benefits to be found in any institution created by the State and supported by general taxation. Neither do they deprive Catholics of their constitutional privilege, as citizens, to discuss State politics, and to condemn, approve or disapprove of any institution created and supported by the State.

Whatever may be said for and against the contentions with which the defenders of our present public system seek to bolster up their policy of denying to so-called denominational schools a fair share of the tax levied by the State for educational purposes, the Catholic Church, as a body, has never asked such a division. As the *Freeman’s Journal* puts it: “The Church in this country has never yet, in her official capacity, suggested or formulated any mode of procedure on the part of the State, whereby Catholics may participate equitably in the school taxes.”

True, we Catholics, as Father McDevitt ably argues, may be unable to accept the reason of the claim put forward to palliate the seeming injustice of the denial of this equitable share. We may find it impossible to accept as non-sectarian a system of education based on the principle of the exclusion of religion, since as has been remarked "no belief is in its ultimate analysis some kind of belief"; a statement that one believes in nothing is a creed, and a system based upon it is therefore unavoidably sectarian. We may find our present system un-American since it rests on class legislation. We may find it unjust since to-day the parents of more than one million children in the United States are taxed to support schools from which they receive no benefit. We may declare it to be opposed to the fundamental law of religious freedom among us, since it penalizes the Catholic who believes that religion is the vital element in all right education. But we have not cast the burden of the injustice from us and, as Catholics, demanded that the fair-play policy which works so well in Great Britain and her Crown Lands be introduced into our land.

On the contrary, they who have the right to represent us, our bishops, have been insistent that Catholics move slowly in their dealing with this question. Witness the strong address of Bishop Maes, of Covington, Kentucky, to the delegates of the American Federation of Catholic Societies in their recent convention at Pittsburg. The strength of the Catholic argument in the question is not unknown to us, as is evident from the detailed statement of Father McDevitt in his report, but a wise and prudent respect for existent conditions is ever characteristic of the Church's dealings with those who are not of her fold. That our acceptance of the burden is, however, not at all a confession of our conviction that the burden is a fair one is admirably shown in the reverend author's detailed presentation of the Catholic position. M. J. O'C.

The Historical Value of Genesis, 1-4

The latest decree of the Biblical Commission has to do with the historical value of the first three chapters of Genesis. Outside the Catholic Church, in university and other learned circles, the field has been almost universally yielded to those that deny we have fact-narrative in Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Josue; there is only an occasional, and that a very feeble, attempt to keep back the incursion of rationalism upon the historical worth of the Pentateuch; the story of the Hexateuch, or first six books of the Bible, is definitely and definitively classed as folk-lore and no historical fact-narrative at all. The attitude of eminent Protestant Old Testament scholars is now to take it for granted that the Hexateuch is either altogether or for the most part, nothing more than an Hebraistic form of Semitic folk-lore. Their only question is: Where did this folk-lore come from? In answering this question, these eminent scholars form three groups.

The theory of the first group is called Pan-Babylonian. Its adherents claim that the Hebrews got their folk-lore from the Assyrians and Babylonians. All the heroes of the Hexateuch are either sun-myths or moon-myths; merely the masked heroes of Babylonian mythology; for instance, Jacob is a moon-god; his four wives are four phases of the moon; his twelve sons are the twelve lunar months.⁽¹⁾ One would suffer scorn and ridicule in the universities of Berlin and Leipzig, were one to doubt the Pan-Babylonian theory, which is defended there by such men as Gunkel, Friederich Delitsch, Bart, Winckler, Zimmern and Jeremias. Many of these Pan-Babylonian theorists are Lutheran ministers. Jeremias is pastor of the Lutheran parish of Leipzig. It is a mystery to right reason that they seek to explain not only Old Testament narrative, but even the miraculous events in the Life of Christ, as an overflow from the folk-lore and mythology of Babylon. Among Anglican divines there is a strong current of thought toward Pan-Babylonianism. Even so conservative a scholar as Dr. Sanday, Canon of Christ Church, refuses to admit the pre-Mosaic narrative as historical.⁽²⁾

The second group of scholars is made up of Egyptologists, who like Flinders Petrie, would have it that the Hebrews took their folk-lore over from Egypt. A third explanation was excogitated by Dr. Cheyne, Canon of Rochester, who calls it the Jerahmeel theory. His hypothesis is that all this Hebrew mythology and folk-lore was taken over by the Jews from North Arabian tribes.

Professor Sayce hopes soon to find a clue to the meaning of the Hittite inscriptions. Let us hope he succeeds. It may be he will then evolve a fourth theory, and strive to show that Hebrew folk-lore had its origin among the Hittites. The more theories there are, the weaker they all turn out to be.

Among Catholic scholars, too, especially during the first few years of the twentieth century, and before the fulmination of "Pascendi gregis," the idea was gaining ground that the "Hebrews derived their history . . . from Babylonia";⁽³⁾ that in this derived history "some admixture of parable cannot be avoided, once we allow that the language of anthropomorphism requires explanation";⁽⁴⁾ that in the traditional stories of the Pentateuch, we must distinguish between "the kernel of truth and the husk of details";⁽⁵⁾ that in adapting Babylonian traditions, the inspired writer "would purify them of all that was opposed to the existence and attributes of God, but he would not need, nay, it would not be expedient, to make them scientifically accurate."⁽⁶⁾ Farther than this Catholic scholars could not depart from

(1) Winckler, "Geschichte Israels," p. 190.

(2) "Inspiration," p. 221.

(3) Gigot, "Special Introduction to the Old Testament," p. 177.

(4) Barry, "The Tradition of Scripture," p. 251.

(5) Lagrange, *Revue Biblique*, p. 365.

(6) Scannell, "The Priest's Studies," p. 39.

the traditional view of Genesis as a fact-narrative. They were obliged to admit the kernel of truth of Lagrange, and the fact-framework of Scannell; else they would fall into the error of Lenormant, that the pre-Mosaic narrative was mythical. This error was condemned by Leo XIII in his encyclical, "Providentissimus Deus."

Leo XIII, in this great encyclical, treated chiefly the question of the extent of inspiration; and laid it down as an universal principle that every part of Scripture is inspired, and no part contains error. "All the books which the Church receives as sacred and canonical are written wholly and entirely, with all their parts, at the dictation of the Holy Ghost; and so far is it from being possible that any error can coexist with inspiration that inspiration not only is essentially incompatible with error, but excludes and rejects it as absolutely and necessarily as it is impossible that God Himself, the Supreme Truth, can utter that which is not true."*

In time this clear and authoritative language was evaded. Some Catholics admitted the inspiration of the pre-Mosaic narrative; denied that there was error in that narrative; but interpreted the truth of that narrative as we should interpret the truth of folk-lore. The inspired writer, forsooth, meant not to narrate facts of history but to give a "kernel of fact" and a husk of fiction, or a framework of fact, and a setting of fancy. Against such an explanation, the Biblical Commission issues its latest decree. It takes up the first three chapters of Genesis; they are most important in theology, and are the chief bone of contention in this battle about the historical value of the pre-Mosaic narrative. The Commission decides that no solid proof has yet been given to deprive these chapters of their traditional historical value as a narrative of facts; that these chapters are not fabulous stories taken over from mythologies of ancient peoples, and purged of their polytheistic errors, nor are they allegories nor legends.

Such is the chief purpose of the decree—to decide that these three chapters narrate facts, not folk-lore, when they tell of the creation of the world, the formation of man, woman, the unity of the human race, the state of original justice, the command laid on Adam and Eve, the temptation, the fall, the punishment, the promise of a Redeemer. As for the rest, the Biblical Commission leaves a free field of inquiry. Where the Fathers differ in their interpretation of this or that passage, so may we. Words and phrases in the fact-narrative may be figurative and anthropomorphic, as when God is said *to have walked in the Garden of Eden*. Besides the literal and historical meaning, there may be an allegorical or a typical allusion. In these fact-narratives, the style is that of the primitive times; nor should we strive to stretch the meaning so as to make it that of a scientific treatise. The Hebrew word for *day*, for instance, may be taken in either a figurative or a proper sense.

This new decree is only one proof more that the teaching body of the Church will hold fast to the Bible with that hold which the Fathers ever had. To the Fathers the Bible is a book whereof God is the Author of every part; to the Fathers, the historical books of the Old Testament are narratives of historical facts, not a gathering up of folk-lore. A few Catholic exegetes and Bible scholars may go too far toward the position of the rationalist; but the teaching Church will ever do as its great teacher emphatically bade the present writer to do. Pius X stood at his desk and struck it as he said: "Stand upon the traditional positions of the Church."

WALTER DRUM, S.J.

The Late Father du Lac

The recent death of Father du Lac removes one of the most prominent figures and certainly the best known Jesuit in France. Stanislas du Lac de Fugères—as his full name was, for he dropped the second part of it when he entered the Society of Jesus—was born of a noble family connected with the very highest nobility, on November 21, 1835. Although an only son, destined to inherit considerable wealth, he gave up everything to become poor for Christ's sake at the age of eighteen, October 28, 1853. As rector of Sainte-Croix College, at Mans, in 1870, during the Franco-Prussian War, he organized an efficient ambulance service in which he revealed constraining kindness and charity, the keynote of his whole career. In 1871 he succeeded Father Ducoudray, one of the most illustrious victims of the Commune, in the rectorship of the Collège de la rue des Postes, an institution which prepared candidates for military and scientific schools. With a rare combination of firmness and gentleness he trained his students to become such practical Catholics that they gradually infused a truly Catholic spirit into the Military School of St. Cyr. The London *Times* minimizes the true state of the case when it says that the great school which Father du Lac directed was "a serious rival of the State lycées." The fact was that the success of the Rue des Postes candidates at the higher State institutions so far surpassed that of the State lycées as to excite the relentless hatred of the French Government, when that Government became first anti-clerical under Gambetta and afterward anti-Christian and atheistic under its present leaders. The success of French Catholic colleges and especially of Father du Lac's college was the real cause of the closing of these colleges in 1880 and of the subsequent increasing tendency to persecute the Church.

When the French Jesuit colleges were closed in 1880, Father du Lac and his college moved to Canterbury in England, where he remained ten years, venerated by all, Protestants or Catholics, who met him. His influence, which was continually growing, was due to his deep faith and ardent charity energizing through a winsome and yet strong character. The enemies of all religion

* Wynne, "The Great Encyclical Letters of Leo XIII," p. 296.

and particularly of the Jesuits, attributed to him the most sinister motives; misrepresentation of his actions and continual slander were their every-day weapons. The name of Father du Lac became a bogey to the deluded multitude. But he never said a word in his own defence, though he was ever ready to show the reasonableness of his principles. The best answer to his slanderers was the unselfish devotion of his whole life and especially of the last eighteen years. While his foes were depicting him as the mainspring of an anti-republican conspiracy, he was shortening his life by untiring labors to bring relief to poor workingwomen and to all the cases of distress brought to his notice. François Veuillot, in the *Univers* of the 2d inst., relates how, at the very moment when Father du Lac was denounced as the leading conspirator against Dreyfus, he saw the handsome face of the tall, slender priest beaming with joy. When asked the cause of that evident joy, Father du Lac replied that he had just heard the confession of an old *concierge* who had long resisted his appeal for conversion, and who, he feared, might have died without the sacraments.

The funeral, which took place on the 1st inst., was remarkable for the great concourse of the nobility and of the very poorest people. Bystanders wondered to see such a great and variegated crowd following so modest a hearse. Most of the mourners were praying and weeping.

L. D.

The People's Society of Germany

This society, commonly called the *Volksverein*, is a formidable army of about a million men, controlled by a board of directors, with headquarters at München-Gladbach, Prussia. It was founded at the suggestion of Windhorst in 1890, for the purpose of safeguarding the Catholic population against the dangers of Socialism, heresy and unbelief. Its influence goes to the strengthening of the Centre party, whose position to a very large extent, though by no means exclusively, rests on the *Volksverein*; its chief object, however, is instruction on religious and civic questions, especially those which are actually discussed in the press or parliament, and the refutation of errors and slanders against the Church.

The headquarters of the society is at München-Gladbach. Here is published the *Soziale Kultur*, an excellent sociological monthly, appealing especially to the educated classes; and two weekly news-bureau services containing reliable articles on up-to-date subjects, the *Apologetische Korrespondenz*, treating of religious questions, and the *Sozialpolitische Korrespondenz*, devoted to social, economic, political and civic matters. Thus about four hundred Catholic papers are furnished with reliable information on the burning questions of the day at nominal cost through this useful syndicate.

To reach the people more directly, frequent recourse is had to "Flugblätter," or leaflets. If, for instance,

special information is needed somewhere to strengthen a movement or to encourage laggards, a lively popular article on the matter is written at München-Gladbach and is speedily distributed where desired. As there are a large number of topics which are bound to crop up again and again, a well arranged system of "Flugblätter" is kept in stock.

There are, besides, several serial publications. The *Apologetische Volksbibliothek* consists of penny pamphlets. The *Apologetische Vorträge* and *Soziale Vorträge* are each a series of larger pamphlets, destined especially for the use of the heads of societies. Two periodicals are issued for the adolescent rural population, *Jungland* for the boys, and *Der Kranz* for girls. The latest departure is the *Soziale Studentenblätter*, a periodical and at the same time a system of leaflets for the propagation of social activity among university students.

While thus the printed page is extensively utilized, more importance and power is attributed to the spoken word, the primitive means of communication. The society keeps up an unintermitting crusade of lectures, addresses, speeches, etc. The speakers, priests as well as laymen, often receive special training, and a number of attractive lectures and sketches of addresses are put at their disposal. They give their services gratis. About five thousand lecture meetings are held every year in various places; they are not confined to the branches of the society, nor to the German language. Any Catholic society will be supplied with good lecturers. At each meeting there are as a rule at least two addresses, one on a subject of religion or apologetics, the other on some sociological, political, economic or other useful topic. For those who can devote more time to the study of sociology, special courses are arranged. The library at München-Gladbach is at the disposal of every responsible person in the country without charge. At the main office is a bureau of information which answers questions on religious and sociological matters and is equipped with all sorts of reference works.

This then is the *Volksverein für das katholische Deutschland*. It has been the chief weapon in the combating of every kind of error, and the chief reliance of the Centre. For this purpose the German Catholics spend every year \$200,000, not counting the subscriptions to their twelve hundred Catholic papers and periodicals, the hundreds of thousands expended each year on their General Congress, and the money necessary to keep up and develop their vigorous Catholic literature. It can easily be understood that such an organization is the object of the heartiest wishes and the keenest interest of all who have the welfare of the Fatherland at heart, and that they are willing to do everything in their power to prevent any of its sections or organs from degenerating from the high ideals it was instituted for. The Centralverein of the German Catholics in the United States has begun to embody certain *Volksverein* features into its constitution.

F. S. B.

IN LANDS AFAR

Notes About Holland

"They are a great people, are the Dutch." So said an Irish-American Archbishop while giving his impressions to the present writer of a protracted visit to Holland not very many years ago. The casual visitor to that very interesting part of the old world cannot help being similarly impressed.

Holland as a country is unique in that it has been wrested from the sea, whose ever encroaching waves are being successfully kept at bay by the skill, the industry and perseverance of the Dutch people. This same skill displayed by them in fighting the waters during the centuries gone by is still in evidence to-day, as illustrated by Galveston's new sea-wall, which this summer successfully withstood the fury of the ocean, and was planned and constructed by Dutch civil engineers.

The country thus rescued from the waves presents to the stranger a most pleasing aspect with its interminable green fields, its grazing herds of thoroughbred cattle, its numerous canals, its fertile garden lands, and its picturesque stretches of blooming tulips, narcissus and hyacinths. The evidences of thrift and prosperity meet the eye on every side. Well-kept macadamized roads, excellently drained canals, substantial dwelling houses, are to be met with everywhere in the country districts, while the principal cities of Holland show a steady increase of population and a remarkable growth in industrial enterprise and commercial activity. Amsterdam, The Hague, Haarlem, Leiden and Rotterdam vie with each other in the race for material progress. The number of their inhabitants has within the last forty years almost been doubled, and as in the case of The Hague and Rotterdam has been multiplied manifold. The Hague, now a city of 270,000 people, is the residence of Holland's much beloved Queen; here also is the seat of the Dutch Government, while thousands of rich and independent Hollanders from other parts are being steadily drawn towards this centre of fashion, this Paris of the North. Rotterdam also shows an extraordinary development in recent years, and has risen to be the first commercial city of Holland. So remarkable has been its growth of late that its commerce now exceeds that of Amsterdam and Antwerp. To-day it ranks the seventh city of the world in commercial importance, and its annual tonnage is ahead of that of such great seaports as San Francisco and Baltimore. Its location for shipping is the most favorable in all Northern Europe, and its harbors, which are being constantly extended, admit of the largest ocean-going vessels of to-day. From its present population of 490,000, it is confidently expected that Rotterdam within the next twenty-five years will grow to be a city of more than a million people.

Politically Holland is favored at present by a govern-

ment that is actuated by Christian principles. This happy result was first brought about in 1888 by a coalition of the conservative elements in the country. Up to that time the Liberal party had ruled the destinies of Holland for a period of forty years. The main result thereof showed itself in a gradual and total de-Christianizing of the public schools, and in the exclusion of Christian principles from the sphere of Governmental action. The well-known statesman, Dr. Kuiper, and the never-to-be-forgotten Catholic priest, Dr. Schaepman, succeeded in bringing about a political compact between the Catholics and believing Protestants. Heretofore these had been to one another as unmixable as oil and water, but through the efforts of both these wise and far-seeing leaders an agreement was had for the purpose of ousting the Liberals from power and bringing back the government of the country to Christian principles. At the late elections, this summer, the allies again came off victorious, and at present command a handsome majority of twenty in a House of one hundred members. Four ministers of the present Dutch Cabinet are Catholics, and what perhaps could not be duplicated in any other country to-day, these four, among the highest functionaries of the State, are practical Catholics in the best and fullest sense of the word. Not the least advantage reaped from this political joining of hands on the part of Catholics and Protestants has been the law enacted by them, whereby justice in some degree is accorded to the denominational schools, whose teachers are in part at least paid from the public treasury. It is hoped that with their present parliamentary majority the Conservative party will in the near future so amend this law as to place the denominational schools in all respects on an equal footing with the public or Governmental schools.

The religious condition of Holland, as regards Catholics, is likewise a matter of surprise and of extreme gratification to the visitor from foreign lands. While Protestantism, taken as a religion, is fast disintegrating here as everywhere else in Europe, the Catholic Church is steadily advancing in power and influence for good. To obtain a clear idea of the condition of the Church in Holland prior to 1848, one would have to look to a country like Ireland to find its counterpart. For more than two hundred years the Catholic religion in Holland had been a proscribed religion, and though actual persecution, as in the years immediately following the so-called Reformation, had ceased, nevertheless up to 1848 Catholics were looked upon as the pariahs of the country by the dominant Protestant majority. Politically they were for all practical purposes disfranchised for more than two centuries, the qualifications for the right to vote being such as to give the ballot only to the nobility and the very wealthy, all or mostly all of whom were of the Protestant party. In 1848, however, the Liberals for the first time obtained control of the national government; they gave the country a new Constitution, greatly extended the franchise, and thus conferred upon the

Dutch Catholics a political benefit very much like the one O'Connell in his day wrested from Protestant England in behalf of his down-trodden countrymen. Freedom of worship for Catholics in Holland prior to '48 likewise existed in a very restricted form. They were indeed permitted to have their own churches, but according to law these were not to look as such on the exterior. Hence does the outside of many old church buildings, for instance, in Amsterdam, still present the appearance of a gabled brick warehouse; while to this day such churches are yet spoken of among Catholics themselves not by the name of the Saint or Saints to whom they are dedicated, but by names such as *de duif* (the dove), *de boom* (the tree), *de Zaaier* (the sower), etc., under which the warehouse was known to the general public since the days of stress and proscription. But such, under the blessing of Heaven, has been the material progress of Catholics in Holland that all the vestiges of those dark and troublous times have entirely disappeared. Everywhere, even in the smallest country places, may be seen to-day new, handsome and artistic church buildings. Indeed, it would be difficult to name another country where, generally speaking, the traveler would find as much to be admired in this line as in this former stronghold of Calvinism. Notable among the many notable churches in Holland of the present day is the new Cathedral of St. Bavo in the episcopal city of Haarlem. It is a masterpiece of Gothic architecture and monumental in proportions; it has taken ten years in building, and, though far from completed has involved an expenditure of more than a million. The Cathedral of Milan is often referred to as a "poem in marble"; with equal justice this modern church structure may be styled "a revelation in brick."

It need hardly be added that the faith among Holland's Catholics to-day is strong and vigorous, inured in it as they have been by a long period of reproach and proscription. It is beautifully emphasized by the crowded attendance at the various church services, the imposing number of monthly and weekly communicants, the numerous parish guilds, sodalities, workingmen's clubs, etc., and the abundance of religious vocations among both sexes.

Though Holland as a country is, at present, little known and still less spoken of in foreign lands, from the above it may be easily seen that the Church, founded there by SS. Willibrord and Boniface, is in a most flourishing condition; full of the richest promise for the future and likely to be recognized as a gem of the first water in the world crown of Catholicism. Yes, we agree with the Irish-American Bishop heretofore quoted: "They are a great people, are the Dutch."

V.

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A Celtic Cross has been erected in Spiddal, Co. Galway, Ireland, to Michael Breadhnach, President of the Connaught Gaelic College, and a renowned Gaelic scholar, who died recently at the age of 27.

CORRESPONDENCE

The Political Situation

LONDON, AUGUST 28, 1909.

We are at the end of August and Parliament is still in session, and the end of its labors is not in sight. It is likely to be a record session in the matter of length, perhaps a record also in the disappointing smallness of its output as a law-making machine. It used to be almost an unwritten law that the Houses should break up in the first days of August to set members free for the grouse shooting. But this year the House of Commons goes on sitting week after week under the burden of Mr. Lloyd-George's budget scheme, which the ministry is determined to force through at any cost.

There are also some Bills that must be passed, so from time to time the budget is laid aside and a few sittings are given to the ordinary work of legislation. This has allowed some even of the ministry to snatch a holiday. For the last fortnight the House of Commons has been discussing the Bill for the amendment of the Irish Land Acts, and the debates have been left chiefly to the Irish members.

Next week the machine-like process of forcing through the Finance Bill will begin again. New rules of procedure, introduced into the House of Commons since the days when Parnell and Biggar reduced obstruction to a fine art, have tended more and more to strengthen the hands of the executive and make the Opposition powerless to prevent the passing of a Bill that the ministry is determined to force through. The power of "closing" a debate and calling for a division, when the Speaker or the chairman of committee decides that the question before it has been sufficiently discussed (really when the Minister in charge of the Bill has a sufficient voting power at his back and requests the Speaker or chairman to use the right of closure) was at first supposed to be a sufficient weapon to prevent obstruction. But still later rules of procedure enable a Ministry to divide a bill into compartments, each including a certain number of clauses, and to draw up a time-table according to which all these clauses are to be voted upon by a certain date. Parnell spoke truly when, on the first batch of new rules of procedure being introduced in the House, he told the Government of the day that in trying to muzzle the Irish party they were sacrificing the freedom of the House of Commons, and reducing it to a mere machine for registering the decrees of the Ministry.

The machine-like process has had a further development in the introduction of all-night sittings. During the Budget debates the House of Commons has often crowded the work of several sittings into one by meeting in the afternoon, continuing the debate all night and adjourning for breakfast next day. Such a sitting is a mere test, not of legislative wisdom or debating power, but of physical endurance; the strain is heaviest on the Opposition who are numerically weaker, and cannot so well organize relays of members to replace each other at stated hours during the night. Men try to snatch sleep in the smoking room or the library, rousing up to rush into the House to vote when the division bell rings. Others doze on the benches, without even a pretence of listening to the drowsy arguments of those who are put up to keep up the pretence of a debate.

How is it that such things did not happen in the old

days when the House of Commons boasted that it was not only the prototype and mistress but also the model of Parliaments? Perhaps because there was a tacit understanding that Bills were not to be forced through against the protests of a strong opposition, but that legislation on any question should not be undertaken until the country as a whole was in favor of its main principles. But we have got far beyond that state of things. A ministry now seems determined to use its temporary majority to carry as many Bills as possible, making the most sweeping changes. I daresay when the Conservative party comes into power—as it probably will before long—it will adopt the same methods. But this does not tend to stability in politics, and settled conditions of public life.

The debates of the House of Commons are now very imperfectly reported by most of the newspapers. Once every newspaper reader found in the Parliamentary reports a fair summary of the arguments and the facts adduced in debate on both sides. Now he gets a scrappy summary of the arguments on one side only, the side favored by that particular paper, which he reads perhaps only because it gives good reports of business, racing or cricket. The House of Commons has thus ceased in a great measure to be what it once was, a centre of political education and information for the whole country. Even the replies of ministers to questions on matters of public importance are largely left unreported, unless the matter they refer to can be worked up into a sensation or a scandal. There is evidence of the declining importance of the House of Commons in the fact that during these very Budget debates Mr. Lloyd-George has made more concessions to representations from outside the House than to objections raised by the leaders of the Opposition within it. He has received deputations of business men, or read memorials presented by them, and then announced that he is willing to introduce amendments on this or that point of detail.

The changes made have been important, and numerous enough to show that the Budget, as first drafted, was a very ill-considered scheme. In the original measure the new land-taxes were to be assessed on the basis of valuation to be obtained by the land owners, subject to revision by the treasury officials. It was pointed out, however, that this would mean that every owner would have at once to spend large sums on employing experts of various kinds, surveyors, land agents and lawyers, in producing and defending his valuation. It is now agreed that the cost of valuation, estimated at about two millions sterling (\$10,000,000), shall fall on the Treasury. The Government will, therefore, have to undertake the compilation of a new "Domesday Book," a record of the present value of property throughout the Kingdom.

Again, apparently with a view to forcing landed proprietors either to indulge in mining speculations themselves or give facilities to others to do so, there was a tax proposed on "ungotten minerals." It was a proposal unworthy of any practical business man. The Government were asked to define "minerals," and further asked how this "ungotten" wealth, alleged to be hidden here and there in the earth, was to be verified and valued. The proposal was withdrawn and a clause taxing royalties derived by land owners from mines actually worked on their estates was substituted.

The original scale of new license duties on hotels and public houses has been greatly modified in the face of the powerful opposition of the trade. Some of Mr. Lloyd-George's concessions are not very well advised.

Hitherto, grocers holding wine and spirit licenses have not been allowed to sell any spirituous liquor in smaller quantities than a quart bottle. Temperance reformers hold that the grocer's license which enables a woman to take home a bottle of spirits without going into a public house or saloon bar has been a fruitful source of intemperance in the home. But Mr. Lloyd-George now proposes to allow grocers to sell spirits in half-pint bottles. His increased duty on spirits has undoubtedly diminished the general consumption of gin, whiskey and the rest, but this facility for buying a small bottle of cheap spirits with the family groceries is likely to have disastrous results in the opposite direction.

Mr. Lloyd-George has declared that by the end of the financial year his Budget will be law, and the Liberals are everywhere organizing meetings, of which the keynote is that the Finance Bill is a progressive measure for laying the burden of taxation on the wealthy and sparing the workers. But the workingman does not like paying more for his beer and tobacco, and every class above the day laborer feels the pressure of increased income-tax, accompanied by more stringent methods of collection, and business men, mine owners and landed proprietors are anxious about the increased load of taxation laid upon property. There is a growing feeling that the House of Lords will take the strong course of throwing out the Finance Bill with a view of forcing an appeal to the electors. The Tariff Reform movement, which is in plain English a movement for protection, has made enormous progress in the last two years. Even the most illogical arguments are accepted by its partisans. They tell us that if we accept a moderate scale of Protective duties unemployment will disappear, there will be no need of increased taxes, and the "foreigners will pay the duty." They make no reply to the objection that, even if the foreigner pays the duty, it will be repaid to him by the increased selling price paid by the Englishman for the imported product. But the average voter is swayed not by reasoning, but by a catching cry, and is ready to accept confident prophecy as gospel truth. This is why I feel sure that if an election is forced on, the Tariff Reform cry will rally tens of thousands to the Opposition polls. Even if they are not wholly persuaded that Tariff Reform is a good thing, there will be a disposition to give it a trial, as a possible refuge from the present reality of ever-growing taxation. The Opposition will have further the support of the large classes of voters whom the policy of the Government has alarmed or actually injured. The friends of religious education will vote against its Nonconformist undenominationalism; the owners of property against its semi-socialism; the powerful brewers and distillers' interests against its harrying of their trade. All the by-elections point the same way; the Government have either lost seats or held them only by greatly reduced majorities. Even the wave of militarism now passing over England will tell against the Liberals, for the popular opinion in most places is that they are traditionally apt to "starve the services" and have been forced to adopt the naval building programme of the eight Dreadnoughts against their will. A. H. A.

The Return of Prince Albert From the Congo

BRUSSELS, AUGUST 30, 1909.

An event of unusual interest for the country has been the return of Prince Albert of Belgium from his four months trip in Africa. The greater part of his absence was spent in touring the Congo, the new Belgian colony.

His entry into Brussels on August 11 was a veritable triumph. Early in the morning of the 16th the Belgian colony of pilots at Flushing sighted the *Bruxellesville* carrying His Highness heading towards the Scheldt. It was the beginning of a memorable day. The reception at Flushing was a presage of what was awaiting him, for, meanwhile, M. Schollaert and the rest of the cabinet had embarked at Antwerp on the *Princess Elizabeth* to go to meet him half-way. When the two boats neared each other, the ministers left their craft to board that of the Prince. Then followed speeches and a cordial round of hand shakes, and after that the triumphal passage up the river to Antwerp. It was a gay sight; the river was filled with craft of all sizes, flying bright streamers and crowded with enthusiastic spectators, while the Prince with his wife, who had met him at Teneriffe, sat on the deck much moved at the reception. At the dock, the great crowd was hushed a moment while the Prince embraced his mother, the Countess of Flanders, and his three little children—Princes Leopold and Charles and Princess Marie José—then burst out into deafening cheers. The party passed on to the Town Hall in the midst of dense crowds, and from thence to the station where they took the train for Brussels, amid the unceasing cheers of the populace. The arrival at Brussels was a repetition of the scenes at Antwerp. The whole city was in festal array, and the same enthusiastic and cheering crowds lined their triumphal way to the Royal Palace, where the King was waiting to welcome his nephew back to Belgium. So ended what the *Bien Public* calls a glorious day in the annals of the country. The significance of the event must not be left unremarked. It showed above all things that the overwhelming majority of Belgium's greatest cities is still entirely royalist and entirely devoted to the reigning family whose fortunes must be looked on as synonymous with those of the country at large. As long as this attitude persists the country is safe from the socialist poison, which is frankly anti-royalist and anti-national. The whole scene vividly recalls the enthusiastic reception accorded to King Leopold on the occasion of the seventy-fifth anniversary celebrations four years ago, when the old monarch wept openly as he sat in his carriage bowing to the crowds that greeted him everywhere.

The country is very quiet, a great proportion of the population having shifted to the west to the many watering places that dot the coast. The military bill is slowly going through some of the preliminary stages of the committee, as is shown by the list of questions this latter has proposed for solution to the Government. Meanwhile desultory discussions have been going on in the press, but the situation remains always the same. P.

Protest From the Archbishop of Paris

PARIS, SEPTEMBER 3, 1909.

In face of the unrelenting robbery of Church property that is being carried on in France under a false semblance of legality, Mgr. Amette, Archbishop of Paris, has thought it his duty to lay before the Catholics of his diocese a clear statement of the case. His letter, dated August 14, was read in all the churches and chapels, and to the careless and ignorant it brought home certain solemn truths that even practical but pleasure-loving Catholics are apt to overlook.

The Archbishop begins by reminding his hearers that the *Journal Officiel* had just published a list of the lands, houses, ecclesiastical buildings belonging to the Church in

the Department of the Seine. The list covers forty pages. Much of this property represents the gifts of the faithful during long generations; all that belonged to religious orders has already been confiscated and, as we write these lines, tall houses are being built in Paris on the ground that belonged to the Carmelites, to the nuns of Notre Dame, to the Dominicans and Jesuits; other robberies will follow in due course of time, and against this violation of all justice the Archbishop enters a solemn protest. He declares that the Church property belongs to the Church as truly *after* the Separation as it did *before*, and that the arbitrary disposal of this property is, and ever will be, null and void "before justice and before God." Hence, he reminds his hearers that whoever buys, sells, hires or, in any way, uses property robbed from the Church, without being authorized to do so by ecclesiastical authority, is thereby excommunicated. He also advises the faithful whose forefathers have, in past times, given certain lands to the Church, to put forward a claim to this property, that has now been seized by Government. The law admits, in such cases, the claims of only the direct heirs, but there are instances of other claims having been duly recognized.

It is to be hoped that the Archbishop's letter may draw the attention of Catholics to the ruthless spoliation that is taking place under their eyes; but the French temperament, although generous and impulsive, is one whose impressions are transitory, and the evil work is being done with a craftiness that is more dangerous than open violence. Only in a few cases have Catholic laymen banded together to secure the property of the Church from the grasp of its enemies.

The Separation of Church and State, although it entails many material difficulties upon the French clergy, has undoubtedly certain good effects that are daily perceptible. The French Bishops, being no longer paid by the State, have won liberty of speech at the cost of poverty, and their attitude is one of greater dignity and independence. Only the other day, Mgr. Laurans, Bishop of Cahors, was summoned before the local magistrates because in a pastoral letter he reproved the blasphemous statements made by certain schoolmasters in his diocese. In an eloquent letter, full of good sense and dignity, he replied that the Government officials were free to condemn him if they choose to do so, but "you cannot presume," he added, "to be my judges. My pastoral letters do not belong to your jurisdiction; the power to teach is one of the attributes of the Church and comes straight to Her from God."

Having thus protested that he in no way recognized the authority of the civil tribunal, Mgr. Laurans consented to appear before his so-called judges, in order publicly to make known the facts that had called forth his disapproval. These facts are an example of the teaching given in the so-called "neutral" schools. One schoolmaster asserted that the Resurrection of Our Lord is an "absurdity"; a schoolmistress, alluding to the faithful who fulfill their Easter duties, exclaimed: "Is it possible that there are people silly enough to put out their tongues before a curé to receive a wafer from his hands." No wonder that children, whose unformed minds are thus poisoned and distorted, occasionally commit fearful acts of sacrilege; a schoolmaster's son in a small village, having received the Sacred Host, took it out of his mouth and, to the horror of his companions, threw it to a dog.

Turning from the evil work that is undermining the faith in the souls of French children, we hear wonders of the national pilgrimage to Lourdes. In a previous

letter we described the departure of the "White Train" with its freight of suffering humanity. The same "White Train" returned on Tuesday, August 24, and we had occasion to speak with some of the happy recipients of Our Lady's bounty. One woman who had left Paris on a stretcher was standing with a radiant face, the centre of a sympathizing crowd to whom she told how, after having been crippled for years, she could not use her limbs freely and without fatigue. More pathetic, but perhaps no less miraculous, was the gentle resignation of a boy of nineteen, who came back as he went, on a stretcher: "Our Lady cannot do everything at once," he said sweetly, "God knows best."

Our readers may have heard with what scrupulous care Dr. Boissarie who is at the head of the "Bureau des Constatations" at Lourdes fulfills his office. He is, needless to say, an exemplary Catholic, but for this very reason he is, at first sight, apparently sceptical with regard to the cures that are brought under his notice. Before classing them as miracles, he requires that time should confirm the cure; moreover, he opens his Bureau wide to medical men of any nationality or creed, eager that light should be thrown on the matter in hand, that conflicting opinions should have free play. The most astounding cure this year is that of a young Norman, named Fernand Delahaye, aged twenty-two, who for the last three years has suffered from a disease in the bones of the left leg. In 1905 he went to Lourdes but was not cured; indeed his condition seemed to get worse, and the running wounds presented a most distressing aspect. This year he came again, having promised Our Lady that, if cured, he would return home on foot. On August 21, after bathing in the "piscine," it was ascertained at the Bureau that one of his wounds was closed, but the other continued to discharge abundantly. On August 25, between 11 and 11:30, one of the doctors present detected a considerable improvement in the aspect of the second wound, but there remained a slight swelling and a hole which, though small, still kept discharging. At 11:30 a photograph of this wound was taken by one of the doctors, but he and his colleagues, after a minute examination, observed that the aspect of the wound changed from one minute to another! All the medical men present congregated round the patient and, in the space of three-quarters of an hour, the swelling subsided, the hole closed and over it spread a thin, perfectly healthy pink skin. The work of healing was carried on under their very eyes, and when Fernand Delahaye left the Bureau, even the external traces of his malady had vanished.

It stands to reason that if we admit, as we are bound to do, the possibility of miracles, the conditions of each particular miracle are a small matter compared to the great fact that breaking through the natural laws that govern the Universe proves the omnipotence of the Creator who, condescendingly, bends to His creatures' prayer; but this re-creation of a healthy skin, under the eyes of the medical men, is an almost unique experience in the annals of Lourdes.

To turn to lighter topics, the "flying week" at Betheny, near Rheims, has attracted much attention, both in the world of science and among sporting men. Whatever may be the future practical results of the new art of "aviation," its rapid progress is extraordinary and the sight at Rheims during the memorable week will not be easily forgotten. Interest in the new art is unparalleled in France and the daily newspapers are too much absorbed by the events at Rheims to give much space or attention to political topics, however important. There

were no accidents to speak of; everything had been foreseen and provided for and the thousands of visitors present at Rheims brought away the same impression: that the new art of aviation has within the last few years made gigantic strides in advance, and that in spite of the undoubted worth of the American and British competitors, the inventive spirit of the French race has again triumphantly asserted itself.

AN ANGLO-FRENCH CATHOLIC.

Repairing the Messina Losses

Much worry is being experienced by *La Lanterne* of Paris over the millions of francs sent from all parts of the world to the Pope for the benefit of the sufferers in the Messina disaster.

Evidently it knows so much about the methods of lay philanthropy and bureaucracy that it cannot conceive of any other, and consequently indulges its suspicions. The best answer that can be made to such a calumny is to point to the quasi-official account of what has been done by the Pontifical Committee in Calabria and Messina. Whole villages have been rebuilt, churches, hospitals, orphanages, schools, colleges, seminaries have been restored so speedily and effectively as to arouse the admiration of the secular authorities, who publicly lament the inertia of the Government and the dilatoriness (if not dishonesty) of its bureaucratic system.

The buildings erected by the Pontifical Committee are all of Norwegian pine, and so constructed as to resist the weather and cause a minimum of danger in case of another earthquake.

The immensity of the disaster and the lack of co-operation on the part of the people render all that has been done insignificant when compared with what remains untouched; nevertheless Mgr. Cottafavi and Count Zileri, who are at the head of the committee, deserve the gratitude of all Christendom. This is admitted by all the Government papers in Italy. The Government has promised that Messina will be rebuilt, and the law providing a contribution for this purpose from the Civil list is already in force. But up to the present, save for what the Pope has done and what private individuals have attempted, nothing has been achieved.

Apropos of the codification of Canon Law which is taking place, the French press has been spreading a story that the new Code would contain a special article laying down principles on which the Pope would accept a settlement of the question of the Temporal Power. The only foundation for this *canard* is a misunderstanding of the Chapter "De Romano Pontifice" by some newspaper correspondent. On the Roman question the Vatican stands just where it did forty years ago.

Abbé Turmel has made unreserved submission to the decree of the Congregation of the Index concerning some of his books.

The official bulletin of the Holy See, August 14, publishes a decree modifying the territory of the Dioceses of Quebec and Nicolet. That part of the district of Bellevue which had hitherto belonged to the parish of St. Eusébe in Stanfold, Diocese of Nicolet, is now to belong to the parish of St. Calixte in Somerset, Archdiocese of Quebec. Mgr. Roy, auxiliary Archbishop of Quebec, is charged to execute this decree.

The cause of beatification of the Venerable Father Capelloni, S.J., an apostle of Naples, has been introduced.

L'EREMITE.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, SEPTEMBER 18, 1909.

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CABLE ADDRESS: CATHREVIEW.

Spanish Politics and Politicians

Philosophizing on the trend of events in Spain *El Universo*, of Madrid, tells us that only a Linnæus in sociology could properly classify the "groups, sub-groups, and grouplets" into which divergent and discordant principles divide Spanish voters. "There are as many political parties in Spain as there are Spaniards, who think, or think they think, about public affairs."

There is an established social order deeply rooted in the soul of the nation, an order that takes in the Catholic religion, the family, proprietorship, personal liberty and dignity, and all that constitutes Spain's national being and greatness. There is also an established political order, less generally approved of, it is true, to which few who respect the social order are not reconciled.

Antagonizing this social and political order, there is a chaotic camp whose one bond of union is hostility to it and a mad resolve to effect its destruction. Whether the camp is called anarchistic or socialistic or anti-clerical or jacobin or radical makes no difference; for, in Spain, these words spell one and the same thing, namely, irreconcilable enmity to the existing social and political order. The insensate men, intrenched in this camp, think that this world can be transformed by their ingenuity from a valley of tears into a paradise of delight, that sorrow and death can be blotted out, and that all who do not espouse their visionary schemes deserve naught but hatred. As their political creed is a mishmash of absurdities, so their devotedness to it is a blind fanaticism which finds its proper expression in the atrocities of Barcelona.

The party of law and order, though numerically by far the stronger, is composed of elements that do not get into close fighting order. There is no leader capable of marshaling "the chiefs of tens and chiefs of hundreds" with their handfuls of followers in one imposing army. On the other hand, the Radicals, in spite of the diversi-

fied grotesqueness of their political pipe-dreams, are one in assailing the established order. Their moving spirit is fanaticism. A vile spirit it is, but resourceful and mighty as well. What that spirit accomplished in a few days in Barcelona shows clearly enough what would befall the country at large if for even a limited time it were to hold general sway. Robbery, arson, murder, sacrilege—there is the gist of the rule of the Radicals. In the face of such a manifestation of brute force shown, who can deny or ignore the need of united social action? If personal piques and private squabbles and the ghosts of the past and the hazy visions of the future are to paralyze the action of the lovers of peace and order, their so-called love, far from being a noble or an ennobling sentiment, has all the earmarks of a whim or crotchet. When the house is afire, it is no time to wrangle about the color of the roof.

Time was when true patriotism was supposed to sink petty differences in the hour of the country's danger. United, energetic action of all law-abiding citizens ought so to strengthen the hands of the authorities that no political mountebank could plan the seizure of a metropolis, throw it into confusion, raise a howling mob of miscreants and hurl them in frenzied fury against the abodes of helpless women and the temples of the living God.

Episcopal Authority in the Church of England

Some months ago the Anglican Bishop of Birmingham determined to take action against Canon Henson, who, contemning his prohibition, had addressed a Non-conformist meeting within his diocese. After the offence the canon crossed the ocean and was the guest of the Episcopalian Church Congress at Boston. At one of its meetings he insulted a minister whose views he did not approve, in presence of Bishop Lawrence of Massachusetts. From all this one may gather that the canon is a clergyman who neither fears a bishop nor regards a brother.

On reaching home lately he received from the bishop, who had kindly put off legal proceedings to allow him to finish his American tour, a cordial letter beginning "Dear Henson," which told him all that had been designed against him; how the lawyers had given assurance of success; how with the lapse of time tenderer feelings had sprung up, and that the whole matter was to be dropped.

Probably the bishop hoped that this informal letter would draw from the canon a correspondingly informal expression of regret. If so, he has been disappointed. Canon Henson seems to have construed it as a confession of error, and answered it in a tone that the loftiest of prelates might use with a curate. He requires the bishop to give his letter to the newspapers, that the world may know that the Damocles' sword of prosecution has been taken down. He adds that, on personal grounds, he is glad not to have to fight him in the courts, implying evidently

that as a public man he would have rather enjoyed it. He declares his disapproval of the bishop's ecclesiastical policy to be such as will compel him to a widening conflict, though he loves him and will continue to love him come what may. Then, feeling sure apparently that the last few months have brought sorrow to the poor bishop, he points the moral by telling how immensely he has enjoyed the Yellowstone and the Rockies. The two letters are published in *The Times*.

The triumphant canon then received a reporter of *The Morning Post*, and explained how the bishop had fallen into his mistake through a misconception of duty, but afterwards, by the mere grasping of the problem, had solved it. The only law, he pointed out, that could have been invoked against him, would prevent a clergyman from even putting his nose into a dissenting chapel. Such a law could no longer have a purpose; for it is absurd to try to stop people from being neighborly. To another he said: "It would be rather unfair of me to rub it in." What can be the canon's idea of rubbing it in? *The Manchester Guardian* announces that Canon Henson will address a gathering in a Congregational church within a few weeks. Will he ask the bishop's leave?

The Jesuit Mind

What is the mind of the Jesuit? The controversial novelist, the parrot historian and others, relying on a well-known definition and on centuries of prejudiced tradition, will perhaps tell you that the Jesuit mind is "fit for stratagem and spoils" and characterised by "ways that are dark." But how will the true historian arrive at a correct insight into the Jesuit mind? Is not the question impossible to answer? "Many Jesuits, many minds," one might say, and he would be right. But there is a sense in which we may take the words and get perhaps a satisfactory answer to our question. The product of the mind is an index to its contents. A man would wish to be judged by his deliberate and representative thoughts. A country adopts as its own the official acts of its accredited ambassador. So the Jesuit mind might well be content to be indexed by its works, and surely will prefer such an indexing to being forever classified under a discreditable and unfounded formula.

Now all this is but an introduction to the tenth volume of Sommervogel's "Bibliothèque de la Compagnie de Jésus." Carlos Sommervogel, S.J., Strasbourgeois, as he liked to call himself, brought out a new edition of the dictionary of Jesuit writers which had been written by the Fathers De Backer, S.J., and by Auguste Carayon, S.J. Father Sommervogel enlarged the work to nine volumes and had just begun to classify its contents. Pierre Bliard, S.J., has now made an index of the nine volumes and gives a classified list of all the works published by Jesuit writers from the foundation of the order until quite recent times. ("Bibliothèque de la Compagnie de Jésus." Tome X. Tablet de la Première

Partie. Par Pierre Bliard. Paris. Librairie Alphonse Picard et Fils. 1909.)

That index should give a picture of the Jesuit mind, a picture quite different from the traditional one and yet a picture which historians may accept as authentic. The published works of the entire Jesuit Order may well serve to show what the mind of its members is. The index proper consists of more than 1900 columns. Of these, 100 columns are given to works on Scripture, 200 to Dogmatic and Moral Theology, 200 to Ascetical Theology, and 200 to Controversy. If to these are added the 100 columns of Ecclesiastical History, the 50 columns on Missions, and the 100 on the Lives of the Saints, it will be found that 950 columns or about one-half of the whole index is taken up with theology in its wide sense. The remaining columns are divided among Literature, 450 columns; Science, 200 columns, and History, 200 columns. The figures, of course, are given approximately and in round numbers. The Jesuit mind, then, if we are to judge by its official and representative products for several centuries, is one-half theological, somewhat less than one-quarter literary, and about one-ninth scientific and in the same ratio historical. The residue is varied.

An inspection of the subdivisions under the larger classifications reveals some strange facts. Perhaps the most remarkable is the collection of works on poetry, made up of compositions as well as treatises on the art. One hundred columns are taken up with poetry. Twenty columns are given to dramas written by Jesuits. Under the heading German, which includes Austria, three hundred and fifty authors of plays are mentioned, exclusive of the larger number of plays grouped under the names of colleges. These names fill eight columns. The other twelve, devoted to the cataloguing of dramas, contain chiefly the playwrights of Belgium, France, Italy and Poland. Readers familiar with Jesuit education will know the large part dramatic representations occupied in its system. Most of the plays enumerated are Latin. Other interesting sections are those on Astronomy, with thirty-five columns, and on Medicine and on Music, with four columns each. In a word, Fathers Sommervogel and Bliard afford the means of drawing up a very detailed phrenological chart of the Jesuit mind.

A Perilous Suggestion

In its review of the week *The Outlook* for September 4, gives an excellent résumé of the proceedings of the American Prison Association, which has recently held its annual meeting in Seattle. It is not apparently the purpose of this excellent weekly to admit editorial comment into its summary of the week's chronicle, still now and then a sentence is allowed to find place in it which serves to show the trend of the editor's mind. Thus in the paragraph devoted to the Prison Association's meeting the writer affirms: "It is of great value

to this Congress to have this close association of theorists and practical prison administrators."

We trust that the implied compliment is not intended by the writer to cover all of the propositions advocated by the theorists present at the Association's Seattle meeting. We are informed that during its sessions "there were earnest discussions as to the propagation of the 'Indiana Idea' already adopted by Connecticut and California, which allows the State to so treat habitual and degraded criminals that they can never reproduce their kind."

Surely in this phase of the meeting's deliberations it was not of great value to have the close association of theorists and practical prison administrators. Practical prison reform and administration are not helped by the introduction of schemes or plans at once startlingly offensive and radically unjust. Fads ordinarily have a grain of truth, but, in this instance, it is an illogical assumption based on the unproved and unscientific doctrine of heredity that underlies the inhuman and unchristian law advocated in these so-called "earnest discussions."

Happily a saner sense of the righteous limitation of the penal powers of civil government prevails ordinarily in this land of ours, and wiser "theorists" abound among us. Recognizing that environment rather than heredity is the evil that human agency must consider in its effort to prevent crime, these saner minds study how to eliminate vicious influences without deeming it needful to work a cure through the perpetration of greater crimes against nature.

Nevertheless folly has its dangers and the law impliedly approved in *The Outlook* is already part of the criminal code in at least one state in the Union. It behooves right-minded men to be duly vigilant lest the shame of similar legislation rest upon other communities in the land.

A Word to Dramatic Critics

Statistics show that sixty-one per cent. of the American people belong to no church. They are a law unto themselves, or they make up what Bourget calls "the poor blind crowd ever groping after a conscience." Of the remaining thirty-nine per cent. a large proportion never hear a sermon. The newspaper is their daily guide, and if they listen to the spoken word in any milieu it is in the theatre. It is an undoubted fact that no one goes to the theatre save for amusement, but it is equally true once a man is there he likes to find food for thought, and when he comes out he likes to discuss what he has seen. Anyone who cares to tabulate the runs of various plays in the New York theatres will realize that it is the play with an idea that draws the crowd. It was the same in the days of Euripides and Aristophanes. Even Sophocles, much as he loved Art, was never unmindful of the lesson he conveyed. The dramatist has always

been a preacher, and in our days his rôle assumes an importance it would be difficult to exaggerate. Nevertheless it is curious to note in the critiques of various modern plays that it is their psychology not their morality that appeals to the critic; and this is decidedly unfair both to the author and to the public.

There exists at the present moment a sort of moral alcoholism on the stage, and it is the critic's duty to warn the public of its existence; for the critic ought to be a *judge* not only of what is artistic and what is not, but also of what is true as well as what is false, what is good as well as what is evil. Let our critics try this and they will earn the gratitude of playwrights who will be glad to be treated as moral teachers and not as amusing clowns, and of the public who will take a deeper interest in the play, returning again and again to verify the contentions of the critic against its own impressions.

It is not by imitating the degenerates of Paris that the American stage can come to its own, and it is but a poor compliment to the intelligence of our people to suggest that they like "that sort of thing." Even Paris has a serious drama which New York never sees. Is it that the managers look on the people of this country as barbarians more apt to appreciate the vices than the virtues of an older civilization?

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The practical faith of the Dutch Catholics is strikingly seen in the way they support the Catholic press. Each of their five leading cities has (*mirabile dictu!*) its own Catholic daily, read and supported by the Catholic families of each town and its immediate neighborhood. These five cities are located in almost a direct line, covering a distance of only seventy English miles. These papers are up-to-date, giving not only local news but also the telegraphic despatches from abroad, while some of them print each day the financial news and the market reports of the world as fully and extensively as the greatest of the secular journals anywhere. Having their own up-to-date daily papers, the Dutch Catholics as a matter of course exercise a strong influence in the field of politics and are at all times in a position to defend their principles against all comers. In fact, to their able and aggressive Catholic Press they owe it more than to anything else that from being treated as the pariahs of their own country, as in former days, they are now being respected and even looked up to by their most powerful opponents.

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The London *Tablet*, of September 4, reprints a statement of Cardinal Moran, which originally appeared in the Sydney *Catholic Press*, giving the Cardinal's views on the causes of Newman's failure in the management of the Catholic University in Ireland. Preference for English men and methods indicates on Newman's part a lack of knowledge of Irish character and history, and a consequent lack of sympathy with them.

LITERATURE

Mexico. By G. REGINALD ENOCK. New York: Charles Scribner's Sons.

A kindly interest in the Mexican Republic and a sympathetic concern in its aspirations for a noble place among the nations seem to exert a good influence over the writer's pen. One hundred pages, less florid than Prescott's, tell us what is known of the nations, tribes and tongues under the sceptre of Montezuma, lead us through the uncertain days of the Conquest, introduce us to the viceroys, and place us on the threshold of Mexican independence. Mexico begins with Hidalgo's cry for liberty.

There are a few flings at "priestly aggression and antagonism," for such seem to be an essential feature of a book about Catholics, written by a non-Catholic.

The inhumanity of the Spaniards towards the Indians is adverted to; and yet our author fails to make clear how, with excessive labor, cruel treatment and wretched death as their portion under the Spanish domination, the Indians have always outnumbered the whites, as they do to-day, two to one, and those of mixed blood are as numerous as the Indians. The language that Cortez heard in the City of Mexico is now spoken in its streets and squares. The floating gardens, so wonderful in his eyes, still supply vegetables and fruits; and the children of those who then offered them for sale in the public market, come in to-day from their villages on the same errand. Among themselves they converse in the same tongue that Marina translated for Cortez. Strange that the bloodthirsty Spaniards, with all their murderous instincts, should have left, after three centuries of absolute sway, a country peopled by Indians; while, under the benevolent and philanthropic rule of the Anglo-Saxon, so many tribes have completely disappeared and the survivors of all the rest have dwindled to a wretched handful. In our country two centuries have wrought this change.

The chapters on the development of Mexico's natural resources and commerce explain and justify the cry heard there of late years, "Mexico for the Mexicans." American, English, German and French enterprise has sent out pushing, energetic men to effect a new conquest, not indeed in the political field, but, nevertheless, a true conquest, the result of which is to take the kernel of the mining, agricultural, and commercial industries and leave to the Mexicans the cracked and empty shell.

The inborn refinement and princely hospitality of a Mexican of any standing show the traditions and dignity of a Spanish grandee. Commercialism is not his defect. Had he more of it he would be richer, and his foreign friends would be poorer. He recognizes social distinctions, but he is a stranger to race hatred. Men of mixed blood or of unadulterated Indian blood have worked shoulder to shoulder with pure whites for the advancement of the nation, and have sat side by side in the highest councils of Church and State. Archbishop Sanchez Alarcón de la Barca was of mixed blood; President Diaz is proud of his Misteca Indian ancestry on his mother's side; Juarez was a full-blooded Indian. The author says truly that there is now in Mexico an intensely feverish desire to be considered "progressive" and "highly civilized." But, too often, the Mexican's desire is gratified by his shaking the tree while the alert foreigner busily picks up the plums, or catches them as they fall.

The neglect suffered at the hands of the mother country during the last half century of Spanish domination, and the disasters brought on Mexico by another half century of misrule and chronic revolution may well explain the rather extraordinary terms in which the people now speak of their

President, of his administration, and of their national hopes. It is the joy that follows escape from a wreck.

When King Kalakaua of Hawaii visited San Francisco some twenty years ago, it was rather broadly hinted to him that a union of his country and ours seemed highly desirable. The King, who was keen-witted enough, promptly blurted out that he was ready to annex the United States as soon as our people signified their willingness. Some Americans, whose knowledge of Mexico seems to have been derived from Marco Polo's Travels, affect to see in that country a great realm to be conquered, not by force of arms, but by Yankee pluck and progress. Let them learn from Mr. Enock's book that, while not a little remains to be accomplished in Mexico, there is at their doors a civilization from which they may learn much, not in the way of a greed which pants after all things material, but in the way of domestic life, the amenities of social intercourse, and a keen interest in their country as such. It may be said with truth that even after the long years of peace and progress that have been the crowning glory of the administration of Don Porfirio Diaz, the Mexican republic has hardly settled down to a steady gait of improvement. If domestic tranquillity continue we may confidently look for the abrogation of certain laws and the modification of others, so that, with fairness toward all her citizens, Mexico may advance to that place among the nations to which her position, her natural resources, and her people warrant her to lay claim.

The Holy Eucharist and Frequent and Daily Communion, by VERY REV. C. J. O'CONNELL. New York: Benziger Brothers.

The Very Rev. Dean O'Connell, of Bardstown, Ky., already known by his writings on Christian Education and by his "History of Loretto," is the author of the little book written in full accord with the intent of our Holy Father to "draw all to Christ," through the re-establishment of the practice of earlier Christian days of frequent and even daily Communion. It is strictly a devotional treatise, although the piety of its winsome leading of men to partake often of the banquet of the King is no mere sentimental insistence, based as it is rather on the strong practical teaching of the theology of the Blessed Eucharist. Its accurate explanation of Our Lord's Real Presence in the Holy Eucharist, of the significance of his bloody sacrifice upon the cross, and its perpetuation in the unbloody offering of the Mass, will surely win the author's purpose to encourage men to approach Him in the Sacrament of the Altar.

A Munich enterprise similar to the London Catholic Truth Society publications, is the series "Glaube und Wissen" (Faith and Knowledge), booklets. The two latest issues are on the much mooted question of the origin of life, "Materie und Leben," (Matter and Life), explains the essential difference between animate and inanimate beings, dwelling especially on the qualities and perfections which are observed in the latter and drawing conclusions as to their organic constitution and the essential parts of their substance. It is written in a popular vein and reliable authorities, especially non-Catholics, are quoted throughout. The other booklet, "God and Life," treats of the impossibility of living matter ever being generated from the inanimate, and infers the existence of a personal God. It takes its material especially from two works of Johannes Reinke, the famous German biologist, a non-Catholic, and "Die moderne Biologie und die Entwicklungstheorie," by Father Erich Wasmann, S.J. The following are among the titles of other booklets and indicate the character of the series: "Confession: its Necessity and History," "Conscience and the Liberty of Conscience," "Capitalism, Socialism, Christianity," "The Syllabus," "The Middle Ages."

The Mistaken Master Not Mistaken.

REV. M. J. MURPHY, S.T.B., O.S.A.

Mr. Harold Bolce's statement in the August *Cosmopolitan* that a professor of philosophy in the University of Michigan had referred to the "mistakes of Jesus" and given what he called an instance in naming the wrong high priest, has promptly brought forth from Father Murphy a catechetical instruction for the enlightenment of that certain "professor." Will the light enlighten? At mid-day, when the sky is cloudless, one may bandage his eyes and protest that the sun is not out. Some prefer darkness to light. Father Murphy shows that, to say the least, the professor's candle needs the snuffers, for it has not been bright enough to keep him from saddling on others his own mistakes in reading the Bible. After swallowing one of that professor's lectures, an emetic seems to be indicated. Ought Catholic students to be where blasphemous ignorance is dished up as deep thought?

The Errors of Mind Healing.

By REINHOLD WILLMAN, M. D. St. Joseph, Mo.: The Advocate Publishing Co.

After an introductory chapter on "The Physician in Ancient History," Dr. Reinhold devotes ten chapters to an examination of as many classes of sick and ailing who were healed by our Divine Lord. He then discusses Suggestive Therapeutics, Hypnotism, Spiritual Healing, and similar terms, with which the last thirty years have made us so familiar. Quoting from Christian Science text-books and commenting on the doctrine they teach and the principles they propagate, he pays his respects to Mrs. Eddy and her followers in a way that should impress all who have not obstinately hoodwinked themselves.

After reverently depicting what was done by Our Saviour in the exercise of His Divine power, and drawing a sharp contrast between His prodigies and the feats of Faith Healers, he draws the logical conclusion that, though mind has much influence over the organs of the body, "suggestion" and the like can restore no destroyed tissues, can heal no lesion of them. Briefly, if you are depressed or jealous or angry or frightened, your body will be affected and a latter-day "healer" may relieve you,—for a small consideration. But his (or her) "suggestion" is as powerless over tubercle bacilli as it would be over the murderer's bullet in your vitals. The Church has always had to combat superstition, of which "mind healing" is one of the varieties. It was Edmund Burke who declared that real religion is the best cure for all manners of superstition.

Manual del Catequista.

LA SOCIEDAD BIBLIOGRÁFICA. St. Louis: B. Herder.

In this Spanish book bearing the *imprimatur* of the Archbishop of Santiago, Chile, the inexperienced catechist is taught what he ought to be, and how he ought to secure attendance, preserve order, and impart instruction. He is particularly warned against making rash or ill-founded assertions which while disheartening his young hearers, do not reform them. "The idle and the disobedient will be eternally lost" is a statement, for example, which he is not to give out bluntly without the needed explanation. Some big-hearted and clear-headed confessor of children must have penned those counsels. Besides the catechism proper, there is a store of rhymed couplets, each conveying a moral lesson, which the young and the unlettered can easily learn and remember. The book also contains a collection of popular hymns. Those who have heard congregational singing as commonly practised in Mexican chapels know how it helps to hold the attention and excite the devotion of young and old alike.

The Mass in the Infant Church.

By the REV. GARRET PIERCE. Dublin: M. H. Gill & Co. New York: Benziger Bros. Price 3/6.

This little work was presented at Maynooth as its author's thesis for the Doctorate in Theology. It is an answer to three questions: Was the doctrine of the Mass unknown down to St. Cyprian's time, as Harnack supposes? Was the Sacrifice of the Apostolic Church that of the Church to-day: or was it nothing more than the Eucharistic prayer, as Wieland of Dillingen grants to Protestants? Is the Mass a real offering of the Body and Blood of Christ; or is it only representation, rather of the last supper than of the sacrifice of Calvary, effected by the eating and drinking of the sacred species, as Renz holds? Of course the author answers these questions in the orthodox sense. He blames very properly those who following modern fashions, reject the discipline of the secret in explaining obscurities of expression in the earlier Fathers, and solve every difficulty by supposing in these real obscurity of ideas. Perhaps he might have availed himself more of that solid argument in discussing the Epiclesis and the question as to how, according to the Fathers of the first ages, the transubstantiation was effected. Thus he could have granted to them the doctrine of Bessarion, Benedict XIV and St. John Chrysostom (De Sacerdot lib. iii, 24. ad fin.) and avoided acknowledging in even a few of them some indefinite and inexact ideas.

Reviews and Magazines

In the September *Catholic World* the place of honor is given to the Rev. Dr. Francis P. Duffy's article, "President Eliot Among the Prophets." The retiring president's so-called religion is set before us as a neutral-tinted residue after much paring and scraping. There has always been such a "religion"; there always will be, for some minds will reject now this, now that principle, until they finally focus on a remainder so inert that it antagonizes nothing and excites to nothing. There they stop. A colorless, watery jumble will serve as a "religion" for him who wants none; but the religion of the future will be the religion of the present and of the past.

The Rev. W. H. Kent, O.S.C., treating of "Scholastic Criticism and Apologetics," reads us a timely lesson on the forbearance that should be shown those who have failed through fallible judgment rather than through perversity. Let it be left to the barnyard conqueror to strut and flap his wings, and crow over the discomfiture of his opponent.

A thought-provoking theme is that of the Rev. Dr. John A. Ryan, "The Church and the Workingman." In the writer's opinion the defection of large numbers from the Church in various European countries would have been very much smaller, "had the clergy, bishops and priests, realized the significance, extent and vitality of modern democracy, economic and political, and if they had done their best to permeate it with the Christian principles of social justice."

While he emphasizes the fact that the mission of the Church is primarily to prepare her children for eternity, he shows the urgent need for both social teaching and social works by our American clergy. "Unless the clergy shall be able and willing to understand, appreciate, and sympathetically direct the aspirations of economic democracy, it will inevitably become more and more unchristian, and pervert all too rapidly a larger and larger proportion of our Catholic population."

"Did the Church Burn Joan of Arc?"

This question receives an answer thorough and opportune from J. H. Le Breton Girdlestone. Crimes of Catholics, even ecclesiastics, are not to be saddled upon the Church when such Catholics, imbued with a spirit of schismatical insubordination, usurp authority and defy the canons of the Church. Joan belongs not to a party which blasphemes her faith, denies her God, scoffs at the ideal which dominated her life. She belongs to us, because she belonged to the great family of believers up to the very moment of her death. Painters may represent at her funeral pyre the purple of a bishop, the red of a cardinal, but not the white robe of the Vicar of Christ to whom

she appealed. Men bent on defamation and murder would not entertain her appeal. Her blood is on their heads.

Salvatore Cortesi makes an interesting contribution to the September number of *The Metropolitan Magazine* on "Diplomatic Relations Between America and the Vatican." The title, however, is misleading. By "America" he means the United States, and by "the Vatican," not the Papal government as an historic diplomatic entity, but the existing administration of the Church territorially dominated from the Quirinal. He makes no mention of the fact recently demonstrated in AMERICA that formal diplomatic relations between the United States and the States of the Church were maintained up to the spoliation of the temporal power by Victor Emmanuel. He explains the relations between the Vatican and the Quirinal, and the difficulty the powers have to keep up their diplomatic status harmoniously with both. That it would be greatly to the advantage of the United States to communicate directly with the Pope and his Secretary of State, and not to be obliged to depend on indirect and underground intercourse, he shows very clearly. The mission of Mr. Taft to Rome in 1902, in regard to the issues in the Philippines, he cites as an instance where the envoy of the United States had the plenary powers of an ambassador with his instructions couched in "both the language and the substance of diplomatic intercourse between Power and Power," though not formally recognized as such. He notes, also that Mr. Taft, during his stay in Rome, accepted such an interpretation, although the government at Washington disavowed the diplomatic essence of his mission. Of the other articles in the magazine John Bigelow's "Retrospections of a Busy Life"; "An Englishman's View of the Czar of Russia," and Margaret Cowperthwait's "The Robert Fulton Myth" are the most entertaining.

The *Nineteenth Century* had the reputation of being a heavy, dull but, perhaps for that reason, respectable magazine. There is one article in the September number which no high-toned periodical would admit, and another which could only find appropriate setting in a bigoted proselytizing sheet. "His Parochial Majesty" is a bitter and vicious lampoon on the Irish priesthood. Its animus can be gathered from the fact that Confession is represented as the instrument by which "the innocent child is transformed into a moral and mental invalid," and the whole people into "human machines," who are mere pawns in the hands of their grasping sacerdotal tyrants. There is a series of lurid generalizations but only two specified charges, one that some convent children

died of typhoid and blood-poisoning, and the other that Rev. T. Finlay, S. J., gets the profits accruing from his books. The writer signs himself P. D. Kenny, but his diatribes are usually signed "Pat." He says: "I am writing about the facts of my own life and the evils inflicted on me in the name of morality." It may be well for the general reader to know that "Pat" had to leave his native parish in Connaught because he was accused of a serious transgression which entails social ostracism in Ireland. The priest who had helped to educate him declined to sustain him against the righteous indignation of the people; hence his virulent slanders on priest and people, in a magazine where renegades can find a market.

"The Book of Lismore" is made the occasion of flippant scepticism and vulgar sneers at matters of Catholic belief and practice, a method which is alien to the subject but evidently suited to *Nineteenth Century* ethics.

In its issue for August, *Sociale Kultur* reviews the recent sociological contributions on unemployment in several countries, and the measures taken to remedy its consequences by private and public methods. For England the series of publications is headed by W. H. Beveridge's "Unemployment: a Problem of Industry." Mainly a study from original sources, in which the author is as free from utopianism as from prejudice, and he knows foreign conditions perfectly. The Reports of the Poor Law Commission and similar publications represent literature which perhaps no other government is able to duplicate. As to actual measures, the work houses, which hitherto were considered the keystone of British relief work are to be completely remodeled. The invalids, tramps and good-for-nothings, as well as the deserving unfortunates and able workers will each have their own separate home and treatment according to their character. A network of employment bureaus, the undertaking of useful public works, especially reforestation, and laws enforcing in times of industrial depression a restriction of working hours rather than wholesale dismissals are other features of state assistance.

In Holland the government has so far done nothing for the relief of the unemployed, though in the speeches delivered during a three days' parliamentary debate, much valuable material was recorded. The municipalities have at last begun to imitate the example of the Belgians, and strange to say they are more bureaucratic and timid and less large minded than their southern neighbors. The Diamond Workers' Union, which counts 10,000 members, has introduced an insurance against unemployment, but will not pay any benefits before the expiration of six weeks of idleness. In Italy

the principal work is Livio Marchetti's "Sistema di difesa contra la disoccupazione." The government has so far done very little, but the Società Umanitaria with its slender means has begun to cover Italy with a network of homes, employment offices and insurance agencies. In Italy the emigration goes a long way to stop periods of industrial depression—at the cost of other countries. Icebound Finland, though the political situation is in the foreground of public interest, has forgotten none of the great social problems. The public is regularly informed about the status of the employment bureaus. In 1903 the city of Helsingfors tried an entirely new departure. The unemployed were given loans of money instead of relief. Very few, however, paid the money. The article touches upon several other countries and winds up by saying that America seems to ignore almost completely the European institutions. The Dutch, on the contrary, ask in all their discussions again and again whether there is not in foreign countries something which would offer the solution of their own domestic problems.

In its issue of August 27, *The Church Times* of London says that Mr. Harold Cox often uses excellent premises and arrives at strangely different conclusions. The occasion of the remark is Mr. Cox's argument in favor of admitting the colored races into the South African Parliament. According to *The Church Times* Mr. Cox's conclusion from which it dissents is that civilization ought to include in its machinery the vital elements that have made religion: a premise of which it approves, is that the exclusion of the colored race would have excluded the founder of every great religion in the world. We are aware that the particular school of Anglicanism represented by *The Church Times* holds the field of logic to the exclusion of all other Christians, especially of Romanists. It knows then that there must be another premise to the argument it represents to be Mr. Cox's; it probably approves of it also, for does it not say that Mr. Cox often uses excellent premises? Would the editor be so good as to tell us whether the premise he quotes is the major or the minor? If the latter, what is the major, by means of which he passes to the conclusion? If the former, what is the minor that leads one to the conclusion? When we consider the end Mr. Cox had in view, it seems to our weak intelligence that what *The Church Times* calls the conclusion, Mr. Cox would call his major premise. He would call the second proposition his minor premise; and his conclusion would be: therefore the colored races should be admitted into the South African Parliament. We do not altogether admire the syllogism. It evidently contains more terms than the traditional

three, in favor of which, not being modernists, we have an inveterate prejudice. Nevertheless, we think our arrangement of Mr. Cox's argument sounds more logical than that of *The Church Times*. Still we may be wrong. If so, we are ready to learn if the Editor will kindly set us right.

We are astonished to find *The Church Times*, which pretends to be staunchly Catholic, affirming that civilization ought not to include religion. We recover ourselves, however, when we learn that according to its notions, the inclusion of religion in civilization means a modicum of preaching the Gospel to the heathen, joined with an earnest recommendation to imitate, as far as their feebleness allows, English constitutional theories. It is hard to comprehend how one can imitate a theory. Did the Editor ever try to imitate the theory of the transmission of light, or that of Anglican continuity? Perhaps he means English constitutional methods. Assuming that he does so, if we granted his definitions, we should have to admit that he is right in saying that civilization as civilization has nothing to do with religion. But we, thank God, have another idea of civilization, and therefore we hold that it has a great deal to do with religion, though this does not mean, as *The Church Times* would have it, the extension of Christianity by political methods.

Why are there so many railway accidents? "Are there so many?" one will ask in return. As a matter of fact, how few out of the thousands of millions carried each year by the railways ever even see a real accident. It does not, therefore, follow that there are none. "So many" is a relative expression, and in our daily speech is a short and easy way of expressing, "more than there ought to be." Moreover, "There be land-rats and water-rats," says Shylock; and there are passenger trains and freight trains, and, besides, there is car-switching going on day and night in the great railway yards. The companies very properly take a particular care of their passengers. The accidents, as statistics show, occur in the other branches, especially in the freight train service, of which the public know next to nothing.

As long as men are capable of mistaking, so long will there be railway accidents. The practical question then is, whether they have been reduced to a minimum? Both the officers and the men of the companies answer in the negative. Who are responsible for the excess? Some officials say the labor organizations, which take control away from the proper persons, and the agreements that the companies are forced to make with their men, who become on shore each the counterpart of the sea-lawyer in the forecastle. The men not only deny this, but also maintain that their

unions really help those whose business it is to see that trains go and come in safety. *The Atlantic Monthly* for September has a discussion of the matter. William J. Cunningham defends the views of the Railway Brotherhoods: James O. Fagan takes the other side. The former makes out a probable case. The latter is handicapped by his admission that, with the greater number of railway managers against him, he expresses the ideas principally of the Pennsylvania Railway. Neither is altogether convincing. Both use, or rather abuse, the argument by induction, for in neither case is the series of examples cited adequate; those of Mr. Cunningham showing the best side of the unions, those of Mr. Fagan their worst. In his *a priori* argument against the weakening of the authority of the responsible managers, Mr. Fagan seems to have the best of it; while Mr. Cunningham appears to show *a posteriori* that the organizing of the men need not bring about in practice the evils his opponent apprehends. As Mr. Fagan undertakes to prove a positive thesis, while Mr. Cunningham seems committed only to disprove it, his task is the harder of the two. The reader will probably agree with Mr. Willard, Second Vice-president of the Chicago, Burlington and Quincy Railway, quoted by Mr. Fagan, in thinking that, under the circumstances, the specific signed agreement between managers and men gives the best working arrangement, and will hold that the reduction of accidents is to be sought in its provisions and modifications, and in the calling to strict account by the courts of those who, by their negligence, become responsible for disaster.

In the same magazine Dr. George Hodges, of the Episcopal Theological School, Cambridge, discusses the Ingersoll Lectures on "Immortality in Man," that have been given in the University since their foundation some years ago. He tells us that the mind of their founder, George Goldthwait Ingersoll, was to establish these lectures on a plan similar to that of the Dudleian Foundation; and that he provided for entire freedom of discussion. Dr. Hodges must be familiar with the deed of trust, and may have drawn his statements from its terms. However this may be, he does not mention this document, but seems rather to deduce his assertions from the facts that Dudley determined the manner of treating the prescribed theme and the specific conclusions to be reached, and that Mr. Ingersoll did not. In concluding that because the latter did not bind his lectures as strictly as did the former, he did not expect their lectures to be a series of Easter sermons, Dr. Hodges probably argues legitimately: in concluding that he provides for such freedom of discussion as would leave them free to affirm or deny man's immortality, Dr. Hodges seems to go wide of his

premises. And, indeed, how can one reconcile in the founder the granting of such license, with the intention to establish a lectureship similar to the Dudleian. The mere determination of the subject seems hardly sufficient to affect a similarity. According to the terms of the trust, which Dr. Hodges now appeals to, the lecturers need not belong to any one denomination nor to any one profession; they may be clergymen or laymen. The founder provides for the utmost breadth of choice consistent with the scope of the lectures. A Catholic might be chosen, or a Protestant, or a Jew; a lawyer, or a merchant, or a man of letters, no less than a clergyman. As a matter of fact as liberal an interpretation of the will of the founder has been used in their choice as in the determination of the lectures, but in a contrary sense. Eleven lecturers have been heard, almost all professors. Dr. Hodges mentions two clergymen, both Unitarians. Harvard has heard physicists telling it what it already knew, that from physics nothing can be learned of immortality. It has heard Professor James telling them in his own breezy manner, inexact as to both ideas and style, that immortality is possible. It has learned from Professor Wheeler what, in his opinion, the Greeks thought of it; and from Dr. Bigelow the view of the modern Hindoo. It has heard what Unitarianism thinks of it. Would it not be in accordance with the mind of the founder to widen the circle and invite some Episcopalian lawyer to weigh the evidence of all ages; some Evangelical man of letters to give the testimony of the books; some Catholic doctor to explain the philosophical teaching of the Church? Perhaps Harvard might be loth to appoint a Catholic. If such be the case, we would recommend the invitation of Gilbert K. Chesterton to give the Ingersoll Lectures next year.

This number of *The Atlantic* has also one of Father Tabb's jewels, "My Portion." It would be excellent, were it by any other; but it is not of Father Tabb's purest water. But even Nature does not give only such.

The first chapter of Booker T. Washington's "Story of the Negro," in *The Outlook* of September 4, deals chiefly with the present condition of the African Negro, who, he contends, has attained a much higher civilization than is generally believed. The evidence of white travelers is introduced to show that agriculture, trade, the mechanical arts and even wood carving and sculpture flourish among many aboriginal tribes. But the average white man, taking his own civilization as a standard, is incapable of appraising rightly the qualities of other races, least of all the negro, who is most widely separated from him physically. "Those who know the negro best have been kindest in their judgments.

ECCLESIASTICAL NEWS

—The great German Catholic Congress at Breslau, which began on August 29, identified itself specially with the cause of labor. There were 26,000 workmen in the procession, on the opening day, who marched with their banners and insignia to the Cathedral where the Prince Bishop, the venerable Cardinal Kopp, reviewed them. He then went to the hall where the congress met and delivered a stirring address. "God Bless Honorable Labor! that," said his Eminence, "is your motto, and with it I bid you welcome to-day. Labor is honorable for by labor does man give the zest of enjoyment to his life. Labor is a duty for all men, but it is the labor of the brawny hand which, in particular, attracts the attention of the world in our day. The labor of the brawny hand has been more and more successful in gaining the world's recognition. It must be taken into account in dealing with the great problem which the human race has to solve, and it has accordingly attained an honorable dignity amongst men." The Cardinal went on to tell of the joy he felt at witnessing the workers' display. His heart had been moved within him as he looked upon those marching thousands, and he congratulated them on allying the love of religion with desire for the improvement of the conditions under which they earned their bread.

At the formal session of the congress Count Ballestrem, the former President of the Reichstag, was chosen as Honorary President, and Herr Herold, a local property owner, as Acting President.

Cardinal Kopp, who addressed the meeting, warmly welcomed the delegates to Breslau, and apropos of the ban on the Polish language, made the following bold remark: "There is one thing I desire, and that is that the sentiments of the Polish Catholics of the diocese should not only be expressed, as they have been, in the procession, but also in speeches delivered in their mother tongue." This declaration of the Cardinal's wish was received with cheers.

The usual messages of homage were despatched by telegraph to the Pope and the Emperor. In reply to an address from the local committee the Holy Father sent a letter in which he expressed his hearty appreciation of the zeal of the German Catholics for the welfare of the Church. The Emperor in his reply said: "The expressions of loyalty and respect sent me by the Congress of German Catholics has rejoiced me greatly, and I thank the Congress for this manifestation of its patriotic sentiments."

Papers were read during the congress by Dr. Bell, of Esseen-Ruhr, on "The Duty of

German Catholics in the Social and Industrial Domain"; Dr. Herschel, of Breslau, on "The Association of St. Boniface"; Dr. Faulhaber, of Strasburg, on "The Woman Question"; Father Capitz, on "Temperance"; Prince Lowenstein-Wertheim, on "Missions"; Professor Meyers, of Luxemburg, on "Charity" Dr. Marx, of Düsseldorf, on "The Education Question"; Dr. Mumbauer, of Rome, on "Literature"; Dr. Rumpf, of Munich, on "Christian Art"; Mgr. Schädler, of Bamberg, on "The Papacy and Pius X"; and Dr. de Witt, of Cologne, on "The Press."

—At the thirty-fifth annual convention of the Catholic Young Men's National Union, held in Boston, September 6, 7, it was voted to consolidate the organization with the Young Men's Institute, a western society of Catholic young men with similar objects, and to affiliate with the American Federation of Catholic societies. For the place of meeting next year Cliffhaven, N. Y. was chosen. The Rev. Edward F. Quirk, of Newark, N. J., was chosen spiritual director, and W. C. Sullivan of Washington was elected president.

Reports showed that the membership of the union has increased by 50 per cent. during the past year, and that the organization is in a prosperous condition financially.

The resolutions recommended that every effort be made to decry Socialism as a menace to society; indorse and praise Catholic schools and urge that every delegate should do his best to obtain recognition from the state for the parochial school. Yellow journalism and immoral plays were deprecated. An appeal was made to every delegate to do all in his power to suppress both by not patronizing them. Greater support for the Catholic press was urged.

—Advices from Ireland indicate that the remarkable celebration of the silver jubilee of the Most Rev. Archbishop Healy, on August 31, was creditable to his Grace of Tuam and his people. Delegates from all parts of the archdiocese paid tribute not only to his religious, literary and educational work, his encouragement of Irish industries, establishment of Gaelic schools and general promotion of the Irish language movement, but particularly to the independence with which he had been wont to speak his mind regardless of popularity. Dr. Healy said he was glad to have the support of his people, though he had not been always able to fit himself into the popular mould. In all he had wrought or written he had no purpose in view but "the glory of God and the honor of Erin." The ownership of the land by the people would enable them to produce more, live better and support a larger population.

Previous backwardness was due, not as Sir Horace Plunket charged, to the faults of the people, but to insecurity of tenure and liability to increased rentals on their own improvements. Once the land is their own, they will make the most of it. They will win Home Rule also by proving themselves worthy of it. The Galway County Council has worked Local Government with conspicuous success without bribery, intolerance or strife. This had made their right to national self-government undeniable and, he thought, sure of realization. Dr. Healy is distinguished as an archaeologist, historian and Gaelic scholar. His principal works are "Ireland's Ancient Schools and Scholars," "Life of St. Patrick" and "Centenary History of Maynooth." To commemorate the jubilee the Irish Catholic Truth Society will publish a book of Dr. Healy's hitherto uncollected papers and addresses.

—A feature of mission work among Catholics recently introduced by the Paulist Fathers in their missions on the Pacific Coast cannot but be productive of the happiest results in the spread of practical religious effort. This is the establishment, in those parishes in which the missionaries have labored, of the People's Eucharistic League. His Holiness Pius X, has been urgent of late with the hierarchy that there be organized branches of this league in every parish, and that efforts be put forth by churches in all the business districts of large cities to draw men away from the cares of the world for a brief season each day to adore their Sacramental Lord. In line with the intention of the Holy Father, the members entering the branches of the League instituted by the Paulist missionaries, pledge themselves to frequent Communion, daily when possible. Each member devotes an hour every month to continuous adoration of the Blessed Sacrament, the schedule being so arranged that this forms a perpetual adoration.

—The opening of the First Plenary Council of Canada will take place at Quebec, in the basilica of Notre Dame, on Sunday, September 19.

—The most successful of its eighteen annual sessions closed at the Catholic Summer School on September 10. During the appropriate exercises of the closing the president, Right Rev. Mgr. D. J. McMahon, reviewed the interesting and notable incidents of the session, and announced that the commission which was in charge of the Champlain celebration will erect a heroic statue of Samuel de Champlain on the bluff overlooking the lake and the Summer School grounds. The cost of the monument will be about \$50,000.

SOCIOLOGY

The question is often asked, not by Catholics alone, but quite as often by non-Catholics, how does it happen that the active and efficacious work of the Catholic Church is quietly, not to say studiously, ignored by so many writers on social developments to-day. The question has a curious exemplification in the current *American Magazine*. Roy Stannard Baker, it is commonly believed, prides himself on the impartial objectivity of his social studies so frequently appearing in recent magazine literature, and his authority as a student of contemporaneous social problems is largely due to the accepted opinion that he endeavors to be studiously fair in all his utterances.

The opinion is rather shaken when one reads his latest paper in the *American Magazine* for September. After what he terms "no hasty or sweeping generalization," but one based on the examination for a series of years of the reports of almost any church or denomination in this country, Mr. Baker formulates his notions on the "Faith and the Unchurched." Modernism among the Roman Catholics, he claims, the Reform Movement among the Jews, the "higher criticism" in all the churches, have been tearing down old structures of belief and tentatively offering new. "Two general lines of growth," he affirms, "are clearly distinguishable. The first is toward new expressions of religious belief; the second is toward new forms of social and ethical activity." And then with no other argument than his unsupported word in proof of this tremendous change at work among us, he writes a gloomy panegyric of the series of experiments the "Unchurched" are making in the new religion of the Brotherhood of Men. With little thought of the hereafter "the new faith of the unchurched is a faith in people, in the coming of the kingdom of heaven on earth," and its external vital expression is the social-centre work for the material uplift of the poor and the lowly. The growing conviction that not only professional pauperism, but unwholesome poverty as well may be obliterated has almost come to be its fundamental article of faith.

One does not like to hint that Mr. Baker may be merely advertising the Hudson Guild of New York, but surely if his assertions regarding the social activities and the religious life among denominational churches be as gratuitous as is his implied criticism of Catholic religious and charitable work some such opinion of his paper is quite permissible. So fair a witness as the recently published statistics of the census bureau might have informed him that Catholics are quite as true to their formal faith as ever; that almost an equal per-

centage of men as of women openly profess that faith and live up to its required practices; that these Catholics have not grown lukewarm in their material giving to support their church and its schools and charities, but that they cordially and voluntarily contribute what is required to sustain and to promote and to spread its vast interests; that, while they can never accept the absurd fallacy that poverty in its unwholesomeness can be obliterated as long as human nature is as it is, they nevertheless are doing their full share as churchmen to soften and mitigate the countless ills which poverty entails—doing this, too, with no thought of destroying in the life of the poor the never-ceasing solace which the thought of the hereafter and the comforts of sturdy religious faith assure. So fair a witness, too, as unbiased observation would make known to him that Modernism has about as much influence among Catholics generally to-day as the memory of the Lost Cause has upon the reconstructed Southerner.

But what is most to be deplored in Mr. Baker's paper is his "sinning through defect." Surely one who claims to be a fair and honorable student of social development in New York and other cities ought not to ignore the splendid work achieved along the lines he praises so highly, by the St. Vincent de Paul Society, the Ozanam Club and kindred organizations among Catholics.

One would not like to believe that he has no sense of their efficient service in the uplift of the poor and lowly, simply because he recognizes that they deem it entirely feasible to keep the thought of God and the old, old faith strongly in evidence in the charity they exercise among men.

The electric street car system of Vienna is owned by the city, having been municipalized by the present mayor, Dr. Lueger. The report of the last year, which has just appeared, shows it to be in a very flourishing condition. It is not run for the purpose of making money. Yet after deduction of the expenses and interest on the capital a surplus of two and a half million kronen was transferred to the city treasury. It is gratifying to note that in spite of a very large increase of the passenger traffic the number of accidents has decreased from 1367, of the previous year, to 913. The administration grants reduced fares to all those who board the cars before eight o'clock in the morning, that being the beginning of business and school hours. A close examination of this case of municipal ownership might prove interesting to students of economics.

PULPIT, PRESS AND PLATFORM

The *Montreal Star*, of August 31, contained the following:

"The Academy will most certainly be placed under the ban, if, in the opinion of honest and good-living citizens of the city, the performance which opens there on Monday next is of an immoral character, or detrimental to the moral character of those over whom I have control." Such was the declaration of Archbishop Bruchesi to a representative of the *Star*, in connection with the visit to Montreal of a well known dancer.

"The dances as advertised have caused me no little uneasiness owing to the fact that such performances are entirely new in this city and I am at a loss to know just of what form they may be," he continued. "The impression seems to have got about that I am placing the ban on books, papers and plays in a wholesale manner. This is so to a certain extent, but I will never forbid the patronage of a book, paper or play which is in any way beneficial to the advancement of art or literature, or which is of an innocent nature."

"Are you opposed to the theatre generally?"

"Most emphatically, no," said the Archbishop, "but I consider the Bishop of a diocese is in the same position as a parent, in as much as if that parent became aware of a book, a theatre, or a companion which in his opinion was detrimental to the moral character of his children, he, if he be a good-living and conscientious citizen, will forbid it just as quickly as he would forbid that child taking poison; and I consider it my duty to ban a play if, in the opinion of fair minded, good-living citizens, that play is of an immoral character."

"The management of the different theatres understand just what my action has been and will be in the future regarding matters of this kind, and with the assurance of the management that all objectionable features will be removed, if there are any objectionable features, I anticipate very little trouble from this source."

"Citizenship, Its Dignity and Responsibility," was the subject of a paper read by George A. Williams, a delegate from Philadelphia to the convention of Catholic Young Men's National Union assembled last week in Boston. In considering the religious duties of the American citizen, the speaker said the entire administration of government and justice is based upon Christian religion; it becomes, therefore, the duty of the citizen to select and practise such form of the Christian religion as his conscience may direct. He should consider the practice of his religion an inviolable ob-

ligation. "Let the supposition be made," he said, "that all sense of religion was done away with by universal atheism, the consequence would be a scene of anarchy and utter destruction of all rights of man in honor, liberty, and even life. The crisis of the Government would come with the overthrow of religion. It will be a dark day for America when agnosticism and materialism are preached throughout the land; when man is told that he is but a piece of mechanism, having no responsibility and no hope. Religion alone can save that day. The citizen who refuses to pay open and consistent respect to religion is acting as the worst enemy of the public good. He is the willing patron of a course which, if it be suffered to prevail, must bring the nation and himself to ruin. Fortunately for America, the instinct of religion lies deep in the hearts of her citizens. Americans will never believe that an infinite God does not rule the universe; that the soul of man is not spiritual and immortal. They will never permit the Sabbath to be stricken from the calendar, or that the music of the church bell shall cease its divine inspiration."

At the same convention Professor J. C. Monaghan in his address on Socialism had a striking passage on the presence of Catholic colors in the American flag. "The flag of this land," he said, "is our flag. It symbolizes a promise. The world's first flag was one of stripes, the rainbow; it told the world that water was never to be used for its destruction. The second great flag was Israel's flag, a cloud in the day, a fiery pillar in the night. The next was the glittering cross held aloft by the angels with the words "In Hoc Signo Vinces," around it.

"The next great banner of promise, a world flag, is our flag. The red in it is for the blood that welled up."

After a long interruption, *L'Univers* resumes, on August 17, the series of letters, hitherto unpublished, which were written to pious correspondents by Pius IX, when he was Archbishop of Imola. These letters are an important contribution towards the process of canonization of the Servant of God, and a veritable treatise of lofty spirituality that will be useful especially for religious who have shut themselves up in the cloister in order to attain with greater ease and certainty the summits of Christian perfection. These letters appear opportunely with the official memoir of Mgr. Antonio Cani, postulator of the cause, a memoir which not only gives the grounds on which the application for beatification is based, but will, it is hoped, lead to the publication of other documents bearing on the cause. An appeal is made by *L'Univers* to its readers to contribute for publication

private letters or documents that would aid the process of the canonization of the worthy Pontiff, Pius IX.

PERSONAL

Cardinal Satolli, having recovered from his long illness, has left Rome for France, where he will stay for some time at Avignon.

On August 30, the Right Rev. Mgr. John Provost Motter, V. G., of Bradford, England, celebrated the diamond jubilee of his priesthood, having completed seventy-five years in the ministry.

Mr. John F. Carroll, of New York, has been made a Knight of St. Gregory, military class.

Abbé A. M. Gosselin has been appointed successor to Mgr. Laflamme as superior of the Quebec Laval University. Mgr. Laflamme resigned because of ill-health. The new rector has been professor of Canadian history in the Seminary. In 1906 he published a pamphlet "Notes Sur la Famille Coulon de Villiers," and for a number of years has been at work upon a history of education in Canada, during the French regime, which is soon to be published. Three years ago Abbé Gosselin was appointed by the Government a member of the Canadian Archives Commission.

Capt. Edward O'Meagher Condon, for whom Dublin has been preparing a reception of national proportions, barely escaped the fate of the Manchester Martyrs in 1867, and on that occasion pronounced the words that inspired the national song, "God Save Ireland." Born 1845, in Mitchelstown, County Cork, he came with his family to Cincinnati as a child, served with distinction in the Civil War, became an organizer of the Fenian forces in Cork and later in England, and having been arrested while guarding the retreat of Col. Kelly in 1867, was sentenced to death with Allen, Larkin and O'Brien for the alleged murder of Sergeant Brett. Denying his guilt, he said: "I have nothing to regret or retract. I would be happy to die on the field for my country, but I can die on the scaffold, I hope, as a soldier, a man and a Christian. I can only say, God Save Ireland." Secretary of State Seward appealed twice in vain to the British Cabinet for a respite, which was finally granted on the receipt of a cable backed by the joint action of Senate and House. After spending eleven years in prison, Condon was set free in 1878, on condition that he must not set foot in Ireland for twenty years. For over two decades Capt. Condon has been an inspector of the U. S. Treasury Department. He is a supporter of the Irish Parliamentary

Party, and has returned to Ireland at the invitation of Mr. John Redmond, M. P.

By the death of William Joseph Blundell, in his 59th year, on August 19, who was head of one of the oldest Catholic families in England, his nephew, Francis Blundell, only son of "M. E. Francis," the novelist, (widow of Francis N. Blundell) succeeds to the estates and to the title of "Squire of Crosbie." The Blundells trace descent from Blondel the Minstrel, Richard Coeur de Lion's favorite. The new squire is also a nephew by marriage of Mr. Egerton Castle, the author. He is 28 years of age and will shortly be called to the Bar, having been educated at Stonyhurst, the Birmingham Oratory and at Merton College, Oxford.

EDUCATION.

The *Living Church*, of Milwaukee, follows the settled policy of insisting that for the English-speaking world, Episcopalianism is the only pure brand of Catholicism. This pathetic posturing would be ridiculous if it were not such a high-handed perversion of history. In its issue of August 14, it discussed at great length in both editorial and correspondence columns the fact that "Roman influence forbids the use in our schools of books which are not in accordance with the views of the Roman Church." It tells of a book of "English History Stories" prepared by an Episcopalian, which the publishers are alleged to have mutilated at the behest of the Catholic Church. The Apostolic Mission House questioned the publishers, the Charles E. Merrill Company, of New York, who replied that the book "does not profess to give a continuous outline of history, but is designed for supplementary reading in public schools for whose maintenance citizens of all religious and political faiths are taxed. There are no statements in the book which will not be recognized on all sides as true, but it seems to us that a school reader should avoid the discussion of controverted subjects." Thus does plain common sense meet such objections of the *Living Church* as the following: "Every thing," the writer exclaims, "is left out about the great religious movement and reform in England. The Anglican Reformation appears only as a political change due to the wickedness of Henry VIII. The inference is, of course, that Henry VIII founded the English Church."

The superintendents of the Catholic schools of New York and Brooklyn are preparing a program for the parish school children who are to take part in the educational features of the Hudson-Fulton

celebration on Wednesday, September 29. The children will take part also in the children's festival, which will occur Saturday, October 2.

OBITUARY

John Leonard, for sixty years a resident of Lawrence, Mass., died there on Sept. 7. Three of his sons became priests, and his daughter is a Sister of Notre Dame.

A cable from Rome announces the death on September 5 of the Right Rev. Jorge Bardin, Bishop of Nueva Cáceres, the first native bishop in the Philippine Islands, at the College of the Dominican Fathers in Rome.

The Rev. Daniel Balsi, O. S. F., who has been connected with St. Francis' and St. Anthony's Churches in this city since 1870, died on September 10. He was born in 1842 at Toffia, Italy, and was ordained in 1866. He came here four years later.

Rev. Dennis D. Leyden, C. M., well known in the communities both East and West in which the Fathers of the Mission labor, died on August 21, at Perryville, Mo. He was born in Quebec in 1832, spent his boyhood in Detroit, and was ordained in 1857.

The Very Rev. Louis M. Miller, Provincial of the Franciscan Fathers, died on September 10, at Syracuse, N. Y. He was born in Obrigheim Baden, Germany, May 9, 1851, and went to Utica with his parents at the age of 3. In 1876 he was graduated from the University of Innsbruck, Austria, and upon his return was made head of the Franciscan House at Trenton.

The Very Rev. Francis M. Neubauer, former provincial of the Franciscans, died in Buffalo, Sept. 8. He was Master of Novices at the Convent of St. Francis, Syracuse, and was on a short visit to Buffalo at the time of his death. Father Neubauer was a Bavarian by birth and had been an active member of the Franciscan Order more than half a century. For many years he labored zealously in Albany, N. Y., and Camden, N. J.

Father Aloysius I. Hoeffel, one of the pioneer priests of the Cleveland Diocese, died on September 5, after a ministry of fifty-one years, at his residence, Delphos, Ohio. He was born at Lutzelbourg, Lorraine, diocese of Nancy, May 14, 1832, and in his youth enjoyed exceptional educational advantages. He was ordained in Cleveland in 1858. His first charge at Defiance covered eight counties of the state, and he spent the first ten years of his priesthood mainly in the saddle riding from

mission to mission. As he spoke French and German as well as English he accomplished much good.

Charles J. Kirschner, of Toledo, died on September 6. Mr. Kirschner was sixty-five years old and had lived in Toledo since he was a boy of thirteen years. For the last thirty years he was prominent in the business and political life of the city, and was a leader in Catholic circles. He was born in Baden, Germany, and came to this country with his parents when a child of two years. The family located first in Sandusky, and in 1857 came to Toledo.

SCIENCE

The return of Halley's comet, which has been predicted by astronomers as likely to occur about this time, is now duly chronicled by Professor Wolff, of Heidelberg, who obtained a sight of it on September 11, in right ascension 6 hours 18 minutes 12 seconds, declination 17 degrees 11 minutes north. It could be made out only with a large telescope. As its last perihelion passage took place November 16, 1835, the period of its recurrence is now approximately 74 years, as against 76.08 years which is generally given as its regular period.

CORRESPONDENTS' QUERIES

A. K. G., Grand Rapids.—Neither Retté's "From the Devil to God," nor Brunetière's "Real Reasons for Believing" has as yet been translated into English. The French edition of Retté's "Du Diable à Dieu, Histoire d'une Conversion," with a preface by François Coppée, was published in Paris, by Leon Vanier, 19 Quai Saint Michel, in 1907, price 3 fr. 50. Brunetière's "Raisons Actuelles de croire" was an address delivered at Lille in 1889.

Reader, New Haven.—It is estimated that the Catholics number nearly forty-five per cent. of the people of Ulster. The population of that province as given in the last Census (1901) was 1,582,826, divided as to religious belief as follows: Catholics, 699,202; Presbyterians, 425,526; Anglican Protestants, 360,373; other denominations, 97,725. Since 1901 emigration has diminished the population of some sections where non-Catholics predominate, but the average of proportionate numbers has not altered materially.

LETTERS TO THE EDITOR.

To the Editor of AMERICA:

After the Pittsburgh Convention, I spent a few weeks' vacation in the neighborhood of Detroit, and now, on my return, I am striving to catch up with current events. Of course I had to read the AMERICAS that

arrived during my absence. I thank God that you were inspired to establish two great works:—"The Catholic Encyclopedia" and AMERICA. They were much needed, and I am rejoiced to know that they are both successful. Let me thank you most cordially for your generous notices of Federation.

JAMES A. McFAUL,
Bishop of Trenton.

Trenton, Sept. 11, 1909.

To the Editor of AMERICA:

I note in your issue for August 14th that you regard the school for tubercular children, recently established in Chicago, as the first one maintained by a board of education in the United States. Kindly allow me to say that the first schools for tubercular children were established here in our own city, when I began my work at the Day Camp on the roof of the Vanderbilt Clinic, 60th Street and Amsterdam Avenue. This is a camp for tubercular patients established by the Red Cross Society. Mention was made of our school work in the New York Herald of July 5th, and the Boston Woman's Journal of July 24th. Boards of Education in other cities deserve honorable mention, to be sure, for their efforts in providing schools for children afflicted with tuberculosis; but it is to the Board of Education in the City of New York to whom the honor of precedence in establishing and maintaining these schools should be given. The work which I direct is now going on, and I take pleasure in inviting you to our school in the camp.

ELIZABETH MCGILLIVRAY.

To the Editor of AMERICA:

You have noted that the municipality of Rome has sanctioned a contract for the joining of Rome with the sea, and you described the Boulevard as to be about twenty miles long and sixty-six yards wide, going from St. Paul's Gate to Ostia, and that this road will be bordered by trees and is to be divided off in sections.

A somewhat similar movement is in view with us to establish a Lincoln Memorial Boulevard from Washington to Gettysburg, and the Grand Army of the Republic, at its recent encampment in Salt Lake City, passed a resolution endorsing the proposition, and pledging support to the project. This is the first time in the history of our country that the Grand Army of the Republic has taken this action, and the subject will be brought to the attention of Congress at its next session and every effort made to secure the establishment of this Boulevard as a memorial to Lincoln, and incidentally a feature of utility giving evidence—if my suggestion is carried out—of the art, science, literature, commerce and trade of our nation.

LOUIS SHOEMAKER.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

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CHRONICLE

The Week at Home.—President Taft began his 13,000 mile trip throughout the country by speaking in Boston of the changes needed in our monetary system. He discussed the proposition to establish a central bank, as a safeguard against financial panics, in accordance with the report of the monetary commission at present investigating systems employed in Europe. Such a bank, it was emphasized, must be independent of Wall Street and of politics. The President's next speech, in Chicago, covered the subject of labor unions and expressed his loyalty to the principle of labor unionism, deprecating at the same time the idea of union lawlessness. In Milwaukee the Chief Executive spoke in favor of establishing postal savings banks, and maintained that it would not interfere with the present savings bank system. The whole country, which was waiting impatiently for some confession of the President's attitude towards the recently passed Tariff Bill, at length had its expectations realized in a very frank discussion of the bill from his point of view. In his speech at Winona, Minn., President Taft said that he signed the Tariff Bill because of party expediency, adding that he also wished to assure business of a firm foundation on which to rebuild prosperity. He claimed, moreover, that it was the best bill of its kind ever passed by Congress. The President's speech at Des Moines covered some important points. He announced that he would urge the establishment of an interstate commerce court of five members to consider appeals from orders and rates fixed by the Interstate Commerce

Commission. He will also recommend, he declared, legislation to prevent one interstate railroad company from owning stock in a competing line, and to make the issue of stocks and bonds contingent upon the permission of the Interstate Commerce Commission. In an address to the leading citizens of Minneapolis, and in the presence of the Commercial Commission from Japan, the President ridiculed the idea of a war with the Mikado's Empire.—The American Bankers' Association, in session in Chicago, manifested strong opposition to the postal savings bank system, the bank guarantee proposal, and the project of a central bank.—Mr. McVeagh, Secretary of the Treasury, has qualified the utterances of the President in favor of a central bank as being meant merely to promote discussion on the subject. There is no intention on the part of the administration to push legislation in the matter during the coming session of Congress.—A new league has been launched looking to the care of all natural resources of the nation and taking a definite stand as to the projects of conservation already under way. President Taft is a member of the new organization, which is to be known as the National Conservation Association. Mr. Charles W. Eliot is its executive head.—A government inquiry into the "white slave" traffic has just come to an end. The results have not yet been officially announced, but unofficial reports declare that the findings indicate great remissness on the part of European powers in the observance of the treaty entered into with this country for the suppression of the detestable traffic. It is expected that notes will be addressed to certain European Governments protesting

against their failure to live up to their treaty obligations.

—Mr. James J. Hill, the "Railroad Builder," addressing the American Bankers' Association in convention in Chicago, declared that the United States will be importing instead of exporting wheat within the next ten years, unless the present movement of farmers to the towns and cities was discouraged by the bankers.—On September 15, Louis R. Glavis, chief of the field division in Seattle, was dismissed from the service of the Interior Department. The dismissal was due to the action of Mr. Glavis in going over the heads of his departmental superiors to file a report adverse to Mr. Ballinger, Secretary of the Interior. In his letter to the Secretary, President Taft absolves him from blame.—The Hudson-Fulton celebration to be held in New York in honor of the double centennial of the discovery of the Hudson River and of the invention of the steamboat, will continue for the week Saturday, September 25-October 2. On the opening day there will be a marine parade of 1,000 vessels on the Hudson in which foreign and home warships will take part.—Despatches from London announce that Great Britain will send three warships to participate in the naval pageant that will be one of the features in the celebration to commemorate the discovery of the Golden State by Gaspar de Portolá. Other continental powers will also participate in the festival, which will be held in San Francisco from October 19 to October 23.—St. Louis will celebrate the centennial of its incorporation during the week October 3-9 with pageants and aeronautic programs.—In the autopsy on the exhumed body of Lieut. James N. Sutton, Dr. George Tulley Vaughan, surgeon for Mrs. Sutton, was non-committal in his report as to whether or not the fatal wound could have been self-inflicted.—In a speech made in New York, Admiral Lord Charles Beresford, of the English Navy, said: "Personally I must confess that I am not at ease concerning the outlook for England's immediate future. I can see red spots in the sky. If England loses the supremacy of the sea she is doomed."—Acting Secretary Winthrop has issued an order the purpose of which is to reduce the work aboard government ships on the Sabbath to a minimum.—Charles H. Treat of New York, Treasurer of the United States, has tendered his resignation to President Taft, to take effect on October 1.—Governor Johnson of Minnesota died on Tuesday from the effects of a difficult operation performed by Drs. William J. and Charles Mayo in Rochester, Minn.—Forty-seven Chinese students have been chosen to enter schools in the United States under the arrangement by which that part of the boxer indemnity, returned to China by America, is to be expended for educational purposes.—Director Campbell of the Lick Observatory, after a careful study of the spectrum of Mars, maintains that there is no proof of the existence of water upon that planet, and that "there is no single scrap of evidence that Mars is inhabited."—Among the census supervisors appointed by the President

during this week was George Joseph, a non-Catholic clergyman of Lewistown, Pa., in the Thirteenth Pennsylvania district.—The late Mr. Edward H. Harriman left all his property to his widow. It is estimated that Mrs. Harriman will inherit between \$75,000,000 and \$100,000,000.—On account of the street-car strike in Omaha, there was no attempt to run cars there during the President's visit. This was done at his request.—On Monday night Mobile was visited by a severe tropical storm which swept up from the Gulf over Florida, Alabama, Mississippi and Louisiana.

The Cook-Pearry Controversy.—Commander Peary receded from his position of blank denial as regards Cook's story. He admits that it would have been possible for another expedition to reach the pole without his knowledge. He will withhold the results of his journey to the pole until Dr. Cook has given to the public the account of his expedition. The latter explorer says that Mr. Harry Whitney, who is not expected back from the North for a month or two, is in possession of the most valuable of the records and all the instruments which the physician brought out of the Arctic circle. Dr. Cook arrived in New York on September 21; it will be almost two weeks before Commander Peary reaches this city.

The First Plenary Council of Canada.—On the afternoon of September 16, His Excellency the Most Reverend Donato Sbarretti, Apostolic Delegate and all the archbishops and bishops of Canada to the number of twenty-two received a hearty welcome in the historic city of Quebec. Mgr. Sbarretti was met at the C. P. R. station by the Vicar-General, Mgr. Marois, and a great gathering of priests and escorted to the Basilica by a procession in which the military element was furnished with Papal Zouaves in their picturesque uniform. After a brief ceremony in the Basilica the Apostolic Delegate was presented by Mgr. Bégin, Archbishop of Quebec, with an address of welcome on the part of the members of the Plenary Council and the Church in Quebec, and another on behalf of the citizens of Quebec was read by the Mayor, Sir George Garneau. The Plenary Council was officially opened on Sunday, September 19, with Pontifical High Mass, at which Mgr. Bégin officiated.

British Columbia Forest Fires.—According to a report by the forestry branch of the Interior Department, of the 835 serious forest fires in Canada during 1908, 235 occurred in British Columbia, and the consequent loss to that province was twenty-five million dollars. Although the number of British Columbia forest fires was, as appears from the above figures, only about 36 per cent of the Dominion total, yet the extent of the injury to the magnificent British Columbia forests, among the finest in North America, was about 90 per cent. of the total loss in the Dominion. To avoid a repetition of such a disaster, the *Toronto Globe* recommends the maintenance of a large force of forest rangers.

Great Britain.—Lord Curzon of Kedleston, Chancellor of the University of Oxford, appealed some time ago for funds for the university. £139,000 have already been paid in or promised.—Dom Miguel of Braganza was married at Dingwall on the 15th inst. to Miss Anita Stewart, daughter of Mrs. James Henry Smith, of Chicago. The Bishop of Aberdeen officiated. There was a large gathering of Portuguese and other Legitimists.—A ferry steamer for the Havana Central Railway has just been launched at Laird's Birkenhead, the first of its type to be built in England.—A difference of opinion has arisen between Mr. Lloyd-George, Chancellor of the Exchequer, and Mr. Redmond, leader of the Irish Parliamentary party. The latter stated in a public speech that he had reason to know that the Government was going to provide funds to drain certain rivers in Ireland and to buy certain railways for the State. Mr. Lloyd-George denied that the Government had made such a promise. Conservatives hint at proposals made by the Government to induce Nationalists not to oppose the Budget seriously.—A deputation has been sent to England from the British-Indian community in Natal to claim Imperial protection. Their grievance is, that when Natal needed contract-laborers they were brought from India. Now that public opinion is changed, they are subjected to a constant petty persecution and to discriminating legislation. They write to *The Times* asking the press to take up their cause.—Mr. Balfour addressed a great Conservative meeting at Birmingham in condemnation of the Government's fiscal policy. Tariff Reform was accepted as the means of increasing employment at home and strengthening the Empire in its colonial and foreign policy.—Edward Marjoribanks, second Baron Tweedmouth, who was first lord of the admiralty in the Campbell-Bannerman administration, died on the 15th inst., at the age of sixty years. As Mr. Marjoribanks in the House of Commons, he was the most popular and tactful whip the Liberal party has had in recent years. His father, the first Baron Tweedmouth, having died in 1894, the Hon. Edward succeeded to the title and removed to the House of Lords. He was the centre of that storm in a teapot which recently threatened to sever the bond of good feeling between Germany and Great Britain, because he was detected in a correspondence with the Kaiser on the British naval policy. For a short space Lord Tweedmouth was the most talked of man in Europe. But Mr. Asquith officially declared the matter to have been "a purely personal and private communication, conceived in a friendly spirit"; and Lord Tweedmouth himself stated in the House of Lords that the question was of no international importance. So the subject was dropped.

Free Trade and Foreign Cattle.—A recent declaration of Mr. Asquith, the English Premier, declining to remove the embargo on Canadian cattle, is chronicled by an Irish paper under the heading, "Good News for Irish

Farmers," but United States cattle raisers will find the news equally satisfactory. In reply to a deputation representing the cooperative interests of Great Britain and demanding the free entry of Canadian cattle the Premier said there was no effective means of excluding diseased cattle owing to the immediate slaughter of imports on their arrival at seaport towns. He was ready to believe that Canadian cattle were free from disease, "but in the neighboring territory of the United States diseases occurred from time to time and they could not, for this purpose, divide the United States and Canada into watertight compartments." As a Free-Trader he regretted to have to make restrictions, but cattle disease at Detroit and Buffalo, which he thought were near the Canadian border, made it necessary for self-preservation. It is said that the government will also find an excuse for maintaining the tariff on cattle from Argentina.

Ireland.—The Department of Agriculture reports favorably on the Irish cattle trade for 1908. There has been a considerable increase in quality and price in both the home and foreign market. While the imports have decreased by one-half the exports of bacon, eggs, poultry and the products of market gardening and cottage industries have increased in quantity and value.—Mr. Shuman of Shuman & Co., Boston, who is leaving large orders with the Irish woolen manufacturers, reports that there is an increasing demand for Irish woolens in the United States.—The land purchases from 1903-1909 amount to \$360,000,000, at the average rate of 22½ times the rental. The increased annuity under Mr. Birrell's bill will make this equivalent to 21 years' purchase.—There is a bill before Parliament supported by all Irish members empowering local bodies to levy rates for advertising health resorts in their district.—Nearly all the Irish episcopate, including Cardinal Logue, Archbishops Walsh, Healy and Fennelly and Bishop O'Dwyer, have sent subscriptions and letters of approval to the Irish Parliamentary Party. Cardinal Moran has written to Mr. Devlin, M. P., approving the Language movement and the Irish Hibernian organization as contributory to the success of the National Program.—The political Sinn-Feiners' annual convention consisted of 65 persons. It was announced that the membership had fallen to 581 and the year's contribution to \$130.—Mr. John Redmond has given notice that he will move a Home Rule resolution in connection with the government's motion to simplify Parliamentary procedure.—Capt. O'Meagher Condon of Manchester martyr fame is being treated as a national hero in Ireland. His good sense and moderation have made an excellent impression.

Premier of Victoria Dead.—Sir Thomas Bent, Prime Minister of Victoria, Australia, died on the 17th inst. By birth an Australian, he had been Premier, Treasurer and Minister of Railways for Victoria since 1904. He

was created a Knight Commander of St. Michael and St. George in 1908. In 1907 he visited England with a view to arranging for cheap transportation of emigrants to Victoria, and while on that mission he attracted a good deal of attention by a speech in which he protested bitterly against England's welcome to General Botha.

France.—Cardinal Satolli, while visiting the Catholic Institute of Toulouse, made important statements on the necessity and the scope of higher Catholic education, and expressed his surprise at the rumors of a pretended intention to suppress three Catholic universities in France. —Deputies to the French Chambers are chosen, not according to general ticket (*scrutin de liste*), as Presidential electors are chosen in the United States, but by district (*scrutin d'arrondissement*), according to the American method of choosing Representatives. Both methods have been tried, chiefly with a view to obtaining party advantage; but since 1889 the single-district method has been in use, and after twenty years' experience there is just now a strong agitation against it. The president of the Radical Federation wrote in *L'Action* of September 10: "The vote for one man lowers character and destroys the idea of national interest." The *Lanterne*, another radical paper, says editorially on the 11th inst.: "The village vote has given its full measure; we have often acknowledged that it turned the national representation into a legion of touters at the beck and call of influential electors; we have shown that on all occasions it entailed the subordination of general to particular interests." However, as *La Croix* of the 16th inst. points out, what the radicals want is a return to the *scrutin de liste* with a decided gerrymander; in other words, they would so manipulate electoral districts as to exclude or at least minimize the voting power of their opponents. "And yet," says *Le Temps*, "that there is, from one end to the other of the country, a strong movement in favor of a return to the *scrutin de liste*, a most necessary reform, is what no one can deny. Everybody is sick of the present system, and the deputies had better bear this in mind."

Germany.—At the General Congress of German Catholics, Mgr. Pieper, General Director of the Volksverein, read the report of this great Catholic social organization. At the end of last June its members numbered 625,029, an increase of 14,466 members since last year. The association's library this year added four thousand new books to its shelves. One important step in advance has been the influence of the Volksverein on university students, who are now becoming interested in social questions and, owing to the important positions they are destined to fill, may labor with success for the material and spiritual uplift of the people. In the publishing department of the Volksverein this last year has witnessed three new undertakings: the *Pfennigblätter* (penny papers), with brief instructions on practical ques-

tions, such as intemperance, care of children, rules of hygiene, etc.; the *Staatsbürgerbibliothek* (citizen's library), a collection of booklets on duties and rights, laws and civic administration; and the *Efeuranken* (Ivy Tendrils, a magazine for young people). In all, during the past year, about thirteen million copies of tracts, pamphlets, social and apologetic reviews have been spread broadcast by the Volksverein. Three thousand meetings have been held in different parts of Germany. The receipts of the past year were 580,473 marks, the expenses 593,954 marks, the deficit being made up by the surplus of the preceding year. Two thousand confidential agents, who are, as Mgr. Pieper calls them, the nerve-centre of this great organization, constantly communicate between the directors and the members. They have frequent conferences with the local directors, and, while thus receiving valuable training, report on all matters of social activity. They also distribute the society's publications, personally invite members and others to meetings and lectures, and keep a watchful eye on all adverse tendencies that might creep into the Catholic body.—The annual convention of the Social Democratic party, which closed last Friday in Leipsic, was strongly in favor of cooperation with the Government and the existing parties in any program of social betterment. Even Herr Bebel expressed a willingness to support an inheritance tax, although the traditional tactics of the Socialist party had been to refuse all possible taxes to the Government as it is now constituted. The Berlin radical organs hail the action of the convention as foreshadowing a Socialist-Liberal alliance.

The Kaiser and the Czechs.—Austrian military manoeuvres, at which the Emperor of Germany was present, took place lately at Moravia, an Austrian province lying southeast of Bohemia. About 95 per cent. of the Moravians are Catholics, and 71 per cent. of the population consists of Czechs, Moravians and Slovaks, and only about 28 per cent. of Germans. While the Vienna press was booming the Austro-German alliance, the Czech journals in Moravia violently attacked William II and the Germanizing policy of Austria-Hungary. The *Morawska Orlice* calls attention to the fact that the Kaiser is not the guest of the nation, but of the Emperor, and that he made his entry for the first time into the ancient Czech capital, where formerly the Kings of Bohemia swore to defend the national liberties. The *Lidove* says: "It is not we, the Czechs, who receive William II; it is Francis Joseph. We need not, therefore, pay any attention to him; his visit signifies nothing." The same paper bitterly criticizes the Polish policy of the Kaiser, and charges him, as representing that Prussian militarism which is crushing Europe under intolerable taxes, with coming to Moravia to make sure that his Austrian ally is ready to give him effectual help in his hour of need.

QUESTIONS OF THE DAY

The Catholic Hudson River

Archbishop Farley, in connection with the Hudson-Fulton celebration, has directed that a solemn High Mass of praise and thanksgiving be celebrated in all the churches of the diocese wherever possible, and a special prayer be recited on next Sunday. In the pamphlet issued by the Commission in charge of the Hudson-Fulton celebration, it is admitted that the Italian Catholic Giovanni da Verrazano was the first white man to sail on the waters of the great river that now bears the name of Henry Hudson (this was in 1524), and that a year later the Portuguese Estevan Gomez also navigated it and bestowed on it the name of St. Anthony, and called the bay after St. Christopher. "Notwithstanding all this," they say, "it remains that Hudson was first to give to the world an authentic record of careful exploration of the river to the head of navigation and in the true sense of the word to 'discover' to mankind the extent and resources of this great stream," and so he has deprived the good St. Anthony of the honor of being called the special patron of the great waterway. It is not so very much amiss, however, to think that the Wonder Worker kept under his patronage the "grand river" that the earlier discoverer had thus dedicated to him, and that his intercession has helped to build up at its mouth one of the most wonderful foundations of the Church the world has ever seen, and to place along its banks vigilant and effective sentinels of the true Faith. In this consideration, also, during the present celebration, we must not lose sight of the fact that besides its original Catholic name, it was from a Catholic altar that the first prayer uttered on the banks of the Hudson ascended to the Ruler of the Universe. "Whether any one of the priestly order accompanied Verrazano on this voyage," says the late Rev. Dr. Morgan Dix, the Protestant Episcopalian rector of Trinity Church, writing of the voyage of The Dauphin, "cannot be positively affirmed; it is altogether likely; indeed it would be next to impossible that this should not have been the case. Religious services of some kind or other were undoubtedly held while his ship lay in the port which he has so accurately described; for he says elsewhere of the natives: 'They are very easily persuaded, and imitated us with earnestness and fervor in all they saw us do in our act of worship.'"

So having thus been consecrated by Catholic rites, in the fulness of time, it has come to pass that all along the banks of the Hudson among the most conspicuous landmarks of the present day are the imposing Catholic institutions to be found every few miles. At the very gateway into the ocean just above that cape Verrazano called St. Mary's but which we now know as Sandy Hook, we find on one side St. Peter's Church, Staten Island, near the Quarantine Station so intimately as-

sociated with the early days of Mother Seton, founder of the American branch of the Sisters of Charity; and across the waters, crowning the heights at Bay Ridge, is the Visitation Academy, where the daughters of St. Frances de Chantal guide the many young people entrusted to their charge. A little further on we come to the towering campanile of St. Michael's at Greenwood. Modern skyscrapers have changed the skyline and blotted out any river view of churches in lower Manhattan, and the next notable feature is on the west bank in the massive dome and towers of the church attached to St. Michael's Passionist Monastery at West Hoboken, N. J.

Crossing the river again to the East, on the hills at Manhattan, are seen the convent and schools of the Religious of the Sacred Heart, and the College of the Christian Brothers. A few miles further up we have the spacious buildings of the Orphan Asylum, and just above them one of the most picturesque spots in the river, once the residence of the great tragedian, Edwin Forrest, now the Academy of Mount St. Vincent and the mother-house of the "black cap" Sisters of Charity. As the river wanders up through the frowning, rugged mountains, these substantial material manifestations of the Faith since the day that the martyr Jogues sailed down the river to find only two stray adherents in New York, rise triumphant on either side. The list is so significant that its recital will clearly show how few realize its length.

At Edgewater, N. J., on the West bank is the Church of the Holy Rosary, and just above it at Fort Lee, the Church of the Madonna and the Holy Angels Institute, both memorials of that splendid Catholic philanthropist and scientist, the late Dr. Henry James Anderson. The rugged Palisades cut out a continuation until the State line is crossed at Piermont and Nyack where St. John and St. Ann have churches dedicated to them. Haverstraw, with old St. Peter's and the new Slovak St. Mary's, tells of changed social conditions also, and we pass along to the Church of the Sacred Heart at Highland Falls, with its mission at the near-by West Point Military Academy, and the splendidly placed "Ladycliff" convent where the former social glories of old Cozzens' have given place to the quiet and peace of the educational institution so successfully managed by the followers of the seraphic wooer of My Lady Poverty. At Cornwall, St. Thomas of Canterbury has a shrine, and then come St. Patrick's and St. Mary's at Newburgh with their schools and convents; St. Joseph's and the Holy Name at Kingston; the new house of studies for the Redemptorists at Esopus; the convent of the Missionary Sisters of the Sacred Heart at West Park; St. Patrick's, Catskill, and the historic institution of the Religious of the Sacred Heart at Kenwood.

Turning back to the East bank at Yonkers there are twelve churches—English, Polish, Greek-Ruthenian, Uniat Greek, Slav-Bohemian, Italian and German; at Dobbs Ferry, the Church of the Sacred Heart; Irving-

ton, the Immaculate Conception; Peekskill, the Assumption, with the convents of the Good Shepherd and the Franciscan Sisters; Tarrytown, St. Teresa's and the Transfiguration, with the convent of the Sisters of Mercy; at Cold Spring the old church of Our Lady of Loretto dating from 1834; Fishkill, St. John's; Poughkeepsie, St. Peter's, St. Mary's St. Joseph's and the Nativity, with the imposing buildings of St. Andrew's Jesuit Novitiate half veiled in the leafy sides of the hills above and the new foundation of the Marist Brothers below. Then we have at Hyde Park the Church of Regina Cœli; St. Sylvia's at Tivoli; St. Mary's at Hudson; the Sacred Heart at Castleton, and the spires of Albany's fine cathedral towering above her fourteen other churches, and on to Troy's other fourteen temples, all carrying the homage of Our Lady and reverence for the saints to where the diminished stream loses itself in the country first traversed by Jogues, Le Moyne, Bressani, Brébeuf and all those other heroes of the missions whose names and records tell us that our Catholic title deeds to the Hudson and to all New York for that matter are not of either to-day or yesterday.

THOMAS F. MEEHAN.

A Dogmatic "Inquirer"

Professor Goldwin Smith has for some years past been recognized by a large number of people as a sort of agnostic Pope, who speaks to the world *ex cathedra* through the columns of the New York Sun. The marks of his infallibility are supplied by the double-leads with which his various briefs, allocutions and encyclicals are invariably honored, so that there can be no doubt of the binding quality of these utterances. Moreover, these utterances possess all the other marks requirable, being for the most part on matters of faith and morals, and being essentially dogmatic in their character. It would be a fascinating study, did time and space permit (and were it worth the doing) to extract from them their synthetical content of defined doctrine; such is not the present purpose. I aim but to take one point for discussion, a point which the venerable Professor has several times himself emphasized. I find it in his most recent encyclical, published in the Sun on September 6th, entitled (the headlines are undoubtedly the editor's) "Materialism and Spiritualism." The concluding words of this document are as follows:

"What seems clear is that for our salvation we must trust not to faith, which too often means suppression of conscientious doubt, but to honest inquiry. If there is a God He surely is a God of truth. Let me emphatically say once more that I have spoken as a learner, not as a teacher, joining a large body whose published position was the same."

Now this has always been a favorite protestation with Professor Smith. He has always (doubtless in entire sincerity) professed to be a seeker, an inquirer for ulti-

mate religious truth. He has always *ex professo* disclaimed authority to teach. "How is this?" you will say, "an infallible Pope disclaiming teaching authority? Where is his dogma?"

No one knows better than does Professor Smith the value and importance of words. His dogma is that there is and can be no dogma, his certainty is that there is and can be no certainty, his faith is that there is and can be no faith. In these matters he is as the complete sceptic in philosophy who, when driven back to the innermost chamber of the citadel, says he is certain that he cannot be certain of anything—which if you examine it, is about as bold a dogma as anyone could wish. It is all a matter of arrangement of words. The learned Professor states his dogmas merely negatively instead of positively; thus they become anti-dogmatic dogma and leave the dogmatist in the dress and pose of a humble inquirer. Here, for instance, is a specimen:

"Owing to the long suspension of free inquiry by belief in the inspiration of the Bible and the Church texts, the most fundamental questions are at this late hour pressed upon us. We are abruptly called upon to prove the existence of Deity, its nature, the law of its government, and the survival of the soul after death."

Merely pausing for a moment to note the abyss of ignorance disclosed on the part of the Professor as regards medieval thought, observe the tremendously dogmatic character of this innocent utterance of the "inquirer" after religious truth. With a majestic sweep of the pen he dismisses the ages gone before as void of thought and puts before us the world "at this late hour" envisaging for the first time the great problem of the universe. Listen to this, also:

"Further complication has been made by the Athanasian creed, threatening with everlasting perdition those *who cannot believe what it is impossible to conceive*, including the procession of one of two co-eternal beings from the other." (The italicization is ours.)

You shall not believe what you cannot conceive! [It is clear that when the Professor says "conceive" he really means "imagine."] Here is the rock on which Herbert Spencer's argument went to smash. Has Professor Goldwin Smith never suspected the great distinction between "thinking" and "imagining"? How shall one then ever believe in God?

"Peradventure thou wilt comprehend the steps of God and wilt find out the Almighty perfectly? He is higher than heaven and what wilt thou do? He is deeper than hell and how wilt thou know?"

Thus Sophar the Naamathite to Job. You cannot believe in God because you cannot "imagine" Him. But how if He reveals Himself to man? This may not be, according to our undogmatic Professor, because—"self-revelation of the Deity he can hardly presume in face of the vast diversity of primitive mythologies, evidently the products of tribal and local fancy. . . ." Which settles *that* question, of course!

Thus speaks our "learner," our "inquirer." And so—seek and you shall *not* find, knock and it shall *not* be opened to you, doubt everything except that you doubt, believe nothing except that you do *not* believe, and in this you shall find salvation, maybe—provided that you have a soul to be saved!

"Popular science" is the fit daughter of "Popular philosophy"—there can be no question as to that!

THOMAS F. WOODLOCK.

Mexican Railways

Forty-five years ago, when Maximilian and Carlota disembarked at Vera Cruz, they could travel less than fifty miles by rail on their way to the Mexican capital, 260 miles from the coast. When the line was completed in 1873, under President Lerdo, and formally opened for traffic, great were the rejoicings among the better class; but the common people, the *peones*, seeing in it an attack on manual labor and "freighting" with teams, rolled boulders down on the tracks and tried to destroy the cars. During the past thirty years, however, thanks to excessively generous government concessions and subsidies, the principal cities from Chihuahua to Chiapas and from the Gulf to the Pacific have been so bound together with steel bonds that, to a considerable extent, the occupation of the lumbering stage-coach is no more.

The railways were constructed by American or English companies and largely with foreign capital. This caused misgivings among the natives, for they vaguely foresaw and plainly dreaded the effect that might be produced upon their country's interests and their own. But the Mexican government has reassured them, and, incidentally, strengthened its own position, by the recent purchase of 85 per cent. of the stock of the two principal systems, namely, the Central Mexicano to Ciudad Juarez, Chihuahua, and the Nacional Mexicano to Nuevo Laredo, opposite Laredo, Texas. Only a few relatively unimportant lines remain in the hands of private individuals. The Tehuantepec Railway, controlled by the Government, has about 200 miles of track across the isthmus between two fine harbors, Coatzacoalcos on the Gulf and Salina Cruz on the Pacific. Within twenty-four hours a cargo can be transferred from a vessel in the former port and stowed away in the hold of a vessel in the western harbor. It connects at Santa Lucrecia in the State of Vera Cruz with the main lines of Mexico. This railway lies some 1,600 miles north of the Panama Canal, which would bespeak patronage even if that waterway were open.

The pacification and present comparative tranquillity of Mexico are largely due to the network of railroads laid during the administration of President Diaz, for troops may now be moved so expeditiously from place to place that local disturbances have no time to assume alarming proportions before the arrival of the military. About forty miles east of Salina Cruz, the so-called Pan-

American Railway starts from San Gerónimo in the State of Oaxaca for the south. This line, which is looked upon as a link in the future great railway from Alaska to Patagonia, is already constructed across the State of Chiapas as far as the Guatemalan boundary. It is the first to penetrate the district of Soconusco whose inhabitants were so evenly divided in their sympathies between Mexico and Guatemala that for a score of years they were autonomous, but in 1842, it was definitely made a part of Mexico by President Antonio Lopez de Santa Ana of unsavory memory. It also brings nearer to modern civilization the world-famous ruins of Palenque, the wonder and the despair of the few archaeologists that have visited and studied them. The reported purchase by David E. Thompson, U. S. Ambassador to Mexico, of a controlling interest in the Pan-American Railway for the sum of \$9,600,000 means that an American company will have occasion to open up two very rich but little known states. Oaxaca and Chiapas produce gold, silver, lead, iron and coal, and are capable of yielding immense crops of coffee and wheat. Their forests of oak, pine, mahogany and ebony have hardly been touched. So strange a combination of vegetable productions is easily understood if we reflect that in the lowlands the climate is intensely tropical, while the higher districts reproduce that of the temperate zone.

The name Chiapas at once brings to mind that zealous apostle and fearless champion of the Indians, Fray Bartolomé de las Casas, of the illustrious Order of Preachers, first bishop of Chiapas, who risked his own liberty and life in defense of their rights.

D. P. S.

Priest and People in Ireland

A small group of Irish "Ishmaelites" who are doing a thriving business just now in traducing their faith and country to suit the taste of Orange and foreign bigots, is neatly classified by the editor of the *Irish Ecclesiastical Review*. They are all of the genus "sorehead," found in every denomination, who have been alienated from the body to which they nominally belong, either by want of due appreciation of their merits, or by a cranky and impossible disposition, or through mercenary motives; and not a few belong to all three of these categories. "Finding that not much can be got by the sale of their country, they are glad to have a Church to sell." Their latest merchandise, which has been widely bartered, is the fable that Maynooth College was originally founded for laity as well as clergy, that a lay college did exist there for some years, but that by crafty contrivances the clergy succeeded in appropriating its income, elbowing the laity out and thus keeping them uneducated for a century.

At the time of the French Revolution the Irish clergy could no longer be educated on the Continent, and the British Government was anxious to conciliate them. The Irish bishops, supported by Edmund Burke, Henry Grattan, Lord Fitzwilliam, the Catholic laity, and the most

enlightened statesmen of the day, petitioned for the establishment of a college in which the clergy could be educated at home. Accordingly, on Grattan's motion, Maynooth was founded and endowed, by the unanimous action of Lords and Commons of the Irish Parliament, for the education of Irish Catholic clergy, and the British Government subsequently approved. Dr. Hussey, first President of Maynooth, Edmund Burke and others, wished to include the laity in the general scheme, and so did the Bishops, but on condition—and on this Burke strongly insisted—that the Church should have control of studies and discipline. "I would much rather," Burke wrote, "trust to God's good providence and the contributions of your own people than to put into the hands of your implacable enemies the fountains of your morals and religion. If you consent to put your clerical education or any other part of your education under their direction or control, then you will have sold your religion for their money."

As the Government insisted on the direction and management of the proposed lay establishment the idea was dropped. Lord Clare, of Union notoriety, revived the idea in 1799 in order to abolish the Maynooth endowment altogether, but the "Cornwallis Correspondence" makes clear that the Catholic laity understood his motive as well as they now understand the animus of its latest revivers. Not only did the Government give no countenance to the lay college project but they suppressed later an effort made by the bishops to provide for the education of the Catholic laity in conjunction with the ecclesiastical institution. Dr. Hogan is at a loss to know why the *Saturday Review*, which can speak handsomely at times of the Catholic clergy of France or Germany, disfigures its pages week after week with "gross vulgarities, stupid calumnies and squalid diatribes against the clergy of Ireland"; and the same strictures apply to the *Nineteenth Century* and the *Times*. Edmund Burke, in his letter to Dr. Hussey, St. Patrick's Day, 1795, points out the basic motive, a motive that has been operating in various ways and guises ever since: "I strongly suspect that an insidious court will be paid to your clergy; there has been for certain a *scheme for dividing the clergy from the laity* and the lower classes of Catholic laity from the higher, and they hope the clergy will be brought by management to act their part in this design." The event proved that the great statesman knew whereof he spoke, and also that he was equally correct in his forecast: "I have no doubt that the vigilance of the Catholic clergy will convince them of their mistake . . . and that they (the clergy) will take one common fate and sink or swim with their brethren of every description." He declares further: "Be assured they never did and never will give one shilling for any other purpose than to do you mischief."

The Maynooth grants, the Clergy Endowment Clause that was attempted to be grafted on the Emancipation Act, and a variety of insidious attempts at Episcopal con-

trol, were intended "to divide the clergy from the laity"; and when this design was frustrated through "the vigilance of the clergy," undenominational schools, whether National, Model or Agricultural, and later "godless colleges," were established to separate the laity from the clergy. The laity, instead of being lured, co-operated with the clergy in making the National School system tolerable, in ostracizing the godless institutions and demanding a University which they could enter with a safe conscience. The demand had eighty-five Irish Nationalist votes behind it, and a government has at length found it politic to grant, not indeed a Catholic, but a "National" University, just liberal enough to placate all parties, but hampered by the heirs of the original "scheme" with restrictions that seem designed to effect the severance which Edmund Burke denounced.

It may be noted that all these "grants," whether "to do mischief" or not, came from the people's money, not from the British Treasury. The Maynooth grant was withdrawn long ago, and Maynooth is now in every sense of the word a National Institution. As the clergy are hopelessly Catholic and national there is no longer any expectation of seducing them; but a great transformation is taking place in the external conditions of the people, which, it is hoped, may effect a change in their mental attitude and open a chasm between pastor and flock. The laity are now in control of the County Councils, they will soon be their own landlords, and, by its constitution, they will ultimately control the National University. All this makes for their growth in prosperity, education and independence, and hence now, if ever, is the time for driving the wedge of prejudice and ill-will between them and their clergy. This is why London papers and magazines of repute open wide their columns to floods of the vilest misrepresentations of the priests and bishops of Ireland, to an extent unprecedented since the days of O'Connell.

There is a recrudescence of bigotry at opportune moments in most countries, as if to fulfil literally the prophecy of Christ that His Church and the world would always be at enmity. The *Times*, *Nineteenth Century* and *Saturday Review* are not over-burdened with religion, but they are typical representatives of the World. In them bigotry survives religion, and it is galling to their traditional anti-Catholic as well as political bias that the Irish Catholic is politically and socially coming by his own. The priest is still his leader, and "his parochial majesty" of the *Nineteenth Century* is but a modern euphemism for "the surpliced ruffian" of the *Times*. The priest is therefore the centre of attack and Maynooth is his citadel. A determined attempt to represent Maynooth and its Episcopal Council as hostile to the Irish language and national aspirations has failed. There is even less color of circumstance to the present frenzied attack.

The charge that the Irish bishops fear the higher education of the laity is not only belied by history but by

the fact, as Mr. Birrell testified, that they have freely entrusted the National University to lay control, sufficient proof that they have complete confidence in the religious instincts of their people. And, as Burke foresaw, their "vigilance" is not at fault. The frantic frothings of a few hireling outcasts in alien organs do not disturb them. They have seen scores of laymen come out of the Royal Irish University to wield an able pen, in the *Leader*, *New Ireland Review*, and other virile offshoots of the Gaelic Literary Revival, in defence of Irish and Catholic interests, and treat both as practically identical. If a Government Board institution can produce Catholic defenders, they have no fear that a University controlled by Catholics will ever forward "the scheme of dividing the clergy from the laity." They and their people are one in blood, traditions and aspirations, and in the development of intellect as of industries they stand together. All the signs foreshow that the address of the Irish peasant in Moore's lyric will continue to voice the relations of the laity to the Catholic Church: "Thro' grief and thro' danger thy smile hath cheered my way

Till hope seemed to bud from each thorn that round me lay;

The darker thy fortune, the brighter my pure love burned,

Till shame into glory, till fear into zeal was turned.

Cold in the earth at thy feet I would rather be

Than wed what I love not or turn one thought from thee!

* * * * *

*They slander thee sorely; no chain could thy soul subdue;
Where shineth thy spirit there liberty shineth too."*

M. K.

The Nebular Hypothesis in Its Death Throes

Another pet theory gone to the junk pile—the nebular hypothesis is dead. It had been dying slowly and surely in the minds of astronomers for many years, but now it must be declared dead in the minds of the non-professional public also.

The nebular hypothesis, as we know, accounts for the formation of the solar system by the gradual cooling, and consequent shrinking, of an enormous gaseous mass which rotated about an axis. Contraction brought matter nearer to the axis, and therefore increased its velocity of rotation; that is, made it rotate in a shorter time. After a while this rotation became sufficiently rapid to throw off, or rather to detach, an irregular ring of matter, which, while preserving its original velocity, gradually coalesced into one body. This body then attracted to itself all the shreds of matter in its neighborhood, and thus formed the first planet. This planet in due time might condense into a liquid, and then into a solid, and when sufficiently cool, become a habitable globe, or it might more probably first imitate the example of the parent nebula and, just as itself was generated,

might give birth to its own moons. The same process was then repeated for the other planets of our system. The sun is therefore the original central nucleus, and may yet generate future planets.

The mathematical ability and authority of Laplace set the nebular hypothesis upon such a secure foundation, that it has been taught in the schools generally for more than a century. Gradually, however, difficulties began to appear and to clamor for a hearing. Then objections arose which could not be met. Professional astronomers began to doubt, and then to abandon it, and to set up rival theories, all of which are ably presented in Miss Clerke's book on "Modern Cosmogonies."

One of the oldest and strongest objections to the nebular hypothesis is presented anew in a recent number of *Popular Astronomy*. It is that the increase in the rapidity of rotation of the retreating central sun will not stand mathematical inspection. The great genius of Laplace overlooked a very small formula. He reasoned correctly that the condensing mass would rotate with ever-increasing speed, but he was entirely ignorant of the law of this increase. As the parent nebula was by supposition the only matter in existence, there was no friction and no impediment to its rotation. Now a freely rotating mass must conserve its moment of momentum; that is, its energy of rotation must always be the same. Hence the nebula must obey a law, when by shrinkage it rotates more rapidly. This law demands that the time of rotation be as the square of the radius, so that if the parent mass shrinks to half its former radius, it must rotate in one-fourth of the time.

Supposing the sun, therefore, to be the remnant of the original nucleus, and taking its present rate of rotation of about twenty-five days as a standard, and then reversing the course of events and allowing the sun to expand until it fills the orbits of the planets in succession, we find by means of the simple formula mentioned, that the sun must make one turn in 479 years when its equator reaches the orbit of the first planet Mercury. As Mercury actually revolves about the sun in eighty-eight days, it cannot possibly have been a part of the sun, even if we make most liberal allowances for subsequent changes in its period. In like manner Venus should revolve in 1,673 years instead of 225 days as it does. The earth should require 3,198 years instead of one to complete its journey round the sun, and Mars 7,424 years instead of nearly two. And so on in increasing proportion until we come to the outermost planet Neptune, which now revolves in 164 years, but should require 2,888,533 years if it had ever formed part of the original nebula. The same is true of the satellites of the planets. Our moon, for example, revolves in twenty-seven and one-third days, and should require 3,632 days or nearly ten years, if it had ever formed part of the earth.

The nebular hypothesis, therefore, will not stand mathematical analysis, and when that is the case with any theory, even the non-professional public will abandon

it. But this is only one out of many objections. The latest is one that appeared in several of the most recent issues of the *Astronomische Nachrichten*, by Prof. T. J. J. See, who attacks the theory from another point of view and shows by technical mathematical analysis that every one of the members of the solar system, planets, asteroids, satellites and elliptical comets, was captured by the sun, and could not therefore have ever formed part of our central luminary. By the expression "was captured" is meant that if ever any comparatively small celestial body should come close enough to a large one, the latter might by its attraction capture it and force it to revolve about itself in a closed orbit. In this way the sun captured its planets and comets, and the planets their satellites. Professor See proves that this is the only one possible way in which the solar system could have been formed and a planet acquire a satellite. He explains the present almost circular orbits of satellites and planets by the action of a resisting medium, which gradually rounded-off the elongated elliptical orbits.

It remains to be seen how other mathematical astronomers will accept See's analysis. It may be that he, too, like Laplace, has overlooked a simple little equation. His theory, if accepted, will profoundly modify our views concerning cosmic evolution. He says (A. N. 4343): "Problems such as the loss of the atmospheres of the moon and of other satellites also take on a new aspect; for we have no reason to believe any sensible atmosphere ever existed about these small captured bodies. Nor is it probable that there is snow or ice on the moon's surface, as many writers have supposed. . . . The moon being in the present hypothesis a planet and not a portion of the earth, we have to give up most of the supposed analogy between terrestrial and lunar volcanoes and mountains. The mountains on the moon apparently were formed before it was captured by the earth. And therefore while we lose by giving up the assumed analogy with the earth, we gain by our new privilege of studying at close range a planet from the celestial spaces formed quite independently of the earth. If this view be correct, there will be a considerable advantage to science; for we never expected that this privilege of such close telescopic inspection of another planet would be given to the inhabitants of our terrestrial globe."

WILLIAM F. RIGGE, F.R.A.S.

Poland's Great But Unknown Literature

The writer of this paper has not unfrequently been asked: To whom does Poland belong? Is Polish still spoken? Does there exist any sort of Polish literature? These questions were put in all seriousness by cultivated English-speaking men and women. The national struggles of a gallant and highly cultured race, so near their own doors, were apparently as little known to them as the habits of the negroes in Central Africa. The strange ignorance of so many English people on the subject of

Poland may partly account for the otherwise inexplicable neglect of the Polish language in our country. The Russian scholar is now common among us. Even in a limited circle of acquaintances, the student of some one of the Oriental tongues is certain to be found. But who will give his or her time to mastering Polish? And yet this noble language is the richest of the Slavonic family. Its peculiar beauties of word-echoes and onomatopoeics, the flexibility of its construction, the mingling of its soft Italian sounds with a rugged strength, are a delight to the eye and ear. Polish is the mother-tongue, the beloved and sacred inheritance, of twenty millions of people. It is the vehicle of the deepest religious passion, no less than that of the most devoted patriotism, expressing itself in a literature that ranks among the finest, and is perhaps the most original, in European letters. Why, then, is the study of this language, so generously endowed from both a philological and literary point of view, totally neglected?

We are guilty of no exaggeration when we state that the perusal of Polish literature transports the reader into a new and a fascinating world. He cannot hope to enter therein by the medium of translations. The one and only golden key to the treasure is the knowledge of the language itself. Polish has been but little translated into English, but the delicate gradations of meanings, and the rich harmonies of sounds and echoes which are such marked characteristics of the language, make it almost impossible for an English rendering to give any true idea of a fine piece of Polish writing. He who would read the masterpieces of a literature which for its lofty ideality, its intense pathos, its strange beauty, stands alone, must go straight to the original.

The circumstances under which Poland's golden age of literature was born account for its extraordinary power. Rome's grand galaxy of poets and writers rose after her eagles had conquered the known world. While Spenser and Shakespeare wrote, the English fleets swept the seas. The glory of Spain had not set when she brought forth Cervantes and Calderon. But the great romantic revival in Poland was inspired by oppression, bondage, and persecution. Her three chief poets, Adam Mickiewicz, Zygmunt Krasinski, Juliusz Slowacki, and the numerous band of lesser lights who followed in their wake, wrote in the midst of the unutterable desolation of their country. Hence, the peculiar and distinctive character of their work, an ethereal national mysticism which, for all its differences, can be likened only to that of the Hebrew prophets. Out of the depths of the prison-house, Poland's poets sang of deathless hope. They pointed the way up rugged steepes to an heroic and hard-won ideal. They were the only teachers of their nation at a time when, crushed down beneath the iron hand of Russia, the Pole might be a Pole no longer.

Mickiewicz is the splendid painter of nature. His poetry rings with the echoes of the Lithuanian forests. Storm and sunset over his native marshes glow from his

pages. The Polish language becomes, in his hands, a superb musical instrument. Moreover, he mourned the tragedy of his people in accents of which George Sand wrote: "Since the tears and imprecations of the prophets of Sion, no voice has been raised with such power to sing so vast a subject as a nation's fall."

Krasinski, pre-eminent as the great moral apostle of his nation, dedicated his life to teaching his countrymen that only by abjuring hatred and revenge, and working in love, could Poland hope to rise again. In his "Godless Comedy," dreary presentiment as it is of a fratricidal war of class, he looked to the Cross as the one saving element in a ruined world. Slowacki lives as the master of form and language, the man whose brilliant imagination cast a mystic light even over the snows of Siberia, the Pole's hell upon this earth. To mention but two more of the illustrious names of Polish literature, Kornel Ujejski, who died in 1897, poured out his grief for his country in the well-known cycle, "The Lamentations of Jeremias." The most famous of these tragic poems have passed into the treasury of Polish national song. To-day all Poland mourns the recent loss of her great poet and painter, the friend of the Polish peasants—Stanislaw Wyspianski. Still, she can proudly point to her group of living novelists and historians, to the admirable work brought forth by her learned Academies, to her excellent periodicals, and her diversified mental activity. Why is a language that has produced such fruit ignored and neglected? Perhaps the chief reason is the exaggerated idea of its difficulty. Taking up a Polish book for the first time, the neophyte may be tempted to flinch at the sight of a page thickly packed with points and cedillas, presenting a scarcity of vowels and combinations of consonants unusual to the English eye, and apparently proving that Providence created Polish lips and tongues on some different system from our own. A five minutes' glance at the rules of pronunciation will effectually clear up that difficulty. Nor is there any new alphabet to be mastered in Polish as in Russian. Polish is written in Roman characters, with merely the addition of the crossed "l." It were vain to deny that it is difficult, but it offers no stumbling block that cannot be surmounted by an average linguist. We know a case of a student whose talent for languages ranks rather below the usual level, who in six months could read Polish fluently. In many respects, Polish is easier than German, and yet the German grammar is put into the hands of every school-girl. Given, say, a Tauchnitz Polish-English dictionary, Karwowoski's excellent little French-Polish grammar, a copy of Mickiewicz's "Pan Tadeusz" as an easier introduction to the other great works of Polish literature, and the man or woman who starts thus equipped on a journey of discovery into unknown seas, need never pass another dull hour.

Nor should we ever forget another side of the question, that, in a materialistic age, there exists in the midst

of us a people faithful to a great ideal, sacrificing all for faith and nationality. The Polish subjects of Nicholas and Wilhelm are still ground down by oppression; yet no Pole will cease to struggle for his dear mother-tongue, or consent to part with his sacred patriotic ideals. So gallant is the stand, shoulder to shoulder, of the Prussian Poles, that they are gaining rather than losing ground. The Russian Pole will face prison much as an Englishman visits his dentist; not for one moment will he give up his nationality nor the tongue that voices it.

M. M. GARDNER.

The House of Braganza

Who is Dom Miguel de Braganza? The House of Braganza has been the Royal House of Portugal since 1640. In 1807 Prince John of Braganza, regent for his insane mother, retired to Brazil, and the country fell into the hands of the English. In 1820 the extreme Radicals took advantage of the absence of the English Marshal Beresford, to establish a revolutionary government, of which the result was to bring John, who was now King John VI, back to Portugal in 1822 with his wife and his son Miguel, now twenty years of age. He had left his elder son Pedro to govern Brazil which soon declared itself under Pedro an independent Empire. John was inclined to favor the Liberals, so also was Pedro. Miguel and his mother were staunch Monarchists. Then, as now, to favor the Liberals meant to oppress the Church, to persecute the religious orders, and to give free scope to Masonic organizations. Against this Miguel set his face, and it is not surprising that he has been calumniated.

In 1826, John died. A treaty of the previous year had provided that the crowns of Brazil and Portugal should never be united in one person. Pedro was Emperor of Brazil. Hence Miguel was the lawful heir of Portugal. This did not suit the views of Pedro and the Liberals in power at Lisbon. They therefore conspired to transmit Pedro's no longer existing rights to his daughter Maria Gloria. Pedro thought to avoid war by making the transfer conditional on the marriage of Maria to Miguel; and as she was only seven years old, he named Miguel regent until she should be of age to marry and granted a constitution and charter. Once installed in Lisbon, Miguel lost no time in asserting his rights. Indeed, the army, the nobility and the people insisted on his doing so. The Liberals were dismissed, Pedro's charter was revoked, and the Church was given freedom. Pedro abdicated the crown of Brazil in favor of his infant son Pedro II and came to Europe to fight Maria Gloria's battle. Unhappily he was successful, and in 1834 Miguel was driven from Portugal.

The Duke of Braganza of to-day is his successor and holds the same relation to Portugal that Don Jaime holds to Spain and Philip of Orleans to France; that is to say, in the eyes of Legitimists, he is its only king. Don Miguel, who has married Miss Stewart, is his eldest son.

CORRESPONDENCE

Jottings From Australia

MELBOURNE, AUSTRALIA, Aug. 4, 1909.

The new session of the Federal House of Representatives has been marked by a tragic incident. The struggle between the Government and the Labor Party resulted in a heated debate that was prolonged to the early hours of the morning of the 23d of July. Sir Frederick Holden, the Speaker, who had presided at the whole of the all-night sitting, suddenly fell to the floor of the House. When lifted, he was unconscious, and he remained in that state till death supervened a few hours afterwards. His sudden taking off has made a profound impression. He was respected by all classes for his blameless character in public and private life, and for the impartiality and conscientiousness with which he filled the high office of Speaker. He put public obligations before personal convenience, and everyone felt that he died a martyr to duty. A State funeral was accorded to his remains in Adelaide, South Australia.

The celebration of the Golden Jubilee (1859-1909) of the Catholic Young Men's Societies of Victoria opened in St. Patrick's Cathedral in Melbourne, on Sunday, July 11. The Right Rev. Bishop Gallagher, of Goulburn, New South Wales, preached the Jubilee Sermon, and Archbishop Carr of Melbourne imparted the Papal Blessing.

"No man to be a good Catholic is required to abjure his manhood," said Bishop Gallagher in his discourse. "To be a genuine Catholic in the rough and tumble of Australian life demands a robust faith and vigorous masculine piety. But we might just as well have a faith and piety equal to all trials and all exigencies as a weak, sickly faith and puny piety that must be spoon-fed. Ours be the food of men, not the milk of babes. We require not less, but more firmness of character, strong, muscular, moral backbone. Our grand old Mother Church has no fear of strong men, men who their duties know, but know their rights, and knowing, dare maintain. She needs them; she looks for them, resolute men, independent, self-reliant, born to command, to make their voice heard and influence felt against every obstacle. The active, robust, energetic, self-reliant Australian character she regards with not unfriendly eye, for she knows that, once purified, elevated and directed by faith and grace, it is a character from which she has everything to hope and nothing to fear.

"The future belongs to you. Erect stately churches, but see that they be filled with genuine worshippers in spirit and in truth. As Catholics, you should excel not merely in religious knowledge, and be able to give an account of the faith that is in you, but you should be in the forefront of all the intellectual movements of the age. Seek out, again, social grievances, and lead in efforts to heal them. Breathe fresh air into the crowded tenements of the poor. Follow, upon the streets, the crowds of vagrant children, and bring them to the Catholic orphanage or industrial school. Lessen the hours of labor. Preserve the Sunday as a day not merely of rest, but of prayer. Save it for religion, for humanity, for God. Aim at success, but supernaturalize that aim. Introduce the golden thread of religion into the warp and woof of daily life. Create a spiritual atmosphere in which to live, move, and have your being. Self-discipline, self-

culture, self-reverence, self-control, sobriety, industry, a high sense of duty—sanctify them all by making them subservient to God's holy will."

On the other days of the week a number of successful sessions were held at which interesting and practical papers and discussions engaged the attention of the delegates. His Grace the Archbishop celebrated a public Requiem Mass for deceased members, at which there was a General Communion. The last functions were a golden jubilee dinner and ball.

Forty American boys from California are just now visiting Australia, and have created a very favorable impression wherever they have gone. His Eminence Cardinal Moran, who admires America, entertained twenty-one of them in St. Mary's Cathedral Presbytery, Sydney. After the feast he had the youngsters taken to the Theatre Royal where they thoroughly enjoyed themselves. The boys, during their stay in Sydney, were the guests of the State Government, and, when some hitch occurred as to their accommodation, the rector of the Jesuit college, at Riverview, cordially invited them to take up their residence there. This invitation, though not accepted, was warmly received, and the rector was thanked for his kind offer.

In Melbourne the archbishop gave the boys a hearty welcome and entertained them in the Cathedral Hall. The young Americans have given a good account of themselves in music, athletics, football, baseball and rifle shooting. On Sunday, August 1st, a number of them, under the charge of Mr. H. Loy, the Secretary of the Columbia Park Boys' Club, San Francisco, attended High Mass in St. Patrick's Cathedral. After the Holy Sacrifice they were shown over the building, and mounted to the summit of the western tower to enjoy the fine view which it gives of Melbourne, the suburbs and the bay. They visited the Archbishop, by whose orders they were hospitably entertained. Their farewell entertainment in the Exhibition Building before 4,000 spectators was a striking success.

Bishop Murray of Maitland, New South Wales, and senior Australian prelate, died on July 9. Born in Wicklow, Ireland, on March 25th, 1828, he studied philosophy and theology in Rome, and subsequently became private secretary to Cardinal Cullen, Archbishop of Dublin. His consecration as bishop took place in 1865. A very able administrator in the responsible offices which he held during life, he possessed a kindly and affectionate nature, and his death is universally regretted. As Cardinal Moran stated in his panegyric of the deceased prelate, Bishop Doyle of Lismore, died a few weeks ago, worth only 1s, 6d., and Dr. Murray at his death did not own personal property to the amount of even one penny. A clause of Dr. Murray's will runs thus: "Having no means at my disposal for the celebration of Masses for the repose of my soul, I trust myself unreservedly to the charity of the priests of the diocese to say some Masses for me, and to remember me always in the Holy Sacrifice. I cherish a treasured hope that the faithful people of the whole diocese will not fail to offer their fervent prayers, their Holy Communions, and frequently recite the Holy Rosary for me in their homes, as well as in the Church. Lastly, the nuns and children attending their schools in all parts of the diocese were devoted to me during my life, and I am sure they will ever remember in my behalf the words of St. Ambrose; 'We have loved him in life; let us not forget him in death.'"

Is it any wonder that Catholics, all the world over, are proud of the zeal and self-sacrifice of their pastors and bishops?

M. J. W.

The Volksverein Movement in Spain

To the readers of AMERICA, familiar with the history of the *Volksverein*, or Popular Union of Germany, it will be of interest to know that a similar movement is afoot in Spain. Catholic Spain has need of such a union. The recent irreligious outbreak in Spanish cities, with the fanatical destruction of churches and convents shows most clearly the absolute necessity of Spanish Catholics being drawn more closely together to resist the influences that are working so openly for evil among the masses. The Spanish *Volksverein*, or as it is called, *La Acción Social Popular*, if properly supported by those who have Catholic interests at heart, should soon produce wonderful results in Spain as it has done in Germany. Fortunately, the movement bears among its supporters the names of many of the most distinguished Catholic laity of Spain. The Marquis of Comillas, the Duke of Solferino, Don Pedro Gil Moreno, Don Jose Maria de Urquio, with others of less distinction have taken an active interest in *La Acción Social Popular*. The movement is young, but in its brief existence it has accomplished more than its promoters had dared to expect. Yet it has not received the support its labors merit. The Spanish Catholics do not seem to realize that their obstinate disunion is helping the cause of irreligion in its war against the Church. If the Catholics of Spain would only rally to the *Volksverein* movement the victory is theirs!

The Bulletin of Information, or "¿Qué Es?" an edition of 35,000 copies, explains the object and character of the Association. It states that *La Acción Social Popular* is neither a religious nor a political association, though it has for its object the propagation of Catholic social principles and the protection of Catholic interests. It has a general character. It looks to the moral and social improvement of the masses by means of legitimate reforms, by the spread of Catholic social literature, by giving free professional advice to those requiring it, by drawing Catholics closer together, and through its various publications, especially its monthly, *Revista Social*, and its weekly, *El Social*, keeping them informed on important social questions of the day. During the year and a half of its existence, the books, pamphlets, etc., published by *La Acción Social Popular* have reached the high figure of 700,000. The actual President of the association is Don Manuel Márques de Puig, a well-known manufacturer and formerly President of *Fomento del Trabajo Nacional*. The Director is the Rev. Gabriel Paláu, S.J. The central offices are in Barcelona. Here a staff of specialists in social questions handle the large correspondence of the Association, giving information to those wishing to establish new centres in city or town, or advice to those seeking the solution of some practical social difficulty, whether it be insurance or a hundred and one other questions. Those seeking employment are encouraged to visit the offices of *La Acción Social Popular*, where a bulletin of "Help Wanted" is published daily. The reading rooms of the Association are open to the general public. It may be of interest to note that AMERICA is among the important foreign reviews kept on file.

C. J. M.

Among the Lepers of Molokai

Kalawao, Molokai, Hawaii, Aug. 23, 1909.

Rev. Brother Henry, President of St. Louis College, Honolulu, and Rev. Brother Francis, in charge of its musical department, have recently honored us (during

their vacation) with a specially agreeable visit, one of the most interesting with which the settlement has been favored in my twenty-three years here.

Motion pictures have invaded the place. Those who have seen them assure me it's great fun. About this I may add that the moral tone of the pictures used upon the islands is fairly good. The people of Honolulu, who set the standard, have good judgment in such matters, and do not hesitate to pronounce the same, being joined, with some unanimity, by the newspapers. This, I take it, is a refreshing bit of news.

Referring to Honolulu, I may say a word about the strike of some 5,000 or more Japanese employees of the great sugar plantations, now that the strike is considered over. We have viewed it afar off—from our perch in the fresh trade wind—at the base of Molokai's mighty mountain, free from prejudice.

That the strike was inexpedient is apparently the view taken by all concerned. The plantations were driven to urgent efforts under large special expenses, but being sound in finances there has not been any serious loss apparently. The employee, I should say, has a loss to bear that must put him back considerably. Those on strike can hardly send home to Japan large amounts as formerly, at least for the present, and many will doubtless lose their places, for the plantations are getting other labor to a considerable extent.

Some of the strikers have returned to work, some have not. Not all of the returning ones have been accepted, so the matter is not wholly closed. The "High Wage" machinery is still organized. In fact some matters in the courts are yet to be threshed out; for one, an attempt upon the life of one of the Japanese editors, one who opposed the strike. The conspiracy trial against the "High Wage" managers has resulted in a jury verdict of guilty. But the Japanese have much ingenuity. I fancy their plans are not all worked out yet.

Federal officials are carrying on some rather extensive works at several points, chiefly in vicinity of Honolulu and at Pearl Harbor, fortifications, quarters, etc. A breakwater at Hilo, and a number of lighthouse stations, a very fine one upon our leper settlement ground, about two miles from our Kalawao location. It is of reinforced concrete, heavy government work, now nearly complete, 110 feet above the land surface—about 220 feet above sea level—the light to be seen thirty-five miles from deck of vessel.

The Territorial Board of Health is also making a number of improvements, hospital, nursery, etc., and friends in Honolulu have subscribed some \$12,000 for a special home for white lepers.

JOSEPH DUTTON.

Some Aspects of Anglicanism

LONDON, SEPTEMBER 1, 1909.

Canon Hensley Henson, of Westminster Abbey, has scored a decided victory in his dispute with Dr. Gore, the Anglican Bishop of Birmingham. Canon Henson began his clerical career as a High Churchman, and seemed at one time to be not unlikely to become a Catholic. Then there was a reaction and his views have long been anything but orthodox. He is an active advocate of reunion between the Established Church of England and the dissenting Nonconformist bodies. In the spring, just before his visit to the United States, he delivered what some describe as a sermon, others as a lecture, at a Nonconformist meeting place in Birmingham. The Anglican rector of the parish protested and Bishop Gore warned

the canon that he would take proceedings against him in the ecclesiastical courts. Canon Hensley Henson declared that he was perfectly ready to defend his conduct.

Last week Bishop Gore informed the canon that he had decided to drop the proceedings though he was advised that he had a strong case against him. Canon Henson replied with a courteous and even friendly acknowledgment of the communication. But in interviews with reporters he has spoken his mind very freely. "Doubtless," he says, "the Bishop is the best judge of his own dignity, but it would surely have been better if he had not threatened proceedings unless it was clear to him that the matter was so important that it must be settled by the courts." He announces his intention of continuing his efforts to promote an alliance with Nonconformity, and he has already arranged to preach in a Nonconformist chapel near London. He tells how during his visit to America he sometimes occupied an Episcopalian pulpit in the morning and a Presbyterian pulpit in the afternoon. The surrender of Bishop Gore will no doubt act as an encouragement to the many Low Church and Broad Church clergymen who share Canon Henson's views, and will thus help to produce one more line of cleavage in the Church of England.

The Anglican Bishop of Oxford has secured the submission of the Vicar of Wolverton but there is something like a revolt in the congregation. The clergyman in charge of Wolverton who is a very "High" Ritualist, had introduced reservation and an evening service modeled on the Catholic rite of Benediction. He treated with silent contempt his Bishop's order to give up these practices, and then (as noted in a former letter) proceedings were taken against him in the Court of Arches, and a judgment was issued depriving him of his benefice unless he submitted within a fortnight. He made the required submission, and the Bishop of Oxford came to Wolverton to inaugurate the new order of things by presiding at the usual evening service of the Book of Common Prayer. But a few days later a hundred and fifty of the parishioners sent him a joint letter in which they asked him to reconsider his decision, and told him that they would not attend the service, that on the occasion of his visit to Wolverton few of the parishioners had been present at the evening service, and that his congregation that evening was made up of Dissenters and visitors from other parishes.

The *Church Times* says the situation at Wolverton is "lamentable," and regrets that the Bishop has forced on a crisis. But though this Ritualist organ holds what it describes as "Catholic" views, it also publishes a lengthy article protesting against such views being carried to extremes. The article really says one true thing, that a good many Ritualists notwithstanding their proposed belief in the Real Presence have such vague ideas on this subject that their belief does not amount to very much; but it treats as something akin to superstitious excess the devotional practices of Catholics to the Sacramental Presence of Our Lord.

It refers to reservation, exposition, benediction, only to ask why the "English branch of the Catholic Church" should adopt these mistaken developments of the Roman Church. The article has given great offence to many earnest High Churchmen. It shows that for all their professions of Catholicity a good many High Churchmen are as thoroughly sound Protestants as even Canon Hensley Henson's friends the Dissenters.

The Anglican Church Congress meets next month. Though on such occasions every effort is made to gloss

over all divisions in the Establishment, it will this year be difficult to avoid raising such burning questions as the proposed elimination of the Athanasian creed from the Prayer Book; the use of "Eucharistic vestments" by one section of the clergy, and the denial of the whole sacerdotal idea in the efforts of another section to bring about union with the Nonconformist bodies. Every day the divisions in the Established Church are becoming more marked.

The accounts of the great Church Pageant at Fulham have been made up, and reveal almost incredible mismanagement. Receipts amounted to in round numbers, £24,000 sterling. But there was an expenditure of £32,000, so that the deficit amounts to £8,000. To use the words of a non-Catholic journalist, "there seem to have been as many schisms in the managing committee as in the Church it claimed to represent." There was a complete absence of combination, and no efficient central direction. The grand stand was hired at a cost of £7,000 while an offer to supply it for just half the amount was filed in the office. Thousands of chairs were hired at three shillings each, though they could have been bought outright for two shillings. It was announced that the performers would supply their own costumes but there is a debit of £5,000 for the "Costume Department." Some of the employes are still waiting to be paid. This is the inner history of what was described at the time as a triumphant success.

A. H. A.

A Gothamite in New Hampshire

WHITEFIELD, N. H.,

SEPTEMBER 7, 1909.

TO THE EDITOR OF AMERICA:

I have just laid aside AMERICA, after reading everything in it. The article on "Tyrol" and the gallant fight of the Tyrolese for faith and fatherland particularly stirred my fighting blood. Have you ever heard their national song sung by a good baritone? It is the most beautiful of all the national airs. Soul stirring, dignified, religious, patriotic, and Andreas Hofer's execution is the theme:

"Zu Mantua in Banden
Der treue Hofer war
Zu Mantua in Banden
Trug ihn der Feinde Schaar."

It begins and ends with his death cry for long life to the "Kaiser Franz." The words, the music are both grand. It is not jerky like the "Marseillaise," nor heavy like "die Wacht am Rhein," nor dull like "God Save the King."

This place is like the Tyrol in one thing: we have mountains all around us. Yes, it is like the Tyrol in another respect, for we have scattered through the hills some splendid Catholic French Canadians. I have met two small colonies of the Abnakis, converted Indians, many of them half-breeds—what splendid Catholics they are! They remain for the summer and go back to Canada in the winter. Seven years ago I came up here, and on Sundays said Mass in an old weather-beaten building, dignified by the name of the village "Town Hall." It is more like a barn. At the first Mass so many of the congregation were French Canadians, that I gave them a short sermon in French. When the Mass was over I found on a bench at the end of the Hall three boys seated. I went up to them and asked their names in English. They could not speak it, so I saw they were

Abnakis. Then I began in French, and one said his name was "Jacques" Nolette; his brother was "Jean," and the youngest, about thirteen years of age, was "Philippe." You are French Canadians, I said. "Non, Monsieur," said the eldest, "nous sommes des *sauvages*." They were proud of being "*sauvages*," and in fact the name does not imply any contemptuous meaning, as I found out a few days afterward when I took a trip to the Crawford Notch and entered a small Catholic Church there. A woman who did not look French was cleaning it. She spoke English fairly well, but told me she was a French Canadian and that all the people who went to that church were French Canadians. "Is there no other Catholic Church in this place?" I asked. "Oh, yes!" she said, "there is another a short distance from here." "Are they also French Canadians who go to that church?" I asked. "Oh, non! Monsieur," she replied, "il n'y a là que des Irlandais et des *sauvages*." She meant no offense when she grouped the Irish and the "*sauvages*"—the Abnakis—together. In those days a few friends helped to build the little church here, and named it "St. Agnes," because St. Agnes' in New York was its chief benefactor. And here on the edge of Star King Mountain the little Virgin's beautiful shrine is perched, well built and well embellished by New York generosity. On the top of the altar is a little statue of St. Agnes, the gift of the present Mrs. Nathaniel C. Reynie of White Plains. So you see I am at home.

Do you want me to give you specimens of some of its most pious parishioners. Here are three little Abnakis, Maude, very French looking; she takes after her father; and her two sisters, Marie and Marguerite. Maude is ten and knows her catechism, thanks to the good Sisters of Canada, better than many New York children of her age. Marie and Marguerite, the latter five years old, are perfect Indian types: black hair and black eyes like sloes, wild looking as if they had just come out of a forest. Each has a blessed medal around her neck; each can say her prayers, and each knows the difference between a Canadian five-cent piece and an American nickel. They prefer the Canadian money every time and have no use for the nickels if they can get what they think the better coin.

Here is another of my mountaineers. I met him on the road the other day; a boy aged seven, bare-footed, bare-legged and bare-headed, with long hair, a dirty face and sorely needing a pocket handkerchief. He carried something covered in his hand that looked like a plate. "Hello, Jimmie!" I cried. "Quoi," he answered, with a stare and a comical intonation of the "quoi." He looked at me stupidly, but when he saw the Roman collar a smile played over his face, like a ray of sunlight dispelling the clouds from the neighboring Mount Washington. You see, when one gets among the Indians similes come natural to him. "What's your name?" "Henri," he answered. "Good," I said. "What have you in your hand?" "Un *poi*"—for pie; and he muttered in the patois of the province of Quebec: "I am taking it to my mother." "Can you bless yourself?" "Yes, sir," and he began, "Au nom du père, etc." "Who taught you your prayers, Henri?" "Le bon Dieu!" Ah! once beloved France, why have you not kept the faith that this child, the son of savages, has inherited from you! Sons once the most loyal to the "Bon Dieu." Then you were a great nation; the faith made you noble, brave and moral; now you are decadent because "Le Bon Dieu" has been deserted.

The eldest brother of "Henri" sings magnificently in the choir at Mass every Sunday; and the family of the

Nolettes a few years ago were ten in number, but three have died of consumption. At Bethlehem, at Jefferson, and near Mount Washington, the Abnakis live in the summer by selling hand-made baskets and boxes to the guests in the hotels.

But here are types of a different character. Rambling along the road on a Sunday afternoon I saw a boy near a little Methodist church pelting an apple tree with stones, and gathering up the apples as they fell. He was an American boy and well dressed. I saluted him with pleasant words and we became quite confidential. "Where do you live?" "In yonder house," he said, "and my father used to be the Methodist minister, but he ain't that any more." "Why?" I asked. "He's got the consumption and his voice is so weak he can't preach no more." "But you go to church, don't you?" "Na," he said, in a tone of disgust. "Well, why?" I asked. "Because the new preacher is a long-legged fellow, who *sheouts* and *howels* and swings his arms and he made me sick. I went two Sundays to hear him, but I couldn't stand it no more."

A little farther down the road an old farmer is standing near his house chewing tobacco. Ask him if he goes to church; he'll tell you "no"; he "don't believe in the minister." He used to be a Congregationalist, a Methodist, or a Baptist when he was a boy; but now he does not bother with religion. His mind is almost a "*tabula rasa*" so far as principles of Christian faith and morality are concerned. The majority of the old New England farmers are of this type.

But here's another kind and I am done. In the hotel there is an elderly lady and her daughter. I have noticed they never go to church; but they are pleasant and chatty and in fact sometimes obtrusive, for they want to talk when a man wants to read. The other evening the old lady interrupted my reading to show me some beautiful embroidery that she was doing. "See," said she, "what a beautiful dress I am making for my dog!" It was beautiful; though the dog was a cur I had often come across and avoided because I had seen fleas on him. In fact, his shaggy hair was full of them, and the guests of the hotel all dodged him.

"Madam," said I to her, "your embroidery is beautiful. You do splendid needlework. Now there is an Abnakis family down the road; the mother has a crowd of children, two of them young girls. Won't you buy some cheap goods and make the little ones a pair of petticoats after you have finished the coat for the dog?" I was serious, and I think she will do it.

I keep the best bit of news for the last. The pastor of this region is Rev. Henry Lennon, half Irish and half French, who lives at Whitefield ten miles away. He is a zealous, clever man who has written a series of pamphlets on the prominent converts of New Hampshire.

Father Lennon was elected a short time ago in his former parish a member of the Assembly for New Hampshire. He served for two years, and like his neighbor, Father D. J. O'Sullivan of St. Albans, for several terms a member of the Vermont legislature, he was a potent factor in the enactment of sound and practical laws.

Sincerely yours,

HENRY A. BRANN.

Information from Vienna states that the General Congress of the Austrian Catholics, which was fixed for September 5, was postponed owing to political conditions in the Austrian Empire.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, SEPTEMBER 25, 1909.

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Protestant-Episcopal Controversy

Lately the Rev. Dr. McKim attempted to explain to the congregation of Trinity Church, Washington, how futile a thing is Infallibility. He refers to two cases, each calculated to put Catholics into such a dilemma that whatever horn they might take, they would have to reject their cherished belief in an infallible Pope. We shall for the moment take only the first. Here it is:

Two Popes, St. Innocent I and St. Gelasius I, declared dogmatically in the fifth century that infants dying without Holy Communion are undoubtedly lost: the Council of Trent, in the sixteenth century, anathematizes this doctrine. It seems incredible. Let us see what they really said. We shall begin with St. Gelasius. His words are: "The Lord Jesus Christ himself pronounces with heavenly voice: *'He that doth not eat the flesh of the Son of Man and drink His blood, shall not have life in himself.'* Where indeed we see none excepted; nor has anyone dared to say that a little child, without this saving sacrament can be brought to eternal life." (Mansi, Ampl. Coll. Conc., Tom. VIII, col. 26.)

At first sight the text seems clear, and Dr. McKim has, apparently, a right to triumph. But there is a maxim in logic: *what proves too much proves nothing*, and surely that which leads to unnecessary difficulties is to be suspected. The quotation is from a letter against the Pelagians, and is part of the Pope's refutation of their heresy, that children are born without original sin. In working out his argument he collects many texts of Scripture in which the corruption of the human race is asserted or assumed universally. Towards the end he quotes from St. Mark and St. John: *He who believeth and is baptized shall have eternal life; but he who doth not believe is already judged, and the wrath of God abideth in him.* He then clinches his argument with the passage cited.

If Dr. McKim is right in saying that St. Gelasius de-

clares the actual reception of the Holy Eucharist to be a necessary means for the salvation of infants, he must also explain how this Pope does not require in them explicit faith. If, however, he will see that the Pope, abstracting from both the mode of believing and that of receiving, he will be getting to the truth of the matter; but then his dilemma is dissolved. Let us follow up St. Gelasius in his argument. In the next paragraph we find: "Concerning little children, what the Pelagian doctrine asserts, that though unbaptized, they cannot be condemned for only original sin, is a proposition sufficiently impious and profane, since no Christian is ignorant that the newly-born are baptized for the remission of sins . . . thus, all sins being remitted, they obtain eternal life by baptism." Note the words: *they obtain eternal life by baptism.* Then, alluding to the distinction the Pelagians made between exclusion from the kingdom of heaven, and the privation of eternal life, he continues: "Although the kingdom of heaven and eternal life are the same, still, that the providence of God might cut off all the wickedness of the Pelagians, not only is it said: *'Except a man be born again he cannot enter into the kingdom of heaven'*; but it is equally said: *'He who doth not eat the flesh of the Son of Man and drink His blood shall not have life in him.'*" (Loc. cit., col. 26-27.)

In a way, then, St. Gelasius identifies Baptism and the Holy Eucharist. We do not think that Dr. McKim will explain this by the discipline then in vogue of administering the latter to infants immediately after the former. St. Gelasius knew as well as we, that vast numbers had been baptized without the observance of this rite. The foundation lies far deeper in that incorporation of children into Christ by baptism, which is a real participation in His Body and Blood; in the right thus acquired of receiving Him sacramentally, in the necessity of so receiving him according to the precept of the Church that may vary from time to time.

St. Innocent, far from supporting Dr. McKim's assertions, confirms this. He, too, wrote against the Pelagians. This is his text:

"What your Fraternity asserts them to declare, that little children can be given the rewards of eternal life without baptism, is thoroughly stupid. *Unless they eat the flesh of the Son of Man and drink His blood, they have no life in themselves.* They who defend this to be in them without regeneration, seem to me to wish to make Baptism itself of no effect, when they proclaim them to have what it is believed is not to be conferred on them except by Baptism." (Mansi, op. cit. Tom. III, col. 1076.) Here St. Innocent mentions indeed the Holy Eucharist, but assigns to Baptism what, according to Dr. McKim, he should hold to be its exclusive fruit.

We may sum up in the words of St. Fulgentius:

"I judge that there cannot be the least doubt that each one of the faithful then becomes a sharer in the Lord's Body and Blood, when he is made in Baptism a member of the Body of Christ, and is not estranged from the fel-

lowship of the Bread and of the Chalice, even though before he eat that Bread and drink that Chalice, he depart from this world established in the unity of the Body of Christ." (Ep. 12 ad. Ferrand.)

Government by Petition

It is a common experience that justice halts in pursuit of wealth and power. Society affiliations with a variety of influences, social, commercial and political, make it difficult to convict a rich or well-connected criminal and when he is convicted, his sentence is rarely executed. A thousand ingenious pleas make it impossible to hang him and almost equally difficult to keep him in jail. The result is that the rich and powerful and educated who are best qualified to know the law are privileged to break it while the penalty of its violation falls on the ignorant and weak. As these are the majority law is gradually becoming disassociated from justice in the popular mind, and the consequent distrust of equity in government is opening the way for Socialistic propaganda or any other alternative to existing conditions. It was for this reason that AMERICA recently gave prominence to the refusal of Governor Brown, of Georgia, to pardon a criminal of high social connections; a more recent decision of his further emphasizing the ethical limitations of the pardoning power has a wider application than the State he so wisely governs.

Olin Pharr, cashier of the Citizens' Bank of McRae, Ga., had been condemned to four years in the penitentiary for a series of embezzlements extending over five years. He has served fifteen months and the Prison Commission recommends commutation to present service on the grounds of good conduct, excellent family, countless petitions from the most influential citizens, etc. To this Governor Brown replies:

"In the granting of executive clemency, weighty consideration must be given not only to its application to the individual in the case, but also to the example the clemency would hold before those in conditions like or analogous to that occupied by the recipient ere he had been convicted.

"And we should *beware of substituting government by petition* for government by statute law, for the latter as a rule is enacted with deliberation, after careful examination, by those clothed with responsibility and acting under oath while those who sign a petition generally do so for sentimental reasons or to oblige friends or neighbors and are free from the fetters of an oath binding them to the protection of society."

The fact that bank officials are particularly exposed to temptation and their yielding to it disastrous to the community is well brought out:

"The dishonesty of one cashier may wreck a bank, bringing want into hundreds of homes. Even though the dishonest official be imprisoned, the sufferings of his family are a trifle beside those of the multitudes in the families of the victimized depositors. . . . The interests herein considered are so great as to demand ex-

traordinary safe-guards, since the lax enforcement or stay of enforcement of the laws regulating the handling of the funds in banks may amount almost to placing a premium on crime. And, for general application, we may safely lay down the rule that *in the enforcement of just laws is found a State's strength*.

"A pardon of the appellant would possibly set the seal of the State upon a temptation working wreck to fortunes, reputations and happiness. *It might do worse*; it might be construed as indicating that the executive power is setting itself in opposition to and, in fact, *overruling* the courts, in other words, making itself practically the court of last resort. We should not even admit this thought. Our organic law irrevocably commands the contrary. Respect for the law, and the consequent determination to uphold and obey it, is inculcated by the certainty of its enforcement, and even mercy must be so discerningly extended as to suggest the constant presence of justice."

We commend Governor Brown's definition and action to executive and judiciary alike in every part of the Union, which may well give a national adaptation to his axiom: In the enforcement of just laws is found a nation's strength.

The Year's Message in Science

The most interesting and important scientific message of the year for the English-speaking scientific world and indeed it may be said without exaggeration, for all the world of science because of the preponderance of English-speaking people, is that delivered in the address of The British Association for the Advancement of Science at its annual meeting. It is long-looked for, it is at once the subject of thought and discussion, it often marks an epoch in scientific advance. This year's address has well maintained the tradition if indeed, because of its breadth of philosophic treatment and largeness of view, it is not even above the average high level. The president was Prof. J. J. Thompson, the well known physicist, and the scene of the address was Winnipeg in Canada. It is just twenty-five years since the first meeting of the British Association was held outside of the British Isles, going to Canada, and this is the third time that it has been held there though in the meantime it has gone to Australia and even to South Africa.

It is extremely interesting to find that President Thompson considers that premature specialization is one of the worst evils of our present-day education in science. Specialization he says, "retards the progress of science by tending to isolate one science from another. The boundaries between the sciences are arbitrary and tend to disappear as science progresses. The principles of one science often find most striking and suggestive illustrations in the phenomena of another." He gives a number of examples to illustrate this. Evidently the distinguished physicist does not think much of the power to pass examinations or of the habit of reading without thinking. He says "it is possible to read books, to pass examinations, without the higher qualities of the mind."

being called into play. Indeed, I doubt if there is any process in which the mind is more quiescent than in reading without interest. I might appeal to the widespread habit of reading in bed as a prevention of insomnia as a proof of this."

It is only by insisting that the students work for themselves at definite problems and not by the mere accumulation of information that education in the proper sense is secured, though enough information may be acquired to pass examinations very successfully.

The conclusion of this noteworthy address is perhaps its most important paragraph. Prof. Thompson has no illusions with regard to the wonderful knowledge of science that we have acquired in recent years. He does not think that we have done so much, solved so many problems and now know so much that the attainment of a commanding position in science is assured us in the near future. He has no sympathy at all with the idea that little now remains to be discovered in science. We are only on the verge of science, just a little over the threshold of scientific knowledge. We are not near the goal; not only the horizon is not near but we cannot even see it as yet. Instead of foolish self-confidence in human science, the vistas that open before him make him humble, and make him realize all the wonderful power of the Almighty Creator. While so many of the smaller minds, complacent in their little knowledge of science, are thrusting the Creator out of the Universe, this great leader of scientific thought in the English-speaking world, bows his head to the Lord of all and realizes how little it is that man knows in comparison to what science seems to promise that he will know if he pursues the path of knowledge faithfully. This paragraph deserves a place in the notebook of teachers of science who are generally interested in true scientific education.

"The new discoveries made in physics in the last few years, and the ideas and potentialities suggested by them, have had an effect upon the workers in that subject akin to that produced in literature by the Renaissance. Enthusiasm has been quickened, and there is a hopeful, youthful, perhaps exuberant spirit abroad which leads men to make with confidence experiments which would have been thought fantastic twenty years ago. It has quite dispelled the pessimistic feeling, not uncommon at that time, that all the interesting things had been discovered, and all that was left was to alter a decimal or two in some physical constant. There never was any justification for this feeling, there never were any signs of an approach to finality in science. The sum of knowledge is at present, at any rate, a diverging not a converging series. As we conquer peak after peak we see in front of us regions full of interest and beauty, but we do not see our goal, we do not see the horizon; in the distance tower still higher peaks, which will yield to those who ascend them still wider prospects, and deepen the feelings, whose truth is emphasized by every advance in science, that *'Great are the Works of the Lord.'*"

Latin in Our Seminaries

Announcing the changes and new appointments lately made in the Faculty of St. Joseph's Seminary, Dunwoodie, Archbishop Farley reminds the professors and students that Latin is to be the language of the seminary. In view of the traditional use of Latin in Catholic seminaries, it might at first thought seem strange that such an announcement is needed; and yet the discussions which called this use into question of late years have been more than academic. Gradually they have been influencing professors and students in some of our seminaries, if not in Dunwoodie, to lecture and recite in the vernacular, and to use Latin as little as possible, with the likelihood that sooner or later it would entirely disappear, or at most be regarded as an optional or extra study. This would be deplorable. It would be an end to Latin as the language of the Church in this country; it would cut our clergy off from the treasures of ecclesiastical learning preserved in such great measure in that tongue; it would disable them from performing the ceremonies of the liturgy and reciting the prayers of the Divine Office with intelligent piety; and it would destroy the closest bond of union which unites them to the hierarchy and enables them to be one with the priesthood of the world in knowledge, discipline and devotion.

Archbishop Farley, whose distinguishing merit as priest and prelate has been devotion to the welfare of the clergy, could not do them a greater service than to insist on Latin as the sacerdotal language. He has done so much for the advancement of literature in the vernacular that no one can for a moment think that he underrates its importance. He knows very well all that can be said in favor of English and against Latin; but with true Catholic appreciation he stands for the traditional language of the Church, which must perish if not taught in our seminaries. No man was ever the worse English scholar because he was a good Latinist. No student, who finds the study of Latin too difficult, is fit to study theology or any of the sacred sciences. The seminary is a place for training mind and heart daily to encounter and surmount difficulties, which are only a prelude to the actual difficulties which every serious priest must expect to meet all his life. If professors are to accommodate themselves to the ignorance or indolence of students, or, perhaps, shirk the labor or the irksomeness of using the language which above all others requires precision, brevity and concreteness, and if students shrink from the mental effort of acquiring the one medium by which they can share in the rich heritage of the Church, intellectual and devotional, the seminary will cease to be the nursery of strong-minded and strong-willed men.

The Department of Commerce and Labor reports that the net increase of population in the United States during the last fiscal year was 573,551. The total immigration from September 30, 1820, to 1909, was 26,852,723.

THE TRAINING OF THE CLERGY.

Acknowledging the receipt of the program of the fourth general meeting of the Association of Higher Seminaries, Cardinal Vivès, Protector of this association, writes as follows to its president:

On reading over your program, a few ideas suggested themselves to me, and I venture to set them briefly before you:

1. VOCATION TO THE PRIESTHOOD.

In the dearth of priestly vocations in many dioceses, every pastor of souls even in the smallest parishes ought to look upon it as a duty and an honor to prepare at least one pupil for the sanctuary. The love of souls and a high opinion of the priestly character will overcome all obstacles in this noble task. But quality, and not quantity ought to be kept in the forefront, quality composed of profound virtue, serious piety, and genuine talent. It is not necessary that those chosen should be intellectually brilliant, but it is indispensable that they display a love of study, joined to docility, humility and energy. And their teachers must be gentle, self-sacrificing, and devoted, in order to produce the best results in the spiritual no less than in the scientific order.

To guide their pupils aright in so important a work, they need the Gift of Counsel. But they also need Fortitude so as to resist all human considerations, and influences from above or below when it becomes a question of rejecting from the priesthood subjects who are not worthy of it. There ought to be no hesitation once a pupil by his unfortunate dispositions, his levity, his vanity, his insubordination, open or underhand, gives signs that he might one day become a cross to his bishop and a humiliation to his brethren. Fortitude is especially necessary when it becomes a question of saving a whole community from the peril of moral or intellectual contagion.

2. LATIN IN THE SEMINARIES.

This requires serious consideration. Can we fail to realize that the enemies of the Church are attacking both her teaching and her language, out of hatred for what is taught and the instrument she uses in teaching it! Some Catholics, and I may say some ecclesiastics also, with the best intentions, forgetful of the importance of Latin, have attempted to hold that seminary students would reach a higher intellectual attainment if less Latin were required of them. The abandoning of Latin or even the lessening of its use would produce lamentable results on the general and professional culture of the clergy.

Too much stress cannot be laid on the necessity of daily preparation for class, even by the best professors. It is a sacred duty that no amount of experience can do away with; and it may be laid down as a rule that the value of the lecture given will depend on the amount of immediate preparation bestowed on it. Besides the professor, the pupils also must work. The mere passive storing away in the memory of what is heard is not enough. There must also be *viva voce* interrogations, and the mind must be aroused by written compositions.

3. TRAINING OF CATECHISTS IN SEMINARIES.

To teach catechism is a most difficult art; and yet it is one that is erroneously held to be the easiest thing in the world. That is why so many catechism classes are fruitless, and why the work of instructing the young and the poor, in their religion is often done so half-heartedly. Is it neces-

sary also to call attention to the lack of prudence and judgment shown by those who, spurred on by unconscious vanity, often trouble the faith of children and of the pious faithful by ventilating in their presence questions that have no place save in metaphysical discussions, or in biblical exegesis.

It must be admitted that in our day many of the Lord's servants do not seem to be sufficiently penetrated with the importance of mental prayer. Where are those days of faith when the faithful themselves knew all about the ways and methods of prayer, and when simple lay-brothers in many religious orders had to undergo an examination which presupposed a profound knowledge of the workings of God in the soul through the practice of mental prayer? Teach this science of sciences for the priest everywhere. There comes to my mind the maxim of a great saint, and I think I can apply to priests what he says about religious: "Who is the best priest? He who prays best. Who is the most excellent priest? He who prays most excellently."

4. PERSEVERANCE AFTER THE SEMINARY.

Experience teaches that a pupil of a seminary where piety and virtue thrive, is a fervent priest while he retains the memory of the cradle of his priesthood, speaks of it with love, and delights to revisit it as well as to meet his old professors and directors. It was an ardent love for his seminary that inspired the reply of a young priest, trained in Rome, when, on returning to his diocese after a brilliant career of study, the bishop begged him hesitatingly to accept an abandoned little country parish. "But why beg me to accept, Monsignor? I left my will in the tabernacle of my seminary church." The bishop recognized with emotion the treasure he possessed in this young priest who was as pious as he was learned.

What precious advice fervent seminary confessors give their pupils! The good done there is kept up afterwards by letters or outpourings of the most secret thoughts. What a touching sight to see bishops venerable with years or honors going again for advice as in their student days, to their old seminary confessors or professors!

The confessors of the Grand Seminaries Association will be a gain to the Church if they labor to attain the following results:

(1) That the teaching of philosophy and theology be carried on on traditional lines, *i. e.*, after the scholastic method. This word, which in certain quarters, provokes a smile, ought to be a word in honor among the professors and students of your seminaries. To scholasticism the Church owes her greatest theologians, her ablest defenders, and even to-day scholasticism is the surest guarantee of the orthodoxy and integrity of the faith. Love of genuine scholasticism is the *signaculum bonae eruditionis* in a professor as well as in his pupil. On the other hand, every more or less disguised sneer at it ought to be looked upon as the *signaculum eruditionis haud solidae, haud verae, haud sanae, imo periculosae, superbae, sterilis*.

It is therefore indispensable that those destined for the ecclesiastical state should undergo a complete course of scholastic philosophy at the beginning. In no other way can they have a solid foundation for their further studies, nor resist the manifold errors that menace the very bed-rock of belief. And let not the time devoted to scholastic philosophy be curtailed under the pretext of the necessity of studying authors required by the university programs, so as to take out state diplomas. Leo XIII has already replied to all objections founded on the necessity of following official programs. The advantages gained from scholastic training are too precious and essential to be neglected. Furthermore, those who will thus have been trained in the school of the great

masters of thought, will, eventually, be the best prepared for all sorts of examinations. And then there is no reason why they should not study modern authors as an extra complementary subject. What I have said about philosophy applies *à fortiori* to theology. It is from the immortal works of the great scholastics, and especially of St. Thomas, that the waters of sacred lore must be drawn.

(2) Then again the study of the scholastic theologians, whose works abound in citations from the fathers, will of itself give the young levites a proper taste for positive theology, and lead them to study the writings of the fathers. They will thus learn to seek the foundations of revealed teaching in those whose mission it was to hand it down to us, and they will never permit themselves to have for the fathers and doctors of the Church that disdainful pity, the outcome of Voltairianism, Protestantism, and Modernism, which laments "that they should have lived in times of ignorance and intellectual inferiority." On the contrary, they deserve our esteem, our respect, and our most filial deference.

(3) This respect for the scientific patrimony of the Church, and this veneration for the fathers and doctors will result in a more ready obedience on the part of clerics and priests to the rulings of the Church, and to the desires and wishes of the hierarchy. And once such a habit is acquired, they will keep aloof with horror from all attempts at disapproving of or belittling authority, which is the plague-spot of our century.

(4) If they are penetrated with sentiments of profound respect for the Church's teaching and her hierarchy, young priests easily and readily become prudent, pious and submissive in their sacerdotal activity and their social apostolate. They will see daily more and more how true are the words of Pius X: "Better a work should not go on than that it should go on without or against the consent of the bishops."

To use the expression of a great Spanish bishop, they will not be exposed to accepting lay-bishops (*évêques en red-ingote*) instead of the genuine bishops appointed by the Holy Ghost; that is, they will not disregard the counsel and advice of their bishops, in order to become the slaves and followers of lay leaders who have neither the duty nor the necessary grace of state to control the social and apostolical activities of the clergy. A priest's place is where his bishop puts him, and not where lay leaders choose for him *præter vel contra voluntatem episcopi*.

(5) By guiding themselves along these lines they will easily come to see the wisdom of the Church in forbidding priests to become members of associations or to affiliate themselves with such associations without the consent of their bishop. Leo XIII, in the important instruction of the Congregation for Extraordinary Ecclesiastical Affairs, dated January 27, 1902, formally prohibits "Any priest or cleric from taking part in any meeting whatever which avoids the pastoral vigilance and influence of the Ordinary." This same instruction declares that no association, no society, no club, etc., may call itself Catholic unless its rules are approved by the Ordinary. "Without this approbation," says the document, "none of the aforementioned institutions can be considered a Catholic institution, worthy of the confidence of the clergy and the faithful."

(6) In harmony with these principles, Pius X, by a circular from the Secretariate of State, dated July 28, 1904, relative to the organization of the Catholic Social Action Association in Italy, under the title of "Second Group" lays down "that no ecclesiastic is to be admitted to this Second Group without the authorization of his bishop and of the bishop of the diocese in which he happens to be residing."

The matter of Congresses the Pope thought so delicate that in the same document he prescribes "that district and

diocesan congresses can be held only under the entire dependence of the bishops and with their previous written authorization."

Let it then be repeated over and over to every priest: "Your place is where your bishop wishes you. It is not at lay meetings, nor at assemblies of a more or less declared political nature. Do not divide your obedience between two leaders, your bishop and some political champion. Remember that a social work, even when undertaken by laymen who are Catholics, remains exclusively lay, and can never be regarded as a Catholic work where the priest finds his fit and proper place as long as it is outside the control of the bishop."

I bring these few points to a close. You will pardon their length as they are occasioned by the interest your program aroused in me. I cannot, however, close this letter without a hearty wish for the apostle of priestly recruiting, who is in your midst, and whose enlightened devotedness I highly appreciate. Be so good as to assure him of my wishes for the success of the retreat he has been called to preach. May Our Lord and Our Lady bless the worthy President of the Association and all its members, whom I love for the very greatness of the work of works they have in hand, viz., the education of the Clergy. It is an apostolate of an apostolate. They are the fathers and directors of the future fathers and directors of souls in your dear France, which, in spite of hell let loose, is yet so full of means of good, and remains the Eldest Daughter of the Church. She will not perish, but will one day return free and glorious.

All yours in Jesus and Mary,

F. Card. Vivès,
Protector.

Frederick Pustet & Co. have just issued a little German book on spiritual direction, confession and communion in religious orders with lay superiors, by Rev. C. Rechenauer. (*Seelenleitung, Beichte und Kommunionempfang in . . . Genossenschaften mit Laienobern.*) It is in three parts, and is based on the texts of two papal documents on the account of conscience in religious orders, and the frequent and daily reception of Holy Communion. The author, adopting the terms used by the Holy Father, distinguishes between account of conscience and the voluntary consultation about matters pertaining to spiritual progress with a superior. The former he says, should be made to no one but a priest, while every religious may *consult* a lay superior on affairs of interior life and may be questioned by the superior so far as the advice thus sought may require. This is the author's conclusion, though his expressions are here and there not plain enough. The third chapter is especially interesting. Daily communion should be the rule of the members of a religious house. While it is perfectly true that a religious should try his best to surpass seculars in the preparation and thanksgiving for Holy Communion, an obligation cannot be affirmed. The author's words on this point, page 179, are not clear enough. These slight imperfections, however, will not prevent the usefulness of the book.

A literary congress opened on Sept. 15, in the old Irish College at Salamanca, Spain. Among the guests were Cardinal Logue, Archbishop of Armagh, who, with Bishop O'Neill of Dromore and Bishop Browne of Cloyne is making a tour of the continent. On the return journey the party visited the Shrine of St. James of Compostela. The Bishop and the Corporation of Salamanca accepted invitations to be present at the congress.

THE SHIP OF DOOM.

THE HALF MOON IN THE HUDSON,
SEPTEMBER 12, 1609.

O red man watching by the water's verge,
Wherein their fronds the flaming sumachs trail,
What see'st thou where the golden ocean surge
Leaves foaming crest against the morning pale?
What shape advances from the rising sun?
What portent splashes 'mid the sparkling spume?
Back to thy forest! For thy race is run,
Thy glory vanished! 'Tis the ship of doom!

E'en as a gull that wins to land, forespent
With buffet of the wild Atlantic gale,
To anchor safe she comes with rigging rent,
With battered bulwark and with shredded sail.
Lone herald of the Argonauts of fate
Whose prows shall furrow the unpurpled West,
By Freedom led, with empire rich for freight,
She furls her wings from her advent'rous quest.

In vain shalt thou erase the written scroll
Wherein hath God decreed the march of man;
Invincible the waves that westward roll,
Whereof yon pinnace flutters in the van.
In vain shalt thou the tides submerging stem,
Or seek to turn the surging billows back;
God hath ordained thy heritage for them
Who hasten hither in the sunset's track.

Before their fierce flotillas as they come
Thy forest bow is broken in thy hand;
Thy hunters' lips in impotence are dumb,
Thy wigwam's smoke doth vanish from the land.
Back to thy brood and tell with trembling lip
The tearful tale, and doff thy warrior plume!
For Destiny hath piloted the ship
That cometh, laden with thy people's doom.

Lo! weighed and wanting in the judgment scale,
Sweet Peace shall build her altars in thy wild.
Mild Gods shall o'er thy savage gods prevail—
The Maiden Mother and her Little Child.
Where Manitou hath wandered in his wrath
And war with blood hath drenched the reeking fen,

The Cross of Christ shall bless the forest path
And make it safe unto the feet of men.

And these shall hold thy valleys and thy streams,
Thy wheat and wine, thy honey and thy corn;
And all thy pow'r be as a damsel's dreams,
That melt and vanish at the breath of morn;
Thy very name be but a memory
By limpid lake and misty mountain's brow,
Where streams thy lordly river to the sea,
And whitens round heroic Hudson's prow.

And by its marge shall temples rich arise
And turrets tall and palaces sublime,
Whereto shall throng the nations' argosies
With spoil of every plundered race and clime—
Purple and perfume for their queen's delight
From palm-plumed lands in sultry seas that smile,
And pearls and spice and gold and rubies bright,
From Austral reef and Ethiopian isle.

E'en now the forest rustles to their feet,
I hear the pulses of an empire's heart;
And, thrilled and throbbing to its mighty beat,
With traffic roar emporium and mart.
And in the gateway of the city grand,
Poised on the wave, as sent from God above,
Lo, Freedom with her flaming torch in hand,
To pilot men to ports of peace and love!

Oh, not in vain the vision of mine eyes—
A land to last while truth and love endure,
So unto men its stars but symbolize
Justice and Right and humble hearts and pure;
If, loving mercy nor with pride o'ergrown,
They but remember in their affluent day,
His law Who hath the planets for His throne,
O'er heaven and earth Who holds eternal sway.

And Thou, O Lord of clemency and love!
Whose might with harvest crowns the tiny germ,
Attract their wills unto Thy will above
And in Thy law Thy people's hearts confirm!
With noble hatred of ignoble wrong
Fulfil their dreams, and unto Thee incline
Their hopes, and keep them 'gainst aggression strong
In Faith and truth and constancy divine!

P. J. COLEMAN.

Reviews and Magazines

The *Rosary Magazine* for September has a goodly set of beads on its string. There are half a dozen good poems, one by Denis McCarthy and two by P. J. Coleman. Maurice F. Egan's "A House Divided," adds to the usual troubles incident to American farm life the aggravating complication of an English farmer married to an Irish wife. But a Polish priest comes in who seems in a fair way to settle the dissensions of the Anglo-Irish-American family. A kindred theme receives a like solution from the philosopher of the "Garden Bench," who shows that the most effective cure for the woes of married life is a plentiful use of the grace of God. Mary E. Mannix has two excellent translations from the French, and the numerous other contributions make interesting and instructive reading.

The September *Irish Ecclesiastical Review* continues Mgr. Kelly's history of Governor Grace of Athlone and Father Walsh's "Glimpses of the Penal Days." Though written independently, they both combine to give a complete picture of the heroic struggle for Faith and Nationality in Ireland, the former in the field, the latter in prison and on the rack. Father Walsh's eighth instalment is the story of Ambrose MacDermott, O.P., one of the many Irish Dominicans whose sufferings and toils contributed effectively to the preservation of the Faith of their countrymen. Arrested with six other Dominican novices in a Roscommon cabin, imprisoned and banished, he became Professor of Theology in Rome, 1680, and Bishop of Elphin, 1707. Again imprisoned and banished, he returned at once to his charge and toiled among the Connacht peasantry, traveling in disguise or hiding in woods and caves till his death in 1717.

Dr. Barry's reasons for denying Female Suffrage are, theoretically at least, unconvincing. He would extend complete suffrage to men but none to women, because the resulting differences of political opinion would contribute to domestic disunion. Logically he should also deny women the right to read the newspapers. His contention that humility and forbearance could not survive the suffrage seems disproved by facts in some instances. His statement that "Catholic principles give no countenance to the movement for extending the franchise to women" is altogether too absolute. There are conceivable circumstances in which such extension would be desirable. Father Fullerton shows that mind cannot be evolved from matter, and W. H. Grattan Flood gives an extremely interesting and instructive account of Archbishop Creagh, of Armagh, proving that he

was poisoned in *odium fidei* in London Tower, 1585.

M. K.

A disappointing article by Dr. Sturgeon Stewart on "The Whale and his Haunts," opens the September *Canadian Magazine*. A second article on the same subject is announced for next month, and it is evident that the author has done a good deal of padding in order to spread through two numbers what might have been said much better in one. His style is uneven, sometimes almost childishly slipshod. The only valuable information he imparts is his description of the orcas, or killers, a species of dolphin, "the most dreaded and dangerous of all marine animals." The illustrations of the article are somewhat more interesting than the letter press. In the latter even the scientific points are not clearly defined.

Robert Stein, of the Washington Bureau of Statistics, writes a highly suggestive and plausible article on "Canada and Greenland." His suggestion, which is fully and carefully worked out, is briefly this. Greenland, which may be made a source of revenue, a great game preserve for all America, and "the world's greatest sanatorium," might be acquired by Canada, its neighbor, for nothing, in this way. Denmark finds the Greenland trade a dead loss and would, therefore, like to get rid of that great island. What Denmark wants is North Schleswig, which she lost to Germany in the war of 1864. Germany is willing to give back Schleswig, which has remained for forty-five years intensely Danish; but Germany must have some compensation. Denmark would gladly surrender to Germany, which is hungering for new colonies, Greenland and her West Indian possessions; unfortunately the Monroe Doctrine prevents the acquisition both of Greenland and the Danish West Indies by any country except the British Empire and the United States; but, if England consents to accept Greenland in exchange for some British colonies not covered by the Monroe Doctrine, especially Walfish Bay and Zanzibar, most coveted by Germany, the triangular barter can easily be managed. England gives Denmark, in exchange for Greenland, Walfish Bay and Zanzibar, which Denmark promptly hands over to Germany in exchange for Schleswig. Thus each of the three powers receives in exchange for a far-off colony a more valued possession near home. This arrangement will have the additional advantage of putting an end to the Dreadnought scare and thus saving to Canada the millions she is about to spend on warships. For England's action in giving up Walfish Bay and Zanzibar would prove to Germany that the British Empire is not opposed to Germany's colonial expansion, and, this supposed opposition

having thus been proved false by an actual deed, all cause for rivalry in armaments would cease.

The means used by the *Compañía Transatlántica* of Barcelona, to foster in their employees a personal and intelligent interest in their own welfare and in that of the company have been described in detail by M. H. Villaescusa in the *Revista Social* of that city.

Besides granting old age pensions and sick benefits, the company conducts a savings bank, which pays three per cent. interest on deposits. It also has a half-yearly distribution of awards, amounting to \$500.00, among the depositors that distinguish themselves by their personal economy and upright conduct. If the operating expenses in a certain department are lessened without impairment of the service, those who effect the saving are allotted a proportional part. Thus, in one year, the steward of a vessel received as his share the sum of \$750.

The term "Company Store" has an evil sound in the West, where the mining companies pay in their own scrip, instead of currency, and conduct a general store to be patronized by their men and other victims of necessity. Not so this Spanish company. There is the store, but it is truly co-operative, conducted by the men and for their benefit. It does not impoverish them by first raising prices and then exacting their patronage. All this regards the persons in the actual employment of the *Compañía Transatlántica*, but there is another feature that shows that not all corporations are utterly soulless. It also conducts an orphan asylum and industrial school for the children of those who have died in its service. The child is taken, even at a tender age, and fed, lodged and schooled at the expense of the company, until he is ready for a position in the service. The asylum, with its elegant chapel, close to the sea and in finely cultivated lands, bears no sign of hardfisted, hard-hearted public charity. He is not condemned through his ignorance to a life of common drudgery by being thrown out to work his own way as soon as he can use his hands, for the company maintains a special free school of mechanical and electrical engineering for those who show adaptability and fitness for such work.

Sociological features have received the attention of many corporations in our own country. Reading rooms, assembly halls, and day schools for their minor children have been bestowed upon many workmen; but rarely do we find the welfare of the employees so carefully considered and provided for as in the case of the *Compañía Transatlántica* of Barcelona. If the principles of Catholic brotherhood were more generally known and practised, the

merciless grind of the "soul-driver" would cease, and the groan of the driven would give place to the smile of content.

ECCLESIASTICAL NEWS

—A special meeting of the Faculty of St. Joseph's Seminary, Dunwoodie, N. Y., was held Sunday, September 5th. At the suggestion of his Grace, the Most Rev. Archbishop, a motion made by Rev. John P. Chidwick and seconded by Rev. Francis P. Duffy, was unanimously carried to the effect that a set of resolutions be presented to Rev. James F. Driscoll, D.D., expressing the high appreciation of his services while president of St. Joseph's Seminary, by his Grace, the Most Reverend Archbishop, and the Faculty, their love for him as a man and model priest, and their prayers for his successful future as pastor of the important parish of St. Ambrose, New York City. Rev. Francis P. Duffy was selected to draft the resolutions, and a committee of three, consisting of Rev. John P. Chidwick, President of the Seminary, Rev. Richard K. Wakeham, Vice-President and Rev. Francis E. Gigot, Professor of Sacred Scripture, was appointed to wait upon Dr. Driscoll and to present him with the resolutions.

The following additions have been made in the Faculty of the Seminary: Rev. Francis X. Albert, Ph.D., associate professor of Scripture with Dr. Gigot. Dr. Albert has devoted the past five years to the study of the Sacred Scriptures in Dunwoodie, in the Catholic University at Washington and in the Apollinare and Germanicum, Rome. Rev. John J. Mitty, D.D., who has made a special study of Dogmatic Theology in Dunwoodie, in the Catholic University at Washington, in the Appollinare at Rome and in Munich professor of Dogma. Rev. Robert B. Mulcahy, Ph.D., D.D., a graduate of the American College, Rome, to the Chair of Apologetics. Rev. Arthur J. Scanlan, Ph.D., after a four years' course of Philosophy in Dunwoodie and in the Catholic University at Washington, associate professor of Philosophy with Dr. Duffy. The Archbishop has directed that Latin be the language of all the classes of Theology, Philosophy and Scripture. The Seminary opened Monday, September 13, with 162 students, the largest number on its register.

—The consecration of the Right Rev. George W. Mundelein, as Bishop of Loryma and Auxiliary Bishop of the Diocese of Brooklyn, took place September 21. The consecrating prelate was Right Rev. Charles E. McDonnell, D.D., Bishop of Brooklyn, assisted by Bishop O'Connor, of Newark, N. J., and Bishop Colton, of Buffalo, N. Y. The sermon was preached by Auxiliary Bishop Cusack of New York. Bishop Mundelein is the youngest in years as well as in rank of the hierarchy of the United

States. It is a notable coincidence that he was consecrated just as the senior prelate, the late Bishop McCloskey, of Louisville, was being consigned to the grave, after his long and zealous career of eighty-six years, and that both were born in Brooklyn. With Bishop McCloskey disappears the last link with the ecclesiastical pioneers of the present-day Church of New York and Brooklyn. His father, George McCloskey, a dairy farmer, was one of the first trustees and organizers of St. James, the mother church of Long Island. Although neighbors and namesakes, his family were not related to that of the first American cardinal.

—At the opening of Boston College, on September 13, Mass of the Holy Ghost was said by Rev. Thomas I. Gasson, S.J., the college president, Archbishop O'Connell being present. In an exhortation by His Grace immediately after the Mass, he urged upon the young men the vitally important need of taking advantage of the opportunities offered them at the college, and of forming ideals and principles worthy of themselves and worthy of their Faith. The number of students registered for the coming year in the college and high school is the largest in the records of the institution. There are 540 in the high school, an increase of 70 over last year. In the college department the freshman class numbers 170, 40 more than last year's roll.

—A new Passionist monastery is to be built in the Brighton district of Boston, that order having been introduced into the diocese by Archbishop O'Connell, who laid the corner stone on September 26. It will be dedicated under the title and patronage of Blessed Gabriel, C.P., lately beatified by the Pope.

—A memorial cross has been set up at Broughton Hill, near the village of Victor, N. Y., on the site of the early Jesuit Missions among the Seneca Indians, where Fathers Joseph Chaumonot and Julian Garnier worked so heroically.

—The Rev. Herman J. Goller, S.J., president of Gonzaga College, Spokane, has been appointed provincial of the new Jesuit province, with jurisdiction over twenty-six colleges and residences in Southern California, Alaska, Washington, Oregon, Montana, Idaho, North Dakota, South Dakota and Wyoming, with headquarters at Portland. The district is now the largest province in America. He will be succeeded as head of the Spokane college by Rev. L. Taelman, S.J.

—Following closely upon the news of the erection of the Mission of California and the Rocky Mountains of the Society of Jesus into a province, with Father Herman J. Goller as Provincial, comes that of the

division of the Austro-Hungarian Province into the Province of Austria with the Mission of Croatia under Father John B. Wimmer, and the Province of Hungary, under Father James Bús.

—The fortieth anniversary of the dedication of the Cathedral of the Immaculate Conception, Portland, Me., was celebrated on September 13. Right Rev. Mgr. M. C. McDonough preached an historical sermon at the Mass, of which Bishop Walsh was the celebrant. At the dedication in 1869, the preacher was the Rev. I. T. Hecker, C.S.P.

—The Bishops of Hexham and Nottingham headed the pilgrimage to Lourdes which left London on September 14. It was organized by the Catholic Association, and numbered nearly two hundred persons.

—A great gathering of Belgian Catholics will take place at the first annual Congress, which is being held at Mechlin, September 23-26.

—The Catholics of the diocese of Cambrai, France, have reopened 340 schools to take the place of the 443 primary schools closed by the Religious Congregations' law.

—In order not to conflict with the Eucharistic Congress that will meet in Montreal next year, it has been decided to postpone the proposed Pan-American Missionary Congress, at Boston, until 1911.

—The fifth retreat for laymen terminated on Monday, September 6th, at Fordham University, this being the last of the Fordham series owing to the reopening of the University for studies. The retreat was attended by over thirty men, some coming from Boston, Hartford and Harrisburg especially to make it, and there were some non-Catholics among the number. The erection of a house at Fordham, it was announced, if the result of the committee's work and efforts were satisfactory, would be undertaken by next summer. Two retreats will be held at Keyser Island, October 8th and October 22d, respectively.

—The organized Catholic Total Abstinence Union of Connecticut is to have a celebration on October 11, in honor of the sixtieth anniversary of the visit of Father Mathew, the Irish Apostle of Temperance, to that state.

—The enrolment of Catholic children in Hartford, Conn., at the opening of the Catholic educational institutions last week was 4,600, or about 700 more pupils than were present the previous year.

—Recent statistics compiled from official sources show that 5,765 sailors of the British navy are Catholics.

SCIENCE

In the Omaha *World-Herald* of Sept. 8, the Rev. William F. Rigge, S.J., director of Creighton University Observatory, and regular contributor to the Science Department of AMERICA, gives an explanation of the methods by which Cook and Peary could have determined scientifically their onward course to the North Pole, and their actual arrival there. This explanation is more detailed than the one which appeared in that paper on Sept. 5, and was reprinted in AMERICA. These two methods, says Father Rigge, each to some extent checking the other, are the astronomical one and the one by dead reckoning.

"The dead-reckoning method is the easiest to understand," he continues. "It consisted in noting the direction of the journey and the distance traveled. The direction was, of course, due north in as straight a line as possible. This direction was found by means of the sun and the chronometer, as I shall explain further on. The distance traveled was either estimated or measured by some kind of pedometer, such as is attached to an automobile. A wheel of some sort, furnished with projecting spikes, may have been attached to the sled and registered the number of its revolutions on a dial; the number of turns per mile being known, the distance traveled became known. Then as there are 60 nautical miles or 69.4 land miles to a degree, the latitudes of successive positions could easily be found, the longitude, of course, always remaining the same.

"This method is at best only an approximate one, but it is the only one that can be used in cloudy weather and it is also an excellent practical check upon the possibility of committing large errors in the astronomical method.

THE ASTRONOMICAL METHOD.

"The astronomical method of determining one's position on the earth is by its very nature a mathematical one. There are however, many things in it that are well within the reach of the non-professional and will therefore, especially at this time, be full of interest.

"A position on earth is located by means of two factors, its latitude and its longitude. The latitude is its angular distance from the equator and is equal to the altitude of the celestial pole above the horizon. As there is no star exactly at the pole, we may observe the maximum and minimum altitude of any star, such as the pole star, whose whole diurnal path is above the horizon, or we may observe the altitude of any other star, whatever, whose distance from the pole we may find listed in a catalogue. When this star is on the meridian

it reaches its maximum altitude and the latitude is found very quickly. When it is not on the meridian its distance in time from the meridian must be known by some means and then some trigonometric computation will be required.

In the day time the sun is the only star—star being the general name for any heavenly body—that can be seen in small portable telescopes. As the nautical almanac gives the sun's position very accurately once every day, together with its rate of change of position, it is possible to obtain the sun's place in the heavens at any moment whatever with all desirable accuracy.

"The only instrument that can be used to measure the altitude of a star or of the sun by one who is at sea or is forced to lessen his baggage to its lowest limit is a sextant, which is now used universally. The sextant, as its name implies, looks like the sixth part of a circle. It has a central mirror moved by an index arm over a graduated scale and a horizon glass, half of which only is silvered. A small telescope permanently directed to this horizon glass enables the observer to see the horizon directly through the unsilvered part and the sun indirectly by reflection from the silvered part, upon which its rays are reflected by the central mirror. As the sea horizon is very distinct, we can bring the sun's upper or lower edge—limit is the technical word—into perfect coincidence with it and thus read its altitude in degrees and fractions thereof. This altitude must be corrected for refraction, which makes every heavenly body appear higher than it is in reality, for instrumental errors, the height of the observer above the water, and the like.

"On land where the horizon cannot be known with certainty on account of trees, hills and the like, we must use an artificial horizon. This is generally a basin of mercury or quicksilver, in which the sun will appear by reflection, to be as much below the horizon as he is in reality above it. Bringing the two mirages of the sun into coincidence will then give us twice the sun's altitude.

"In the Arctic regions mercury cannot be used, because it freezes to a solid at 40 degrees below zero. Then we must use a piece of perfectly plain black glass, or glass silvered on the outside, which is carefully leveled with a spirit level.

THE LONGITUDE.

"The longitude of a place is the angle between its meridian and that of a standard place, such as Greenwich. It is essentially a difference in time between the two places and is therefore measured by a time piece. If at starting from a known place we know the time of the sun's crossing the meridian, then whenever our chron-

ometer shows the same time we know when it is noon at that place. If then we observe the time of the sun's crossing the actual meridian of the place where we are, the difference will at once give us the longitude. Of course, there are a number of corrections to be applied in practice, which do not concern us here and do not affect the principle.

"With a sextant we cannot, of course, find the local meridian directly. We must do so indirectly by observing the sun's altitude and by knowing our latitude. We can then compute it. We know that the sun reaches his greatest altitude when he crosses the meridian. At the earth's equator the sun changes his altitude most rapidly, but he does so more and more slowly the nearer we approach the poles, so that at the pole itself he does not change it at all, except, of course, in as far as he changes his declination in his annual motion—so that at the pole it is impossible to find the time and the longitude, there is every time and every longitude, because all meridians meet there.

"It would therefore be impossible for anyone to find his way away from the pole toward America or Asia or any definite place unless he knew the time of the sun's crossing the meridian of that place. Cook and Peary were careful, of course, to keep record of their observed times, so that it was not difficult for them to get away in the right direction.

"For this reason also it was easy for them, on going there, to find the direction of the pole. As the north pole of the heavens was almost directly overhead, the celestial equator almost coincided with the horizon, so that the sun described circles almost parallel to the horizon. If their chronometer had a twenty-four hour dial, they had but to hold its face horizontal and to point the hour hand at the sun, when the twenty-four hour mark would show whence they had come and the twelve hour mark whither they had to go."

Lieut. John C. Soley, U. S. N., retired, United States Hydrographer at New Orleans, advised the United States Hydrographic Department in Washington as early as May of the possibility of an earthquake in Mexico, which eventuated a week or so ago, and caused such devastation. Prof. Soley's prediction was based on minor disturbances distributed the world over, disturbances marking the lines of weakness in the earth's crusts. For the most part these lines crossed the west coast of Mexico, hence the prediction.

Seismology is still in its infancy, but Prof. Soley's investigations mark a very important advance, an advance which will prove of incalculable benefit to humanity.

PERSONAL

The golden jubilee of Rev. Edward I. Devitt, S.J., was celebrated on Monday last with a banquet in the Ida Ryan Hall of Georgetown University, given by the faculty of the university. Father Devitt entered the Society of Jesus July 23, 1859. The jubilee celebration was postponed until the close of the vacation term in order that the entire faculty might be present at the dinner. In accordance with Father Devitt's wishes the number of guests was limited to the faculties of Gonzaga College, Georgetown University, and representatives from the several Jesuit colleges in which the venerable priest has served in various capacities during the past fifty years.

Father Devitt was born at St. Johns, New Brunswick, November 14, 1841. When sixteen years of age he entered the Latin High School in Boston, Mass. Graduating from there in 1857, he studied for two years at Holy Cross College, Worcester, Mass., and entered the Society of Jesus. At the conclusion of his novitiate he was detailed at Gonzaga College, Washington, D. C., where he taught for six years. He was then transferred to the Jesuit House of Studies in Woodstock, Md., where he taught philosophy, and, for four years occupied the position of professor of theology. His next call was to Holy Cross College, Worcester, where he was made prefect of studies and professor of philosophy.

In 1878 he was transferred to Frederick. At the expiration of another year he was called to Woodstock College, where he taught philosophy and performed brilliant service as an editor of "Woodstock Letters."

Transferred to Gonzaga College, in 1883, he remained there until 1886 when he was again called to Woodstock College, this time to fill the chair of theology. The following year he assumed the duties of prefect of studies at Holy Cross College where he remained until 1891, when he was made rector of Boston College. In 1902 he was chosen to represent the Society in this country at the Congregation of Procurators in Rome. On his return he was appointed professor of philosophy, which position he now occupies.

Father Devitt is considered one of the ablest authorities in the United States on the history of the State of Maryland.

Cardinal Moran has not pleased everyone by saying in an interview on the failure of the old Catholic University in Dublin, that Cardinal Newman was a poor theologian and a bad Latinist. Dom. Chapman, O. S. B., takes him to task, explaining how, though one may not be a profound Latin scholar, which Newman was not, he

is not necessarily a bad Latinist, as Newman's editions of Terence and Plautus show: and that though one be not a great dogmatic theologian, he may be great on other lines, as he holds Newman to have been. Canon Murphy quotes against the Cardinal his panegyric of Newman in his own Cathedral, in which he spoke of him as chosen by the bishops of Ireland to be Rector of the University for his virtues, his learning, his university experience, his literary fame.

On September 17, President Taft was tendered a reception by the faculty and students of Marquette University, Milwaukee. In his reply to the words of welcome spoken by the Reverend James McCall, S.J., President of Marquette, Mr. Taft said:

"I am delighted to be in Marquette University," said the President, "and I do not feel a bit out of place in a Jesuit institution of learning. While I was in the Philippines I had the opportunity of meeting many Jesuits, and a splendid chance to watch their work. I frequently attended the leading Jesuit college in the islands, and I was glad to watch their work of educating the Filipinos. One thing that particularly pleased me was that the members of your order taught English to the natives, and their work in the Philippines and efforts to uplift the people who live there were of material aid to the government.

"I must congratulate you, father, upon the name of your university. I have often seen the beautiful statue of Pere Marquette in Washington, given by the good people of Wisconsin, and admired it and hold deep respect for the memory of the explorer. And as Pere Marquette was a leader of men, so may Marquette University prosper and become a leader among others."

The Right Rev. Dr. O'Reilly, Bishop of Baker City, who is at present on a visit to Ireland, consecrated, September 11, at the request of the Capuchin Fathers of Cork, the three altars in the new Father Mathew Memorial Church. Dr. O'Reilly was greatly impressed by the educational, industrial and charitable institutions under religious management in Cork City.

Bishop Thomas A. Hendrick of Cebu, according to a cable dispatch to his brother, Judge Hendrick, of New York, has recently been very ill, and is not yet out of danger. His brother, Mgr. Joseph Hendrick, of Ovid, N. Y., will soon visit him. The bishop has had the gratification of putting an end to Aglipayism in his diocese.

A press cable from Milan states that Cardinal Satolli has had a relapse of his recent serious illness.

EDUCATION.

An able article on "Boards of Legal Discipline," in the August *Law Notes*, extols the Fordham University School of Law as the first law school in this land to offer a course on "Professional Ethics," and pays a well-earned tribute to Paul Fuller, LL.D., Dean of the school, for his untiring efforts in advancing the standards of the profession. This article in a purely legal magazine speaks well for Fordham's position in the legal world.

The need of the Fordham innovation will be evident to Catholic jurists. Law, as a rule of civil action, controls man's outward relations with the state and his fellow man. Ethics controls his inner relations with the state, his fellow man and his Creator. As the two cannot be divorced, it is essential that the student should bring to the study of law a mind trained in the correct science of Ethics. Without this he will sooner or later find himself lost in the wilderness of later-day fancies—utilitarianism, socialism, "might makes right." The Fordham course of Ethics prepares the lawyer to bear himself with honesty, propriety and a keen perception of professional requirements.

Another unique branch of Fordham's work is its development of the historical side of the law. There is no system of law which is not affected throughout its whole structure by changes in government, political and social crises, and the growth or degeneration of the people. The theory of the common-law, under which we live, is that the law of the land is to be found in the customs of the people, many of which would be incomprehensible if studied without a knowledge of the history of the times. The other source of our law, the statutes enacted by the legislatures, is unintelligible apart from the history with which it is entwined.

But it is of special importance to a Catholic that the history he gets be history, and neither fiction nor slanders. It is not necessary that we should look at history from a "Catholic" standpoint, but it is highly important that we do not look at it from an anti-Catholic one. That this last has been the favorite method of approaching the subject will be evident from Blackstone's "Commentaries," which is usually the first work put into the hands of the law student. He will find there such statements as these:—"In the time of Popery a great variety of degrees of kindred were made impediments to marriage which impediments might, however, be bought off for money." . . . "The consciences of men were enslaved by sour ecclesiastics, devoted to a foreign power and unconnected with the civil state under which they lived: who now imported from Rome for

the first time the whole *farrago* of superstitious novelties, which had been engendered by the blindness and corruption of the times: such as trans-substantiation, purgatory, communion in one kind, and the worship of the saints and images; not forgetting the universal supremacy and dogmatical infallibility of the holy see," etc.

To counteract such unfair and biased views of the history of law, Fordham has introduced a course on Jurisprudence, whose aim is to examine fairly and impartially the history and philosophy of the law, and to show the Church and all other institutions which have influenced the growth of the law, in their true light.

These are the chief points in which Fordham differs from the average law school. Its purely legal courses are conducted in the main along the lines followed in the Harvard Law School. Its professors are all men well-trained in their profession, while the comparative smallness of its classes, admitting of individual attention, is particularly helpful to the student body. Information may be obtained by addressing Joseph A. Warren, 20 Vesey Street, New York City.

On September 23, at 8 p.m., Fordham University School of Law formally began its fifth year. The opening address was delivered by ex-Justice Morgan J. O'Brien. Paul Fuller, LL.D., Dean of the Law School, also spoke briefly and was followed by the Rev. Daniel J. Quinn, S.J., President of the University, who declared the school opened for the Academic Year 1909-1910. This ceremony draws attention once more to the wonderful growth of this young institution. Four years ago, when it first opened, the entire student body numbered but thirteen. The entering class alone this year already numbers ninety, and the total registration is 190.

The Faculty of the School is composed of: Paul Fuller, LL.D., Dean and Lecturer on Professional Ethics; Ralph W. Gifford, A.B., LL.B., Pro-Dean and Professor of Law; Rev. T. J. Shealy, S.J., Professor of Jurisprudence; Ralph H. Holland, A.B., LL.B., Professor of Law; H. Gerald Chapin, LL.M., Professor of Law; Francis X. Brosnan, A.B., LL.B., Professor of Law; Michael F. Dee, A.M., LL.B., Professor of Law; Joseph A. Warren, A.B., LL.B., Lecturer on Carriers, Quasi-Contracts and Sales; Charles Fuller, A.B., LL.B., Lecturer on Domestic Relations; Jean F. P. des Garrennes, A.M., LL.M., Lecturer on Constitutional Law and William A. Ferguson, A.M., LL.B., Lecturer on Partnership.

OBITUARY

Martin Ferdinand Morris, who died on September 12, at Washington, D. C., son of John and Joanna (Colbert) Morris, was born near Youghal, Ireland, December

3, 1834. His father was descended from a Welsh family, who settled in the South of Ireland about three hundred years ago. His mother was the daughter of a country gentleman, and the ancestors of both parents were in good circumstances and possessed of landed estates. John Morris and his wife were both the younger children of large families, and removed to America as offering better prospects of success in life. The former was a man of character, good business habits, and a devoted Christian. He died when his son Martin was quite young, his widow surviving him until 1877. Young Martin at a suitable age was sent to the Georgetown College, where he received a classical education. He continued his studies for some time afterward at Frederick, Maryland, with the intention of entering the Society of Jesus, but finally decided to adopt the legal profession, and accepted the position of teacher in Georgetown College. Here he was thorough, popular and successful. In 1863 he was admitted to the bar in Baltimore, in which city he practised three years, when he removed to Washington, where he soon after formed an association with the late Hon. Richard T. Merrick. Mr. Morris was connected with the second trial of John H. Surratt. He was one of the founders of the Law Department of the Georgetown University.

The Right Rev. William George McCloskey, Bishop of Louisville, and the oldest Catholic Bishop in the United States, both in years and in point of continuous service, died of ailments incident to old age.

The bishop was born in Brooklyn, N. Y., November 10, 1823, and went to school to Mt. St. Mary's, Emmitsburg, Md. He was ordained priest in New York, October 6, 1852, and made assistant to his brother George, who was pastor of the Church of the Nativity. In a short time, however, he returned to Mt. St. Mary's as one of the faculty, and was teaching there when in 1853 the American College, Rome, was founded by Pope Pius IX. Dr. McCloskey was selected as president. He filled the place for more than twenty-three years, until he succeeded Bishop Lavalie at Louisville, May 24, 1868.

The Rev. Ignatius J. Wonderly, rector of St. Rose's, Cleveland, Ohio, died on September 12. He was born June 7, 1860, and ordained priest December 21, 1889. His family were among the pioneer settlers of Ohio. He was very successful as a missionary and member of the Ohio branch of the Apostolate.

The Rev. Thomas M. Sheerin, S.J., died at the novitiate of St. Andrew-on-Hudson, September 8. He was born at Omagh, County Tyrone, Ireland, January 14, 1831,

and came to Philadelphia when he was fourteen years old. He joined the Society of Jesus, November 27, 1847, and during the past sixty years has been stationed at various houses in the Eastern province. About eleven years ago he was compelled by illness to give up active work in the ministry.

SOCIOLOGY

The St. Joseph's Workingmen's Society of Santiago, Chile, now in the twenty-fifth year of its active and useful existence, deserves great credit for the effective way in which it has reduced religious, economic and social principles to practice. Besides sick benefits and funeral expenses, the Society has provisions for the payment of a sum of money to each member on his first wedding day. The amount varies with the length of time that he has belonged to the Society.

Only practical Catholics may become members or remain members, for the Society is distinctively a religious society. Its success in promoting the moral and material welfare of its members has been as steady as it has been marked.

In view of the approaching presidential election in Argentina, Mr. A. M. Nahon, president of the Jewish election committee of Buenos Aires, has issued a call to his co-religionists to be naturalized (if need be) and registered at once. "As there are 55,000 Jewish residents in this capital," he says, "the object of the committee is to elect two Hebrews to the House of Deputies, and to secure from the national government a Jewish hospital, a Jewish theatre, a Jewish printery and Jewish schools . . . as certain Deputies, elected March 8, 1908, had promised us and, at the last moment, left us in the lurch." Their favored candidate for the presidency and their two nominees for the House of Deputies are to be announced later at a public meeting.

Of Japan's population of 49,000,000, some 60 per cent. are engaged in tilling the soil. Prior to 1867, the title to the lands was vested in the crown or in the nobility; but since the reforms begun at that date, other classes may be landowners. Small holdings are the rule. Only 15 per cent. of the farmers or gardeners cultivate over four acres each. Owing to the scarcity of horses and neat cattle, much of the work done in America by draft animals or beasts of burden falls to the lot of the Japanese laborer, whose wages are about \$20.00 a year. A woman engaged in such work receives an annual compensation of \$13.00. The relatively small number of all domestic animals helps to explain the importation in one year of chemical fertilizers to the value of \$14,000,000.

LETTERS TO THE EDITOR.

To the Editor of AMERICA:

The September 4th issue of AMERICA has just reached Arizona. The letter of "P.O.L." from St. Mary's University, Galveston, struck me forcibly since, on Saturday last, I had torn up a letter written you on practically the same subject. I decided not to send it, feeling that you must be flooded with "suggestions." Now, however, I shall reconstruct it and send it on.

I believe that every student in a Catholic college should be provided with an annual subscription to AMERICA, and if possible its reading in course should be required. This would tend to put the student body in the actual current of the Faith. The study of the Middle Ages and the Reformation, while necessary and excellent, can hardly be expected to excite the young American Catholic's religious enthusiasm to the same degree as the very present world-record which AMERICA sets forth each week. As a spur to faith and action, youth needs interest in the present movements in which, by reason of his belief, he is an integral part. He needs a knowledge of the causes of the Barcelona riots and of the absurdities of "Cosmic Assurance," much more than he does of the troubles of Cæsar and Galileo, and I know of nothing better than a course in AMERICA to help him to such learning.

I am aware that tons of Catholic literature are provided for students, but the very abundance has a tendency to dissipate their attention. Recalling my own school experience, I do not remember a Catholic paper in which I was interested, and I venture to think that the same was true of each of my class-fellows. We were casually familiar with the Catholic press, but I can think of no particular periodical which became to us either a friend or a necessity. If AMERICA were made a weekly companion of each student, it would soon become a necessity, and when school days were done with, it would be difficult to shake off the habit of looking to the old companion for guidance and entertainment. I cannot think that any student who was a subscriber to AMERICA during his course would ever think of neglecting it in subsequent years. If I am correct this would help to solve the wearisome problem of how to interest the Catholic college graduate in the Catholic press.

I should be glad to send in a year's subscription to AMERICA in the name of one such student, if others of your subscribers would agree to do the same on behalf of other students. Perhaps the whole suggestion is impracticable, but it would seem to "the man on the ranch" to have some merit.

M. J. RIORDAN.

Fagstaff, Arizona, Sept. 8, 1909.

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CHRONICLE

The President's Progress.—In his Denver speech Mr. Taft pleaded for the recently enacted corporation tax law; he urged upon the various state legislatures the necessity of ratifying the income tax proposal. The latter he declared to be a form of income tax much better than the income tax law of England. He held, however, that a direct income tax should not be levied except in cases of emergency. At Colorado Springs the President pledged himself to uphold the policies of his predecessor; at Grand Junction, after opening the Gunnison Tunnel, he promised the aid of the Government in reclaiming the arid regions of the West by means of irrigation. On Sunday, at Salt Lake City, the President spoke in the Mormon Tabernacle. The Ministerial Association of the Gentile churches had protested, and in deference to the protest Mr. Taft had cancelled this engagement; but a compromise was reached by which the President appeared first in the Tabernacle and afterwards attended services in the Unitarian Church.

The Central Verein Convention.—Indianapolis gave a cordial welcome to the delegates of the Central Verein assembled there for their annual convention September 18 to 23. The opening parade had 10,000 marching men in it, and included in its ranks divisions of the Ancient Order of Hibernians and Councils of the Knights of Columbus as well as the German Catholic Societies of the Verein. It was reviewed by Archbishop Falconio, the Apostolic Delegate, several bishops and the State and

local officials. At the mass meeting that followed in the evening Governor Marshall of Indiana paid a high tribute to German Catholic citizenship, saying among other things: "Yours, indeed, is a universal religion, and yours, indeed, is a universal faith. In this country you and I have given our assent to the separation of Church and State—you don't want them united—but I want to say to you that no people can exist where God is not the Lord. You come here as German Catholics. Put it backward—Catholic Germans. You have found you could be good Germans and good Catholics at the same time. I have found that you can be good Germans, good Catholics and good Americans."

Mgr. Falconio expressed deep pleasure at the demonstration he had witnessed. "It has been a great demonstration of faith," he said. "I was glad to see in the parade to-day not only German societies, but all Catholic societies of no matter what nationality. It surely was a source of great satisfaction. How beautiful is the unity of the Catholic Church, I thought; here are people of many different nationalities, but they are all united as one man."

The opening of the convention on September 20 was preceded by a solemn Mass, celebrated by the Apostolic Delegate, and Mayor Bookwalter formally welcomed the delegates to the city. In his annual report J. B. Oelkers, national president, called attention to the progress of the society and urged greater efforts in the future. He advocated the maintenance of parochial schools and encouraged the Verein to continue its work for social reform.

Mgr. Falconio paid many compliments to the Central Verein in an address during the morning session.

"The Verein," said the Delegate, "keeps alive in the hearts of the young the traditions and customs of the fathers. Such societies are needed here when human pride threatens human life. America in material advance is the wonder of the world, and yet material progress will never be sufficient to constitute true happiness unless it is based on religion."

Among the other speakers were Bishops Linneborn of Dacca (India), Richter, Jannsen, and Koudelka, the Rt. Rev. Abbot Wehrle, who asked for help for the Western missions, and Nikola Kaumans, German Minister of Agriculture.

The special committee on social reform was commended by the convention for its work, which, it was voted, should be continued and extended. This committee was appointed in Cleveland a year ago and had for its purpose the publication of newspapers in a campaign against social evils and also the instruction of laymen along sociological lines. The committee has spent more than \$7,000 and has maintained a number of students in European colleges and in American summer schools, where special sociological problems were studied. It has been suggested that the outcome of this committee's work may be the establishment of a special school for sociological research in the United States.

The resolutions of the convention among other topics suggested that a committee be appointed to devise ways and means to encourage the printing of school books from a central bureau with uniformity in text books; the introduction of Catholic books into the public libraries; the distribution of Catholic papers and books among the poor, the lukewarm Catholics, and the fair-minded Protestants; and active cooperation among local societies in the dissemination of Catholic literature and in the election of good municipal officers.

Hudson-Fulton Celebration.—New York confined its jubilations on Sunday to the churches. There were special services in the Cathedral and other Catholic churches, a part of which was a prayer prescribed by Archbishop Farley. The prayer contained petitions for the spread of the Catholic Church, the guidance of our temporal rulers, and the welfare, spiritual and temporal, of our people, with an act of thanksgiving for the blessings "granted to the millions who for over 300 years have been seeking these shores."

The Cook-Peary Controversy.—The latest development in the Cook-Peary controversy is contained in the news that Mr. Harry Whitney, who has been hunting in the North, is on his way home, but that he will not return with the documents and instruments entrusted to him by Dr. Cook. Commander Peary is said to have refused to take any of Dr. Cook's property on board the *Roosevelt*, the only ship available to Mr. Whitney at

Etah, where the box holding Dr. Cook's precious articles was left behind in a cache.

The Pinchot-Ballinger Incident.—Relations are said to be strained between Mr. Ballinger, Secretary of the Interior, and Mr. Pinchot, Chief Forester. The Secretary believes that Mr. Glavis, who was recently dismissed from the Interior Department by order of the President, was encouraged by Mr. Pinchot in going over the head of the Secretary to the President with his charges. The President has stated that his letter to Mr. Ballinger, authorizing the discharge of Mr. Glavis, contained no reflections upon Mr. Pinchot.

Other Events of the Week.—It is reported that at least 150 lives were lost in the hurricane that swept over Louisiana and Mississippi last week.—On September 21 Adolph O. Eberhart, a Republican, was sworn in as Governor of Minnesota to act during the unexpired term of the late Governor Johnson.—The Santa Fé, the Burlington, the Northwestern, and the Rock Island report that during the fiscal year ending June 30, 1909, there was not one fatality in the case of the millions of passengers carried over their roads. The "Pennsylvania" made a similar boast for the calendar year ending December 31 last.—Mr. C. H. Cooke, officially representing the London Postal Service, admitted, after an examination of the Chicago Post Office, that the post office service of the United States was in many respects superior to that of England.—A millionaire of Pittsburgh has given \$250,000 as an endowment for the pension fund of the Pittsburgh Public-school teachers. The donor has made it a condition of the gift that his name must never be divulged.—The report for the last fiscal year of Yale University shows additions to the funds by gifts of about \$1,100,000.

Great Britain.—The Young Egypt Party has been holding a congress at Geneva to stir up European public opinion in favor of the evacuation of Egypt by England. Mr. Keir Hardie, M.P., and Mr. Kettle, M.P., addressed it. The latter especially made a violent speech concluding with the words: "Long live Egypt free."—It has been said that the marriage of Dom Miguel de Braganza and Miss Stewart is morganatic. This is not the case, says the *London Times*. On the contrary, Dom Miguel has renounced his claim to the Portuguese throne in favor of his brother; and he and his wife will be known as the Duke and Duchess of Vizeu.—The Amalgamated Engineers have voted for a three years' truce in Manchester in the matter of wages. They hope that trade will so revive that at the end of the truce they may renew their demand for higher wages.—The torpedo destroyers about to be built on the Clyde will be engined with Curtis turbines, an American improvement on the Parsons, which by means of adjustable ports make economical cruising at half speed possible with the one

set of engines. Under the Parsons system special sets of turbines are used on ships of war for reduced speed, or else turbines are combined with reciprocating engines. —In the West London Police Court several persons were fined lately from £15 and costs to 10 shillings and costs for selling in the Irish Industrial Exhibition as Irish manufactures goods produced in England. Among the articles sold were cotton pocket handkerchiefs represented to be Irish linen. The informations were laid by the managers of the Exhibition.

Irish News.—The Irish Land Bill passed the Third Reading in the House of Commons without a division, the Opposition's motion for its rejection having been negatived by 174 to 51. The Nationalist members while objecting to certain features consider it on the whole satisfactory, especially the provision for compulsory purchase and for an elective element in the Board that will control such purchase and conduct the transfer of the landless or poor farmers of the West to untenanted lands in the richer sections. There was much difference of opinion about the new clause, enabling the landlord or public Trustee to invest the purchase money in any public stocks, funds or securities of any foreign government. Mr. Dillon approved, as such investments would raise the landlord's percentage to four per cent. and thus lower prices and accelerate sales. Mr. Healy considered it an inducement to take money out of Ireland that should remain there. The Bill is threatened with mutilation by the Lords, but as in the case of the Budget, the Government's attitude is defiant.—Captain O'Meagher Condon, who has been presented with the freedom of nearly all the cities of Ireland, received an ovation in Manchester, where he was condemned to death forty years ago.

King and Council.—During a state banquet given by the Lieutenant-Governor of Quebec, Sir C. A. P. Pelletier, to the Archbishops and Bishops of the Plenary Council, Monsignor Sbarretti startled the large and distinguished dinner party by reading to them his cablegram to the King, together with His Majesty's reply, received during the banquet. The first despatch was as follows:

"His Majesty the King, London. The Apostolic Delegate and the Catholic Archbishops and Bishops of Canada, in Plenary Council assembled in the city of Quebec, desire to convey to Your Majesty the expression of their own loyalty and that of all your other Catholic subjects in this Dominion, as well as their grateful appreciation of the religious and civil liberty which they enjoy under your gracious rule. All pray that your reign may be long and peaceful. Monsignor Sbarretti, Apostolic Delegate."

The prompt reply read: "Monsignor Sbarretti, Apostolic Delegate, Quebec. I thank Your Excellency and the Archbishops and Bishops associated with you for your telegram of loyalty which is in all the best traditions of the Church of which you are the hierarch,

and of the Dominion where you are assembled. It is my constant desire that civil and religious liberty should always be enjoyed by my subjects in all parts of the Empire. Edward, R. and I."

L'Action Sociale devotes a leader to this striking incident, which it considers one of the most important acts of King Edward's reign. "The Protestant monarch," says our Quebec contemporary, "has spoken so as to make us forget the notorious declaration which the English constitution obliged him to make at his coronation. . . . Never before has there fallen from lips of such acknowledged authority as those of the King of England the avowal that 'loyalty is in' conformity with 'all the best traditions of the Church.'"

India.—At a large meeting of natives in Bombay a resolution was adopted calling upon the Imperial Government to interfere on behalf of the Indians in South Africa. A deported Indian was shown in his shirt-sleeves; and it was asserted that he had been reduced to beggary by the enforcing of the laws against him, and had been obliged to sell his coat to relieve his want. Speakers insisted that unless the Government should protect its subjects, loyalty to England would perish in India.—The Gaekwar of Baroda, speaking to his people, contended that disloyalty and anarchy are the result, not of education, but of the lack of it. He held discontent a useful thing, but deplored the crimes that had been committed, and said that it is the duty of the Government to stamp out sedition, adding, however, his hope that the good sense of the people of Baroda would make repression there unnecessary.

Mexico.—The Governor of Chiapas has recently denounced the evils of peonage and the hardships to which contract laborers are subjected in some parts of that State. The large land holdings and the sparsity of population, only thirteen persons to the square mile, make it easy to cover up crimes and defy the law. The constitutional amendment of 1873, abolishing peonage, has proved in remote districts a dead letter, and there is a cry for further legislative action to enforce it.—The death of Teófilo Noris has called forth some comment. He was the last survivor of the boys of the military school who took part in the defense of Chapultepec against the Americans in 1847.

Colombia.—A Chilean engineer, Arturo Unduraga, has submitted to the Congress a project for a canal across the Isthmus of Darien, utilizing for the purpose the channel of the Atrato River. A majority of the Congress are so much in favor of the plan that they are disposed to grant him a governmental concession. The feasibility of a route taking in a stretch of the Atrato has been considered several times during the past fifty years.

The Canadian Plenary Council.—The First Plenary Council of Canada, now being held in the historic city of Quebec, is welcomed warmly by Canadian Catholics and is even hailed as an event of the first importance by our separated brethren in the Dominion. As all the deliberations of the Council are kept secret until its decisions have been approved by the Holy See, the only points open to journalistic comment are the public and exterior functions of the Fathers of the Council, such as sermons, lectures or other addresses to lay congregations. All these have been eagerly seized upon and reported by the daily non-Catholic press of Canada. The *Montreal Gazette*, whose existence dates back to 1778, published the full text of Archbishop Bruchési's sermon at the opening of the Council, and this text, controlled by the more correct version published in the French original by *L'Action Sociale*, enables us to give some idea of this truly remarkable discourse.

His Grace of Montreal took for his theme "Going, therefore, teach ye all nations . . . and behold I am with you all days, even to the consummation of the world." The eloquent preacher showed how this command and promise, which seemed at the outset either chimerical or divine, had been realized in the course of nineteen centuries in the history of the Catholic Church and had thus proved itself not chimerical but divine. Nineteen general councils, beginning with the first in Jerusalem and ending so far with the latest in the Vatican, had precisely and explicitly defined dogmas already implicitly believed. While general councils of the whole Church have been possible only at rare intervals, the assembling of the bishops of one country or one province is more easily accomplished. History makes mention of a great number of these local councils, all of which have produced excellent results, such as the repression of vice and the propagation of the true faith. This old city of Quebec has witnessed in this venerable basilica no less than seven of these provincial councils, while the ecclesiastical provinces of Halifax, Toronto and St. Boniface, have each had their councils.

And now the spiritual leaders of the nation, coming from east and west and north and south, from all parts of this wide Dominion within the two oceans and the Arctic Sea, are gathered here with but one preoccupation, the conservation and diffusion of the Catholic faith and the eternal salvation of souls. These Fathers of the First Plenary Council of Canada "will not seek to formulate new doctrines, as the inventors and reformers of religion are to-day the laughing-stock of the whole world. Our creed is complete and immovable, and not one syllable can be taken from it, for it is the old creed of Jerusalem, of the catacombs and the Vatican. What we have come here to do is to examine with the greatest care what we consider best in these anxious times for the greater glory of God, for the splendor of worship, for the eternal salvation of men, for the discipline and solid education of the secular and regular clergy, for the observance of

ecclesiastical laws, for the reform of morals, for the Christian education of the young, for general peace and universal harmony."

Civic Reform in Montreal.—As the result of a recent Royal Commission which uncovered shameless graft among the Montreal aldermen, a popular vote was taken on September 20th. Civic electors were asked to say if they wished for a Board of Control, if the number of aldermen should be reduced one-half so that there would be but one alderman, instead of two for each ward, and if there should be a Board of Works appointed by aldermen. The popular vote, which was a signal victory for civic reform, answered the first two questions in the affirmative and the third in the negative. Only two polls in two hundred and twenty-three gave a majority against the Board of Control. Of the 61,440 qualified voters 21,225 went to the polls, a larger proportion than had been expected. The majority for the Board of Control was 16,115; for reduction of aldermen, 17,945; against the Board of Works, 11,399. The race cry raised by certain aldermen proved utterly ineffective. This referendum vote means that on February 1 next the citizens of Montreal must vote for an entirely new method of administration. Before the City Council will then be permitted to hand out contracts or fill positions reports must come from the Board of Control, which will exercise minute supervision. The aldermanic force is reduced from forty-four to twenty-two. This diminishes by so much the opportunity for combinations to award contracts to high tenderers. Hitherto the Council had been ruled by twenty-three high tender aldermen, whose names are now blacklisted in all the papers as men who should be excluded from the reduced Council.

Germany.—The Twentieth Congress of the Socialist Party opened at Leipzig on the 12th inst. Its managers claim a political organization of 633,000 persons. Bebel, its veteran leader, was unable to preside owing to ill-health. He is expected to visit the congress during its session. The executive committee had sent \$5,000 to assist the Stockholm strikers, and on receipt of a congratulatory telegram from them decided to send \$7,500 more. A world-census of Social-Democrats was recommended.

Italy's Gratitude.—In acknowledgment of the generous action of the American nation in assisting the sufferers of the earthquake at Messina, the Government of Italy has presented to the Library of Congress a valuable set of engravings. These are copies of what is considered to be the best collection of its kind in the world.

Holland.—A case of cholera has been reported in Amsterdam. Rotterdam has been officially declared free from it. It has been proposed that the authorities urge the Russian Government to exert itself more diligently in extirpating the disease.

QUESTIONS OF THE DAY

What is the Matter With the Churches?

Early in 1909, the editor of *The Delineator* addressed a letter to a number of the foremost leaders of the religious denominations of America with the request that they would answer the question: "What is the matter with the Church in America?" The replies, with one from His Eminence, Cardinal Gibbons, are printed in the October number of that publication.

THE PRESBYTERIANS.

Dr. Parkhurst sees in the question thus proposed "an implication that the American Church is in a condition either of spiritual decrepitude or of moral degeneracy," neither of which alternatives he believes to be warranted by the facts. Yet he frankly admits that "the Church is not that distinct and aggressive feature of general life that it ought to be," and he wrestles with the problem why it is not. Dr. Parkhurst's record as a pulpiteer, and the methods he adopted for the suppression of vice in the metropolis have antecedently discounted any expression of his views touching religion or the betterment of Churches. The editor of *The Delineator* no doubt thinks otherwise, or he would not have appealed to him as one of "the foremost leaders" of a religious denomination. Possibly the editor is right. If he is, then an equally interesting question might be proposed—as to how it happens that the Doctor exerts this supposed influence. The answer might help to the solution of the more general question: What is the matter with the Churches?

Dr. Parkhurst believes that there is an "embarrassing sharpness of discrimination between the function of the clergy and that of the laity." This "embarrassing sharpness," it may be recalled, the Doctor himself tried to remove, when he assumed the functions of the plain-clothes man from Police Headquarters and became the arch-inquisitor of the haunts of vice. Neither religion nor social reform gained anything thereby. Nor are such men "of the seed of those by whom salvation is brought to Israel."

THE JEWS.

Emil G. Hirsch, "Minister of Sinai Congregation, Chicago, Ills.," agrees in the main with Dr. Parkhurst. "The distinction," he says, "between the clergy and the laity must be minimized." It is ethics we need, not theology; deed, not dogma; justice rather than charity. The Doctor does not perceive, or if he is a Jewish rabbi who has discarded the Jewish Messiah, perhaps he perceives only too clearly, that the adoption of his principles would bring the religious world back to the darkness of paganism, to which, outside of the Catholic Church, it is only too rapidly hurrying. Follow his advice, take

away theology, and where will ethics find a resting place? For theology is the knowledge of God, and if God be removed from the world, on what basis shall we place ethics, which, after all, is right conduct? Take away dogma, which in plain terms is truth, whether natural or revealed, and where are the motives to inspire and hearten one in the practice of virtuous deeds?

The trouble with Minister or Rabbi Hirsch is that in discussing religious questions he follows a method all too common to his class, of avoiding plain language and of cloaking cloudy thoughts in glittering generalities, which defy analysis and which with the uncultured pass for wisdom. That there is a God, that there is an hereafter, that there is a heaven and a hell, the one for the righteous, the other for the wicked, these are all dogmas. If you take them away the number of suicides will baffle the census enumerators and the divorce mills will be working overtime throughout the land.

Eliminate God and the compensations of the hereafter, and why should not poverty steal or woe commit suicide? Or from another point of view, if there is no God or no hereafter, what motive will sustain the Sister of Mercy in her life-long attendance in the hospital? What incentive will there be for the Sister of St. Vincent de Paul in her unremitting care of the orphan and the foundling? What clap-trap to talk about replacing "ancient books by the inspiration of living realities, and all this lit up by the passion of human love and the consciousness of man's inherent nobility and the sublimity of high ethical ideals"! What high ideals can there be if the God of heaven be dethroned, and a god moulded from the clay of passion usurp his place?

THE EVANGELICALS.

In order to make sure of the facts, the Rev. Josiah Strong, D.D., "President American Institute Social Service, Bible House, New York," cites the Church returns of the present census as compared with statistics of the past. As was to be expected, the 15,000,000 Catholics are quietly dropped from the count on the ground that they "are made up on an entirely different basis from all the others," as if actual figures regarding Catholics were not obtainable or as if the method of numbering them invalidated the count. Except in this instance, however, he and the other ministers appealed to, treat the question as if the Catholic Church in this country had no existence whatever. Another instance of the conspiracy of silence, a method more ingenious than ingenuous of escaping from disagreeable facts and figures.

Dr. Strong is profoundly persuaded that the Church lags behind in the social spirit. The Churches, he says, and we are glad that the Catholic Church is not included in the reckoning, have not kept pace with "the profound change which has taken place from the individualistic to the social type." "The Church," however, "is not dead, but sleepeth," and he comforts himself with the assur-

ance that "there are many encouraging signs that the Church is now awakening to her social mission." What these encouraging signs are he leaves to the imagination. The Protestant Churches are not asleep, but rather have fallen into a comatose state, which the ordinary physician would diagnose as the prelude to approaching dissolution.

THE BAPTISTS.

A Baptist minister from the South declares with the usual juggling of words that "the Church will never command the respect of the world until it is keyed to respond to every human need." The proper tuning can be effected, he opines, by a study of the Bible and by stepping in where outside agencies are now at work, and providing, "as far as possible to meet every condition of need." How the study of the Bible will mend matters is not made clear. For it is this study of the Bible, and the results of the higher criticism that have shaken the faith of the Protestant world, leaving it the only alternatives of agnosticism or the Catholic Church. The study of the Bible, which for the Rev. Mr. Broughton is the remedy, is for another Baptist minister, the Rev. Charles Aked, the chief cause of the prevalent religious indifference. The latter would have the Bible put on the shelf—though his Baptist brethren are spreading it broadcast among the "heathen Chinese"—and there will be disaster among the Churches, he avers, so long as preachers teach "as the oracles of God fables which are as indisputably fables as those of Æsop or Robert Louis Stevenson." Can we wonder that the number of Protestant churchgoers is not what it used to be? Here are two Baptist ministers, both leaders, we are assured, in their denomination, one of them pulling down what the other builds up. The same could be said of Episcopalians and Presbyterians, as recent facts amply testify. Why should people flock to the churches if the preachers are to be engaged in tearing the Bible, the foundation of the Churches, into shreds?

The Rev. Mr. Aked is a high salaried importation from England. With an eye of pure benevolence for his brethren of the cloth, he modestly recommends as "the first important single reform" that the religious people of the country should "double the salary of every preacher upon the (North American) continent." This pecuniary consideration would doubtless inspire many a young man with a vocation to the Christian ministry and entice a few more apostles from abroad to visit our benighted shores. A generous salary to the preacher might fill the pulpits, but would it fill the pews? But why not offer a money inducement to the multitude? True, it would be opposed to old-fashioned Christianity on Scriptural grounds, but perhaps the new theology would find a way out for those reproved by Our Lord for having followed Him not because they had seen miracles but because they "did eat of the loaves and were filled."

THE QUESTION ANSWERED.

None of the ministers consulted has offered, we venture to say, anything approaching a satisfactory answer to the question proposed. It is not by the reading or the study of a discredited book, the inspiration and authenticity of whose several parts cannot be proved except by the Catholic Church; nor by establishing guilds for workmen, or Young Men's Christian Associations where everything is taught save Christianity and membership is open to Jew and Gentile; nor by havens of refuge, industrial centres and settlement houses, which may be all very good in their way, but should be the flower and fruit of religion and not its creative element; nor is it by leveling the ministry, endorsing the higher criticism and the new theology, and changing religion from the individualistic to the social type; nor, again, by increasing the salaries of ministers; not by any or all of these methods are the Churches to be filled and salvation be wrought among men.

Centuries ago Protestant leaders threw off the legitimate authority of Rome and set up in its stead the supremacy of private judgment. The condition of Protestants to-day, with their diminishing candidates for the ministry and their crumbling congregations and creeds, is but the logical result of a principle working slowly but inevitably. Churches turned into lecture halls, where the latest fad or fashion in science or art or municipal government or even dress may be attractively discussed by clergymen or laymen, may find increasing numbers within their walls. But this style of preachment will not make its auditors Christians or impress the world with the great truths of Christianity.

THE CATHOLIC CHURCH.

The Catholic Church, and the Catholic Church alone, holds the key to the mystery. As His Eminence Cardinal Gibbons observes: "We (churchmen) have no reason to complain of our Catholic people. In the cities the Churches are crowded at each of the five or six Masses offered on Sunday; in the rural districts, in good weather and in bad, Catholics seldom find any difficulty so great, any condition so intolerable as to have to dispense with their obligatory attendance at the Divine Services on Sunday."

And why is it that the Catholic Church is exempt from the disintegrating process of the Churches about her? There are many reasons which might be advanced with truth, among them her freedom from jarring divisions, from uncertainty of doctrine, from any shadow on her claim to be Catholic and Apostolic. But the chief and dominant reason is this: Christ has given the Catholic Church a divine mission, and therewith not only the powers needed to fulfil that mission, but a divine assurance that the Gates of Hell, the powers of darkness, shall not prevail against her. In a word, the Catholic Church stands before the world with definite truths which men

must believe, with definite laws which men must obey, with definite sacramental aids which men must use, and with a visible Head holding an authoritative mission from Christ, the Son of God, to teach, guide and rule all nations and for all time.

"Going, therefore, teach all nations; . . . teaching them to observe all things whatsoever I have commanded you; and, behold, I am with you all days, even to the consummation of the world." E. SPILLANE, S.J.

Interesting Personalities in Art

ARILD ROSENKRANTZ

Few among the younger generation of painters and decorators have so versatile and so interesting a personality as Arild Rosenkrantz, and fewer still have as lofty ideals. Thought, imagination, originality, skill, training—all are his. Apart from these, his equipment as an artist, there is the charm of the personality which few escape, and it is a personality of extraordinary distinction and refinement. Born at the Castle of Fredriksborg, Denmark, in 1870, of a Danish father and a Scotch mother, Baron Arild Rosenkrantz spent his youth in Rome, where his mother and brother were his constant companions. His artistic bent showed itself early, and before he was out of his teens he had begun to study painting under Professor Faustini. He was carefully educated along other lines as well, and his tutors spoke with enthusiasm of the lad's unusual qualities of mind. His appearance in the cosmopolitan salons of Rome proved him to be a brilliant linguist, and few who saw him at this time can forget how marked a figure the young man was. His *cheveux aurore* made his friends compare him to Guido Reni's sun-god, though, to those who looked into the spiritual significance of the face, there was more in it kin to Rossetti's drawing of the Sir Galahad. For all his manliness, for all his activity and enterprise, he was a dreamer, a thorough poet whose fancies and measures took plastic form; the real and tangible reached only so far with him. His thought had the high, clear, vision-like quality that must use type and symbol to make itself understood. He did not love weirdness; the aesthetic sense was too strong in him; but he was immensely imaginative, and mysticism attracted him. Perhaps the blended Northern strains in him, with their peculiar psychic possibilities, so fashioned the soul; Rome, the everlasting mother, set her strong stamp upon its development.

Young Rosenkrantz studied two years under Faustini, who himself was an idealist; then went to Paris and studied for two more years under Constant-Laurens. No doubt his technique was fortified, but the modern art around him left his spirit untouched. In fact, it was the circle of the Rosicrucians that drew him, and he was admitted to this coterie of mystics (and, alas, faddists!) in 1891. He exhibited at their strange gallery

and, though he was too sincere ever to be a faddist himself, his sympathies were with them.

In 1892 he exhibited at the Salon. All these early works were marked by rare originality, artistic draughtmanship and an ever-increasing sense of the wonder and mystery of color. In his hands, it becomes an instrument to represent suprasensible things. Imagine, if you can, a mind that thinks with the vibrations of the spectrum, and that will play in the tints of the rainbow with the fine discrimination of a musician selecting chords and deeply versed in harmony; Dante did something of this kind when, to express hidden meanings, he employed the figures of color. In one of his earliest pictures, a Madonna, Rosenkrantz surrounded the quaint and beautiful head with a soap-bubble halo, transparent, iridescent and of gossamer texture. It was a youthful fancy, but expressed perfectly his delicate and reverent feeling for the Mother of Christ. In 1894 his "Annunciation" was accepted at the Salon, and somewhat later, "The Secret," that odd oval of a woman's face, emerging, with visionary eyes, from darkness, and firm white hands upholding a Pandora casket before her. In 1897, Baron Rosenkrantz was in America for a brief visit, and designed a window which was executed in opalescent American glass. His love for beautiful color has made him particularly successful in this field, and he has many gorgeous windows to his credit. The best known is in the private chapel of the Earl of Plymouth, Hewell Grange: "Blessed are they that do the Commandments." The design is symbolical; the Lamb, the Tree of Life, the four rivers and angel forms, all in deep blues, greens and purples. A group of figures in cool greys in the centre, represents the souls ascending heavenward; around these a flight of birds, deep ruby at the base, and passing upward through red, orange, gold and white to the Eternal Life, which they enter, typify the gradual purification of the spirit until it attains the supernal light. Other religious subjects are the windows for Oakford Church, Devonshire; for Southwick Church, Dumfries; at Welbeck Abbey, heraldic windows for the Gothic hall, and the same for the hall at Foxcombe.

Since Baron Rosenkrantz decided, in 1899, to make London his abode, it is natural that most of his latter work should be in England. He has exhibited usually at the New Gallery, and many will remember there his cartoon for the mosaic over the font of St. Andrew's Church, Streatham, and his admirable portraits of Mme. Melba and of Mr. Lewis Waller as *Henry V.* A recent likeness of the Earl of Berkeley, surrounded by chemical paraphernalia, and leaning forward with a communicative air, a retort in his hand, is very true and life-like. The human interest is so great you would forget all about the sitter's rank were it not for the tiny shield, blazoned with the famous arms of Berkeley, in the corner.

Most of Arild Rosenkrantz's original pictures, and his best, are religious in subject. He is not ashamed to own—and why should any noble-hearted man be?—that the

"two thousand years of poetic tradition surrounding the recorded incidents of the life of Christ" have thrilled him from his youth. He knows too much of history and too much of art not to recognize the long, luminous way from the painting of the Roman catacomb to the painting of 1909. And his special interest in the great art of Italy and in the adaptation of vast decorative schemes to appropriate architectural spaces have made him more conscious of what the religious element and inspiration have done for all the arts. He has expressed his own faith in the picture called "Dawn." In other terms it is the adoration of the shepherds. Daybreak rises, and widens in the far east, streaming forward to the group of herdsmen huddled together, half in reverence, half in fear. At some distance from them, under a shed, a woman is seated in shadow. She lifts her face, awed, expectant, and yet fearful, towards the rustic visitants. Invisible lies the Child against her breast; only the radiance from the little sheltered body streams upward over bosom and cheek. A sense of mystery passes between all the figures, and of how much must the painter have been thinking when he spread his eerie, suffused lights, and called the wide silence and the blush of his color "Dawn"!

His "Entombment" has even more quality in the dramatic sense of the composition, the sculptural disposition of masses, the excellent line, and the Greek mood of tragedy. Most of the figures are painted from the rear and no face shows save that of the lad bearing his Master's knees and bending his lips over them. Even here the shade robs you of his features. The other bearer has his back to you. John, with bowed head, sustains the agony of the Mother; Mary herself is but a blot of dark draperies, a shrouded incarnation of the bitterness of death. The white form of Christ shows up in high relief against the gloom—the head circled with glory, though life has fled. The few lines of bleak, rugged hill-top, landscape and sky complete the perfect and single make-up of the scene.

In the way of mural painting, Baron Rosenkrantz achieved a task of no small importance by decorating the twelve bays of the ceiling in the great dining-room, Claridge's Hotel. His style is entirely different, more playful and more superficial, when he engages upon profane subjects, but the labor of painting over one hundred life-size figures shows him to be no insignificant craftsman. The themes are drawn from Greek mythology, and their execution occupied the painter one year and a half (1901). They are done somewhat in the manner of the *seicentist*, with great good humor and good taste. For Simpson's restaurant on the Strand, Baron Rosenkrantz painted a panel over the fire-place. The grouping and figures are highly pictorial. It is a king's banquet of mediæval splendor, and the incident is that of the "Four and twenty blackbirds baked in a pie." Arild Rosenkrantz probably meant that those who look on it should smile.

Quite recently he has been engaged on the decorations at Crathorne Hall in Yorkshire. The panel, or rather lunette, for the staircase is one of the best he ever designed: "Nox," and it is full of that breath of imagination and symbolism which makes so much modern art suggestive and fascinating. The stooping figure in the Roman chariot, with the low torch, smouldering—the wide empyreal space into which it launches, the dusky steed with great wings outstretched over the world—all are full of imagery and a subdued and potent power of thought in coloring.

Not long since a reproduction came to our notice of the sketch which Baron Rosenkrantz used, we believe, for the window at Wickhamheaux, near Canterbury. He called the water-color drawing "Noel." It is the old dream of the Mother and Child, "two thousand years" old now. There is a background of amethystine hue against which the Woman sits raising a poor, small babe in swaddling clothes up to her face. In the face are sorrow and care, motherhood and grief. In some way great poverty has been expressed. The color scheme is unique. A pale green drapery covers the head, the sleeves are a deep, vibrant purple, the lower part of the dress light. A large cloak of intense, velvety green falls in great sweeps around her. Two steps lead up to where she sits. On either side, against the pale, lilacky ground, slender twin trees are growing. Her gesture is adoration and caress, her countenance mute sorrow and pity. "Noel," the old sweet word of joy, but their heads are laid back in the abandonment of weariness and world-old grief against the gold of their aureolas.

G. F. P.

U. S. Ministers to the Holy See

"It is of special importance to a Catholic that the history he reads be history, and neither fiction nor slanders," said a writer in a recent issue of *AMERICA*. Reference has also been made on more than one occasion of late to the fact that direct diplomatic intercourse between the Government of the United States and the Pope was neither novel nor unprecedented in our history. The conspiracy of silence, however, that veils so much of our record, even from Catholics themselves, has so obviously prevented this undeniable chapter of our diplomatic history from obtaining general recognition and appreciation that a further enumeration of its details becomes now of special interest.

An investigation of the official register of the State Department at Washington gives the following list of the diplomatic representatives of the United States at the court of the Pope:

Jacob L. Martin, North Carolina, confirmed as *chargé d'affaires* April 7, 1848. Died at post August 26, 1848.

Lewis Cass, Jr., Michigan, *chargé d'affaires* January 5, 1849. Minister Resident, June 29, 1854. Presented

credentials as such November 9, 1854. Took leave November 27, 1858.

John P. Stockton, New Jersey. Commissioned Minister Resident June 15, 1858. Took leave May 23, 1861.

Alexander W. Randal, Wisconsin. Commissioned Minister Resident August 6, 1861. Left post about August 4, 1862.

Richard M. Blatchford, New York. Commissioned Minister Resident August 9, 1862. Left post and resigned in United States October 6, 1863.

Rufus King, Wisconsin. Commissioned Minister Resident October 7, 1863. Was previously commissioned March 22, 1861, but declined. Left post August, 1867. Resigned in the United States January 1, 1868.

The temporal power of the Pope having been usurped at this period the legation has since lapsed, but, as can be seen, it existed during the administrations of Presidents Polk, Taylor, Fillmore, Pierce, Buchanan, Lincoln and Johnson; and immediately subject in its direction to such notable Secretaries of State as James Buchanan, John M. Clayton, Daniel Webster, Edward Everett, William L. Marcy, Lewis Cass, Jeremiah S. Black, and William H. Seward.

In view of the fact that continental Europe was then agitated by an almost general spirit of radical political revolution, the date of Mr. Martin's confirmation to Rome (1848) may seem strange, but again the conspiracy of silence comes in. The Mexican war had just ended and the great wave of European Catholic immigration to the United States had begun. Pius IX had ascended the throne in 1846, and most people now forget the high estimation in which he was then held here as a liberal and progressive ruler. This fact can be well recalled since the present official collection of the data of his life for the process of his proposed canonization must develop this and many additional phases of his character. Perhaps the best evidence of his repute in this respect can be seen in the proceedings of a great meeting held, on the evening of November 29, 1847, in the Broadway Tabernacle, New York, for the stated purpose of expressing the "earnest sympathy with which the American people regard the efforts of Pope Pius IX and the Italian people for national independence and constitutional freedom."

According to a report of the event given in the old *U. S. Catholic Magazine*, "The meeting was emphatically American, and yet mingled in that crowd there were representatives of all the nations of Europe as well as of Southern America. There were also representatives of almost every creed and persuasion in this community, and it was certainly a cheering spectacle to behold all these differences of creed and country merged into one common feeling of real interest and affectionate admiration for the noble attitude which has been assumed and sustained with so much dignity by his present Holiness Pius IX."

Mayor Wm. V. Brady of New York, a non-Catholic,

presided, and among the vice-presidents were such other well known Protestants as Mayor Stryker of Brooklyn, Mayor Dummer of Jersey City, Hamilton Fish, Moses H. Grinnell, Horace Greeley, Wm. Kent, William Cullen Bryant, Jacob Harvey, John J. Cisco, and James Harper. A long and formal address to the Pope and the resolutions adopted were read by Horace Greeley, the concluding one being:

"Resolved, That 'Peace hath her victories no less renowned than war'; and that the noble attitude of Pius IX, throwing the vast influence of the pontificate into the scale of well-attempted freedom, standing as the advocate of peaceful progress, the promoter at once of social amelioration, industrial development and political reform, unmoved by the parade of hostile armies hovering on his borders, hopeful for man and trusting in God, is the grandest spectacle of our day, full of encouragement and promise to Europe, more grateful to us, and more glorious to himself than triumphs on a hundred fields of battle."

Letters approving of the meeting and regretting their inability to attend were read from ex-President Martin Van Buren, Vice-President George M. Dallas, U. S. Senator Reverdy Johnson, and others. The then Secretary of State, James Buchanan, in a long letter of approval of the meeting, said among other things:

"While it has always been our established policy not to interfere with the forms of government or the domestic institutions of other countries, it is impossible that the American people can ever become indifferent to the cause of constitutional freedom and liberal reform in any portion of the world. . . .

"Although my present position may be peculiar I feel myself at liberty as an American citizen to express the sentiments of my heart in favor of the wise and judicious measures of Pope Pius IX to reform ancient abuses and promote the welfare of his people. . . .

"I have watched with intense anxiety the movements of Pius IX in the difficult and dangerous circumstances by which he is surrounded; and, in my opinion, they have been marked with consummate wisdom and prudence. Firm without being rash; liberal without proceeding to such extremes as might endanger the success of his glorious mission, he seems to be an instrument destined by Providence to accomplish the political regeneration of his country. That he may prove successful must be the wish of every lover of liberty throughout the world."

With such sentiments animating the head of the State Department it must be inferred that the diplomatic representative of the United States went to Rome, in 1848, under the most favorable auspices.

There must be in the archives of the Vatican, as well as in the records of the State Department at Washington, much material concerning this period of which a diligent historian could make a very interesting and valuable chapter.

THOMAS F. MEEHAN.

America and Ancient Voyages Before Our Era

Long before our era there existed an opinion, current among the learned and frequently alluded to in the ancient classics, that beyond the waves of the Atlantic other lands might still be found.* Not only the poet in the flights of his imagination, but the philosopher, the historian, and the geographer were all alike impressed with this conviction. Whence, then, could an opinion, so general in the cultured circles of Greece and Rome, have been derived?

The first solution which naturally suggests itself is that of an actual discovery of our continent. Without wishing to champion such an assumption, we may perhaps make it appear less visionary by recalling some of the great historic voyages which brought the vessels of the ancients into close proximity with our own America.

We know that a thousand years before our era opened, Phoenician sailors piloted the fleets of Solomon to distant Ophir, Phoenician navies swept the Mediterranean, lay at anchor in the harbors of Great Britain, coasted along the shores of Spain and brought back metal from the Cornish mines. The event, however, which touches us most nearly is that which is recounted in the well-known story of Herodotus (Bk. IV). Necho, King of Egypt (610 B.C.), had given orders to Phoenician seamen to sail down the Red Sea in his ships, and coasting along the Libyan shores to return through the Straits of Gibraltar. This meant to circumnavigate the entire continent of Africa, a voyage which it took them more than two years to accomplish. When they had sailed for a long season their provisions failed them, we are told. They therefore disembarked, sowed the grain they had reserved for this purpose and waited until the harvest ripened. With this on board they set out anew, skirted the full length of the coast line between the two continents of Africa and America, and passing through the Straits of Gibraltar entered once more their own familiar Mediterranean. What makes this voyage credible is precisely the one fact which seemed incredible to Herodotus himself. "They related moreover," says the Greek historian, "what to me seems incredible, but may not appear so to others, that as they sailed around Libya they had *the sun on the right hand*."

Perhaps more clearly authentic than this is the voyage of Hanno—a colonizing expedition—undertaken about the fifth century B.C. The account of it has been handed down to us in the "Periplus of Hanno" and was engraven, we are told, upon a tablet in the temple of the idol Moloch. With sixty galleys, each propelled by fifty oarsmen, the Carthaginian captain passed through the Pillars of Hercules and sailed southward along the African shore, as far, it is thought by some, as the modern Sierra Leone, opposite the lion's nose of the South American continent. There were on board

30,000 (?) men and women—an entire population—and wherever the beauty and fertility of the shores invited them, colonies were planted to become the future centres of exploration and discovery.

That over all these accounts there hovers a shadow of historic uncertainty we would not conceal; but they help none the less to make plain the great fact, that in these early days it was no unknown and impossible adventure for well-manned craft to voyage up and down the broad sweep of waters that roll between the mainlands of Africa and America. That the Canary Islands were familiarly known and frequently visited by this same hardy race of mariners whose adventures we have just described, is a fact now accepted as almost undeniable. They are considered as identical with the "Fortunate Isles" or "Islands of the Blessed," a detailed account of which is given us by Pliny (Bk. IV). Strabo distinctly says "that those who pointed out these things were the Phoenicians, who, before the time of Homer, had possession of the best part of Africa and Spain." (Bk. III). Of the facility with which America could be discovered from these points at which colonies had now been established, De Costa thus writes: "From the Canaries to the coast of Florida it is a short voyage, and the bold sailors of the Mediterranean, after touching at the Canaries, need only spread their sails before the steady-breathing monsoon, to find themselves wafted safely to the western shore." That this is not mere speculation we know from actual occurrences. Thus, to quote only two chance instances to which I have found reference, we hear that in 1731, and again in 1764, small ships, passing between the Canary Islands, were caught in the storms and carried by the trade winds along the equatorial current. Why could not this have happened as readily two thousand years ago or more?

There is no need to enter upon a recital of the famous voyages of the Greeks before the overthrow of their states by Rome. A short silence in the lapse of years, and then the barbarian invasion, cleansing away in blood and fire the last remnants of pagan civilization. So, in the Providence of God, was a new order to arise, a new Rome to be born whose children should achieve what Tyre and Phoenicia, Greece and pagan Rome had failed to do: not merely discover the New World, but throw open wide its portals to the Old.

Nearly three centuries and a half before our era the craft of Pytheas, the Massilian Greek, had rocked in the English channel, and passed by the white cliffs of Britain and had found the Ultima Thule. Past this same island it was that, more than thirteen centuries later, Leif the son of Eric, was to sail from the court of Norway to carry the gospel of Christ to an island still farther in the ocean. That voyage, as the most authentic of the Scandinavian records tells, brought him to our own New England shores. No similar evidence can be obtained for any transatlantic voyage of the ancients.

JOSEPH HUSSLEIN, S.J.

*See "America Before Our Era," AMERICA, May 22, 1909.

Regarding the German Centre

As reported in AMERICA, August 28, a meeting at Coblenz denied the assertion that there had been an attempt at splitting the Centre party or changing its program and nature.

The meeting opposed the change advocated by the *Kölnische Volkszeitung*, which is interpreted to mean that they should cater to Protestants on principle. It held that Catholic principles, as directive of its policies, are the only guarantee for the permanence of the Centre. These Catholic principles, however, as Bishop Ketteler pointed out, are such that every good German can and ought to subscribe to them. This they will do, if they know that the party is founded to defend their most sacred rights, and if necessary will forego all advantages, spurn all inducements, in order to stand up for the liberty of their religion and purity of morals. Moreover, if the Catholic character of the Centre's principles were obscured or destroyed, selfishness would begin to rule electors and candidates, the clergy would have no special reason to support the Centre, and "What will happen," it was asked, "if the clergy stands aloof in an election?"

The opposing faction of the Catholic press maintains that change of policy is necessary. "Christian" principles alone are to be the law of the party. For nearly ten years the *Kölnische Volkzeitung* and other advocates of change have been propagating their ideas, and yet the enmity of the Protestant and government parties has grown fiercer than ever, as was evident at the dissolution of the Reichstag in 1906 and during the election campaign that followed. After the Coblenz meeting, the St. Augustine Society of Catholic journalists held a convention in Cologne, and passed resolutions in opposition. Their position is tantamount to stating that the so-called interdenominational element is essential to its well-being. The point in dispute is exactly whether the Centre is to be considered a political party guided by Catholic principles, or only by principles "common" to Catholics and Protestants alike.

The Centre party is beset just now with a variety of exceptional circumstances in Germany which makes it difficult to devise a clear-cut line of action on every question, that will be satisfactory to all. The St. Augustine Society's present attitude seems unsound in policy and principle, but this is not characteristic of its history or methods. It is a noble institution with a constitution and record that are well worthy of study wherever there is need of resolute and well-sustained Catholic defenders. Its action in providing assistance, material as well as intellectual, to Catholic journalists in sickness and health and old age, has won for it the respect of all who have at heart the development of an efficient Catholic press. But it is to be hoped that its controversy will be short-lived. It will not split the Centre, for both sides concede the right of free discussion; but much energy is now wasted in idle animosities.

F. S. B.

CORRESPONDENCE

The Catholic Spirit of Spain Aroused

TORTOSA, SPAIN, SEPT. 10, 1909.

The Catholic spirit of Spain is aroused. The disorders of Barcelona and some neighboring towns; the desecration of churches and the insults to the national Faith and honor have awakened a spirit of protest that brings joy to those who love the fair land of Spain. More than one thousand associations of every class, both rich and poor, have raised a protest that has resounded throughout the whole of Spain. The Spanish Catholic fighting spirit is awakened, just as it was a few years since against the proposed Association Law. The disorders of the "Sad Week" in parts of Cataluña have shown a common enemy, irreligion. Carlists, strong in their love for the Catholic Faith; Integrists, claiming to make Spain the most moral and Catholic of nations, howsoever impractical some may consider their methods; Conservatives, Catholics of every rank and class have risen as one man to show their loyalty to the Church and to denounce the late outrages against religion and order. How these united protests must have pleased the Sovereign Pontiff! The outburst of that same national will which in 1906 crushed the machinations of Romanones and Canalejas against the Religious Orders has been felt once more. The cry of Catholics in Spain is: "Catholic Spain will not be a second France!"

We of other lands are apt to be hasty and even harsh in our first judgments of Spanish political disunion. Upon second thought, when we reflect that the Carlists sacrificed wealth and shed their blood on many a battlefield for the cause they love, and have been ever the first to defend the interests of religion, we pause in our thoughts and cease to criticise. It is the same with the Integrist. When we have met him, strong in his love for the Catholic days of old, and hoping to see those past glories of a Catholic Spain return, we can begin to understand how his refined nature shrinks from the corruption of modern, practical day politics, and finds dissatisfaction with what he considers but half-measures for protecting the interest of the Church. That one and all, irrespective of party principles, have arisen against the attack on religion is the bright, assuring sign for the future. The nation's voice has sounded. "Spain is Catholic!" Radical Republicanism, with its hatred of religion and morality, has been beaten. Its ally, French Freemasonry, which aided the late disorders in more than one way, has found its machinations a second time defeated by a Spanish Catholic people. It made the mistake that many a stranger has made as to Spanish Catholic character. Beneath the refined, pacific exterior of the Spanish Catholic there is a determination the enemy did not reckon with. He thought the peaceful exterior a sign of weakness. He, like many another, has since been enlightened by the recent outburst of the national will.

General satisfaction is felt on the progress of the war in Africa. Thousands are rallying to the colors. Money is pouring in to aid the families of the soldiers killed or wounded at Melilla; private residences are being placed at the disposal of the Government. I was informed by an English correspondent, who had just returned from Melilla, that the spirit and discipline of the Spanish troops under fire was excellent. He had but one fault to note. The Spanish officers impressed him as being too eager to be found where danger is greatest. It is a fault that

generals wish to find among their men. It is the old spirit of Spain that has beaten the Moor on a thousand battlefields.

Among the many pastorals and letters of protests from the Bishops of Spain against the late disorders, that of the Bishop of Vich stands out prominently for the beautiful, Catholic spirit it inculcates. C. J. M.

Education in the Island of Ceylon

KEGALLA, CEYLON, August 14, 1909.

More than a century has elapsed since Ceylon passed from the control of the Dutch into the hands of the English. Since then the beautiful Lanka (Ceylon) "that precious pearl set on the brow of India, where every prospect pleases"—Bishop Heber added: "and only man is vile," but this addition in its sweeping generality is a gross exaggeration much resented on the island—has made wonderful progress in every respect. Instruction has kept pace with material development. The whole island, 25,000 square miles, with a population of nearly four millions, is dotted with 2,368 primary and middle schools, nearly all vernacular, i. e., Singhalese or Tamil; and that number increases day by day. The local government has built and keeps up 586 schools for boys and girls, in separate buildings; the remaining schools are in the hands of the missionary bodies and native religious societies.

The only hope Protestants have is in their schools, large and small; that is their propaganda. The fruits are not brilliant, in spite of enormous sacrifices. They teach their religion to all their pupils. Our Catholic schools are the only ones in which children are not forced to attend catechism. Last year the local government passed an ordinance forbidding the teaching of the Christian religion to pagans except with the parents' permission; otherwise the government grant will be withheld. There are some Church Missionary Society schools which refused to observe this ordinance. The grant was refused to them. In spite of all their efforts the Protestants make relatively few conversions in their schools.

A century ago the Catholics in the island numbered only fifty thousand. Under the British rule of fullest religious freedom there are at present more than 300,000 Catholics, belonging to five different dioceses: Colombo and Jaffna (served by the Oblates of Mary Immaculate); Kandy (Italian Sylvestrians); Galle and Trincomalee (Belgian and French Jesuits). When the island passed from the rule of the Dutch—whose virulent persecution of the Catholics is an indelible spot on their fair name—the Protestants were more than 300,000, the greatest number of whom passed over either to Catholicism or to Buddhism or Hindooism as soon as toleration was granted by the British. At present the grand total of all the English adherents of the sects, together with the remaining Dutch Burghers, is 62,000. The following list of the various denominational grants in said schools shows the importance the Protestant bodies attach to education. But it should be said that whilst nearly all the children attending Catholic schools are Catholics, the Protestants severally have only an exceedingly small number of their own persuasion; it will also show that the Catholic children can stand comparison greatly to their advantage with non-Catholics, as the grant by government depends on examination results. This list, with the respective number of denominational schools and the amount of rupees (one dollar is equivalent to three rupees) obtained last year is taken from the *Gnanârthta*

Pradîpaya (a Catholic Singhalese bi-weekly of Colombo), of August 9, 1909:

	SCHOOLS	GRANT RUPEES
Roman Catholic	436	188,208
Private (Buddhist or Hindoo)....	239	87,549
Wesleyan	345	84,488
Buddhist Theosophical Society...	206	70,894
Church Missionary Society	288	57,621
Church of England Ministers....	81	28,993
American Missions	126	42,090
Baptist Mission	27	5,830
Presbyterian	3	2,904
Friends' Mission	19	1,587
Mahomedan	6	1,014
Gansabhâwa (District Schools)...	4	701
Salvationists	2	301
	1,782	572,180

English is spoken or understood in Ceylon by almost everybody. Secondary education, except the Royal College of Colombo, managed by Government, is mainly supplied by the Christian bodies. The Catholics have two flourishing colleges in Colombo, St. Benedict's, managed by the Christian Brothers (de la Salle), and St. Joseph's College, belonging to the Oblates. Besides these colleges there is one for the Wesleyans, one for the Church of England, and one for the Buddhists. There are four other colleges elsewhere on the island, viz., at Jaffna (St. Patrick's), at Kandy (St. Anthony's), at Batticaloa (St. Michael's), and at Galle (St. Aloysius'). The Sisters have also flourishing English schools in all those towns, and in many other places. The Galle diocese alone has three, Galle, Matara and Kegalla; and a fourth will be added soon, in Ratnapura. The Catholic Church in Ceylon, as in the rest of the world over, is the devoted Mother of her children and the ardent promoter of instruction or better education. In all these institutions, belonging to nearly all the creeds of the island, there is a keen competition every year in the Cambridge local junior and senior examination. Last year St. Joseph's was second in all the institutions of the island in the number of pupils passing successfully.

J. P. D'H.

The Catholic Truth Society and Its Work

LONDON, SEPT. 15, 1909.

The coming annual conference of the Catholic Truth Society, to be held this year at Manchester, marks the successful close of its first quarter century of work. The Society has come of age, and come to stay. And already its example has led to the foundation of similar organizations in other countries, some of which have a record of many years of useful work.

The Society owes its initiative to two men, a priest and a layman, who are still after all these years its honorary secretaries. They have done a great work, which meant steady application week after week for all these years, and done it without any reward but the satisfaction of accomplishing something for the cause of Catholic Truth. A remarkable feature of the Society's career is that from first to last it has had the same unpaid cooperation from a crowd of zealous workers. Nearly all the writers who have produced its library of popular literature have refused to accept one penny for their labor, and many of them have handed over valuable

copyrights to the organization. The officials of the Society have always been unpaid.

Like all great things it had a very small beginning. A Belgian Catholic publisher had produced a tiny book of sixteen little pages in a paper cover. There was an engraved title page, and at the head of each of the other fifteen pages there was an artistic representation of a mystery of the Rosary, with a few words of explanation below it. An English edition was prepared, and the "Little Rosary Book," small enough to be slipped under the cover of a prayer book, was produced for sale at a halfpenny (one cent) each. This was the first publishing enterprise of the Society, which then numbered a very few members grouped round the prime movers in the organization. One of these was an English convert, Mr. James Britten, whose activity in Catholic work is known to thousands, who are not aware that all this energy was the work of his leisure time, spared from his daily occupations as an eminent man of science. His colleague, Father Cologan, is a parish priest of one of the country districts in the Archdiocese of Westminster. The two founders were happy in obtaining at the very outset the help of a prelate who had a thorough belief in the good work that could be done for the Church by cheap popular literature. This was Bishop Vaughan of Salford, afterwards Cardinal Vaughan, Archbishop of Westminster.

One penny (two cents) was fixed as the standard price for the Society's publications, and, though higher priced pamphlets and books have been issued, this is the price of most of the items in the long catalogue of "booklets" issued during twenty-five years. A series of papers on historical questions had among its contributors men like the late Father John Morris, S.J., and the Redemptorist Father Bridgett. The series of penny lives of the saints and of eminent Catholics now covers a wide range of pious biography, and some of these little books have had an enormous circulation; the "Life of St. Patrick," for instance, has run to 80,000 copies. Over 100,000 copies have been sold of a beautifully printed edition of the Four Gospels, in four volumes at a penny each. A penny prayer book, originally written for children, was so much used by adults, that it was rewritten for them, and under its new title of "A Simple Prayer Book" has sold by the hundred thousand. The British War Office bought a large quantity for issue to the Catholic soldiers in the South African war. One of these prayer books is again in the possession of the Society. Its pages are dark with bloodstains, for it was found open beside a soldier who had died on the battlefield. As he lay mortally wounded he had prepared for death with the help of the little book.

Another branch of the Society's activity is connected with Catholic lectures. It has prepared several series of magic lantern slides illustrating Catholic history and devotion, which can be hired by lecturers at a rate that just covers expenses. The first series prepared illustrates the history of the English martyrs.

At a very early stage in its development the Society organized the first of its annual "Conferences" on a very modest scale. These have grown into important gatherings, held in various Catholic centres, at which papers are read and discussed dealing with a wide range of topics, social work, educational problems, etc., in a word, all that affects Catholic interests. They have been the means of drawing many lay Catholics into active work for the Church, and of inaugurating other useful works, such as the work for Catholic sailors now carried on not only in many of our home ports but also in places abroad frequented by British ships.

What the Society needs is larger membership. Its organization is being gradually strengthened by the formation of local branches, and it is probable that this development will add largely to its influence for good.

A. H. A.

Catholic Progress in Croatia

ZAOSTROG, DALMATIA, SEPTEMBER 1, 1909.

In setting out to give the readers of AMERICA some items about Croatia, which I hope will prove interesting, I am keenly conscious of the injustice the Croatian people are wont to suffer at the hands of foreign correspondents, even when the latter are Catholics. Bias and partiality, for one cause or another, color most of the reports that are sent to the outside press. Patriotism and a love of truth, therefore, prompt me to set forth these facts.

As our country is little visited by European tourists and almost unknown in certain quarters of civilization, it may not be superfluous to state certain fundamental facts about our national life. The country of Croatia is situated in the Balkan peninsula and comprises the following provinces: 1, Croatia; 2, Slavonia, which jointly with the former, has a population of two and a half millions; 3, Bosnia; 4, Herzegovina. (Father Anthony Puntigam, S.J., has an interesting treatment of a dispute concerning Bosnia and Herzegovina in his book, "Unsere Zukunft in Bosnien," Graz und Wien, 1909.) The two last named provinces have a heterogeneous population of 1,800,000, of whom 782,851 are Servians, or Greek schismatics, 602,000 Mussulmans, 400,681 Catholics, 11,000 Jews, and 6,747 Protestants. 5, Dalmatia has 600,000 population, and, lastly, 6, Istria, with 350,000. In the latter two provinces Catholics predominate in numbers.

The vernacular in all these provinces is Croatian. Whenever Croatia is mentioned, without any qualifying word, all the above-named provinces are included under that name. The people taken by and large are Catholics, with Greek schismatics forming a considerable minority. Other forms of religion do not play any noticeable part in the national life. The charge has frequently been made that Croatian Catholics are unprogressive and inert. This is the constant burden of a hostile and subsidized press. Perhaps I cannot refute the slander more conclusively than by confining myself in this letter to the history of our Catholic Congresses. They are fair indications of the alert and active spirit which animates the Church in Croatia.

On the third, fourth and fifth of last August the Croatian Eucharistic Congress was held at Dubrovnik (the ancient and historic Ragusium) in Dalmatia. The attendance amounted to 12,000, including ten bishops and eight hundred priests. The whole town was *en fête*. The procession and various meetings of the Congress were characterized by piety, order and devout enthusiasm. The whole was a magnificent expression of national loyalty to Catholic truth. The program of the proceedings was as follows:

Tuesday, August 3:—Reception of the visiting delegations. Formal opening of the Congress by the Right Reverend J. Marcelic, Bishop of Dubrovnik, in the Cathedral. The sermon was preached by Bishop Jeglic, and Dr. Kalaj read a paper on "The Holy Eucharist and St. John Chrysostom."

Wednesday:—Pontifical High Mass in the Dominican Church with the Right Reverend J. Zaninovic, Bishop of Hvar (Tesina), as celebrant. The sermon during this

Mass was preached by Bishop Laric who chose for his subject "The Mystery of the Holy Eucharist." Immediately after the Mass the sectional sessions were held, that for the laymen in the Dominican Church, and that for the clergy in the Jesuit Church. Dr. B. Botta presented to the lay division of the Congress a paper on "The Eucharist, a Remedy Against Modern Errors." In the clerical section the following papers were read and discussed: "The Society of Adoration," by Dr. Bonafacis; "The Renewal of the Priesthood by Means of the Eucharist," by L. Pappafava; "The Holy Eucharist and the First Celebration of the Mystery," by F. Gomilsek; "The Holy Eucharist and Christian Youth," by B. Strisc. These sessions were carried on in Croatian and in Slovenian, many of the delegates having come from Carniola.

In the afternoon sessions, Professor W. Ljubibratic read a paper on "The Eucharist and Literature," and Professor V. Vuletic-Vukasovic another on "The History of the Holy Eucharist in Dubrovnik," before the lay delegates; whilst the clergy listened to dissertations by U. Taliza, O.F.M., A. Dobronic and Dr. J. Jerse. In the evening there was public adoration with a sermon by M. Knego, O.P., on "St. Dominic and the Holy Eucharist," ending with Benediction by the Right Reverend Bishop R. Vucic.

Thursday:—At 6 A. M., Mass and Communion in the Cathedral; at 9 A. M., addresses in the Cathedral on the subject of the Holy Eucharist, by J. Kalan, J. Ivanovic, and H. Didon, O.F.M.; at 11 A. M., Pontifical High Mass in the Cathedral with Apostolic Benediction; at 4.30 P. M., the reception of the flags and banners of church societies and sodalities, and the arrival of the Catholic societies of young men from Spljet. Afterwards, in the Dominican Church, A. Junic, O.F.M., and Bishop Palunko, addressed the people and the Congress closed at 6 o'clock with a solemn procession of the Blessed Sacrament and Benediction.

Another Congress was held about the same time, August 3 and 4, in Spljet (ancient Spalatum), Dalmatia. This was in the interest of the Croatian Catholic youth and was under the auspices of the Right Reverend Anthony Mahnic, Bishop of Krk. The purpose of the gathering was to urge the young men of Croatia to be on their guard against the insidious encroachments of modern liberalistic thought as it manifests itself in certain political parties. Some 750 students attended this Congress, drawn from various gymnasia, seminaries, normal schools and academies. Order and earnestness signalized the meetings and the Catholic ideals presented to the future hope of the nation during those days will doubtless bear abundant fruit in the realities ahead of us.

In addition to these two Congresses I must not fail to mention the two Croatian pilgrimages to Lourdes, made this year. Both were organized by the Very Rev. Father Provincial Bernardinus Ikrivanic, O.F.M. The second pilgrimage, consisting of 380 pilgrims, returned on August 21, after an absence of nearly two weeks. I may refer also to two other Congresses; one, the Slovenian-Croatian, held on August 10-11 in Ljubljana, Carniola, to consider catechetical teachings in the Catholic schools; the other, held in Vetehrad, Moravia, during the past month to accelerate the union of Eastern and Western churches. It is, I think, a pertinent query to ask whether, in view of the facts I have here set down, one can admit the existence of any sluggishness in the Catholic life of Croatia. *Iusti autem liberabuntur scientia.* ANTHONY LAURENCE GANCEVIC, O.F.M.

"FUNERA PLANGO"

We were sitting on the Doctor's veranda, four of us—the Doctor, the Lawyer, the Stockbroker and I. It had been a good dinner. Also it was the time of twilight, brief and beautiful, and we watched the lights shift and the colors change, mirrored in the river's waters a hundred and fifty feet below us. It was supremely restful. A church bell rang out unexpectedly hard by, an unusually deep, melodious note.

"A Methodist Episcopal bell," said the Doctor, with a chuckle. "Would you ever have guessed it?"

It boomed solemnly for a minute or two and then ceased. We sat all four ruminatively silent amid the echoes, the smoke wreaths rising rhythmically from each man's pipe.

"Park Row"—thus the Stockbroker addressed me. "Give it a name. I see your lips moving." Even as he spoke I had reached the second verse of the *Te Lucis* and was at the words:

"Procul recedant somnia"—so the answer was easy.

"A monastery of grey stone, with a large garden reaching to the edge of the cliff. There is a high wall around the garden; there is a lawn with flower-beds and a Lebanon cedar, and in the far corner of the garden a cemetery with cypress trees around it. There is a little stone chapel of Our Lady at the cliff's edge. The monks are white-robed monks of St. Norbert, and they are at Compline in the monastery chapel. It is almost dark except for a candle at each monk's place. I hear the murmur of their voices, now one alone, now all chiming in at the antiphons, now one side answering the other in the psalms. The church at night-prayers for the world. That's what the bell says to me."

"I concur," said the lawyer. "A very natural suggestion, indeed. But it made me think of something else. Twenty-five years ago, when I was a young man, I went to Europe for a holiday alone. I stayed some days in Antwerp. The town was full; there was an exhibition of some kind, and I could not get into any of the hotels. I found a little place called the Café Rubens, right under the Cathedral eaves. You know the bells in the Cathedral are famous; they have a carillon, and every night I used to lie awake waiting to hear the bells at midnight. Just before twelve there would come a rush of music that seemed to fill the air, and then the solemn strokes of the hour. I was young in those days, and I was in love, too. It was a good holiday—a good holiday."

A slight suggestion of a sigh in that "good holiday," I fancied.

"Your turn, Wall Street," I said.

"Really want to know?" The Stockbroker grinned as he said it. He is an uncanny man, is "Wall Street," with an uncomfortable way of divining one's thoughts before one has more than half uttered them. He claims to understand exactly what Newman meant by the "illative

sense," and, furthermore, avers that he himself possesses it. I shouldn't wonder if he does. Yes, we did want to know.

"There was one day in the panic of 1907—October 24, it was—when at two o'clock in the afternoon some two hundred or more brokers were round the money-post, all needing to borrow money, and not one dollar in sight. The room was quiet, no noise or excitement, but we were like the mouse under the air pump when the pressure is down to five pounds. No one knew what was going to happen, but we all knew we were struggling for life. We just stood around and waited, and the air pressure fell and fell as the minutes passed. The money came in at ten minutes past two and the air pump stopped. I saw one man crying as he went to his telephone with his money. Every man of us died once in those few minutes, some of us more than once."

"Wall Street's right," said the Doctor with emphasis. "*Proficiscere anima Christiana*"—"Christian soul, go forth!"—that's what the bell always says."

"In Heaven's name, why?" The words were forced from me. It is not good policy to question the Doctor directly—it frequently shuts him up. This time, however, it did not.

"I left the hospital and began practice for myself when I was twenty-seven years old. I lived in those days downtown on the west side, Tenth street, over towards the railroad tracks. I practised in all for thirty-two years. In that time I wrestled with death, I don't know how often, but I know I lost one hundred and sixty-eight times. I have full notes of the last hundred and sixty-seven in my desk inside."

He paused a moment to light his pipe, and the match flame showed his features set in sharp lines.

"If I may express a preference, Doctor," said the Stockbroker, "I'd like to hear about number one."

"It's about that I'm going to tell you. It was in my first year of practice, and my first big case. A man of my own age, twenty-seven years. He boarded next door to me, a clerk; father and mother dead, no relatives in New York; pulmonary hemorrhages after tuberculosis of two or three years standing. I was called on a Thursday night late in December. It was clear and very cold. In those days we hadn't the nursing facilities we now have. I won't bore you with details of the case. I worked all that night and into Friday; finally I got the hemorrhages stopped. But I couldn't do anything with his pulse; it was 112 to 128 all the time, and by Friday afternoon I knew I was beaten. Gentlemen, I had seen death many times in the hospital—all kinds—but then for the first time I knew what it was to look death squarely in the face myself. Why do you suppose it was?"

"Twenty-seven," interjected "Wall Street."

"Right," said the Doctor. "But it was the *two* twenty-sevens, the boy and I. I felt myself in his place. I heard the great pendulum of time ticking away the life of man. I saw, stripped and naked, the very props of

the Universe, the foundations and the walls of all things standing in clear perspective before my eyes. I saw the true balance in which all things are weighed. The very earth fell away from me as it was about to fall away from that boy lying there, gasping for breath. In that day I took the measure of all things—the height and the length and the breadth of them. And whenever I stop to think for half a minute together, I find myself meditating on death. It's the one *real* thing in the world, and the only thing people *won't* think about."

We were silent for some moments.

"By the way," said the lawyer, "a friend of mine told me the other day that he had made one of the week-end retreats at Fordham this summer, and he said that it seemed to have changed the face of the earth for him. I think he meant just what you did, Doctor, when you spoke of 'taking the measure of things.' At least I know that is the effect of the Exercises on anyone who makes them properly—or even half properly."

"I've made them every year for the last twenty years," said the Doctor, "and I tell you that the movement just started to make a permanent House of Retreats in New York is the most promising sign of life in the Catholic Church that this city has given in a generation."

"It looks so to me," said the Stockbroker, "although I've never yet made a Retreat. The thing I like about it is the supreme, business-like common sense of it. As a matter of fact, I'm going to Keyser Island myself for one on October 8. One of my clerks told me about it. I pride myself on being a good business man."

"Gentlemen, why shall we fool ourselves?" said the Doctor, with unwonted solemnity. "We are none of us young any more—except 'Park Row'—and young or old, what's the difference? The tumbrils come every day, any night the cell door may be chalked; some night it *must* be chalked. It's the old story, as old as thinking man himself. How can thinking men forget it?"

"I am planning a new series of Saints' Lives," said the Stockbroker. "It is to be written in the language of business, and will show that the greatest saints were those who went about their business most scientifically. Compare, for instance, St. Ignatius and Harriman. It's a fascinating parallel. You may have the idea, Park Row."

I am thinking over the idea. It has possibilities.

ANDREW PROUT.

It is proposed by the alumni of Georgetown University to erect a statue to Archbishop Carroll, the founder of the institution. Father Himmel, S.J., President of the University, chairman of the monument committee, says:

"The purpose to honor the memory of our founder, whose achievements as scholar, patriot and prelate are a source of pride, not only to the sons of Georgetown, but to every American citizen, has been received with the favor and approval that insure success."

AMERICA

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, OCTOBER 2, 1909.

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The Theatrical Syndicate in Catholic Papers

One of the vile plays that defiled Broadway all last year is now "on the road." During the present week it has been before the public in one of Ohio's leading cities and it is certainly more than a surprise, after all that has appeared in print here and elsewhere about the kind of attractions that have disgraced our stage, to find in the current issue of a Catholic weekly published in the Middle West, not only an advertisement of this foul play but a "box office" reading notice that commends it to the readers of the paper. No doubt the reverend editor of the publication failed to note what he was made to endorse for the patronage of his subscribers; accidents will happen in the best regulated offices, but the incident serves to show how unceasing must be vigilance in this direction. At the close of the last theatrical season here, AMERICA printed, on May 8, a review in which the decadent character of many of the plays offered to the public was pointed out. It is well known that on the reputation secured in New York the managerial purveyors build their hopes of road tour profits, and it was as a warning and guide for other cities that AMERICA drew attention to the vigorous protest being made here by press and public—accentuated by the very notable utterance of His Grace Archbishop Farley on the subject—at the debasing tone and character of so much of the season's dramatic output. Subsequent events further emphasized the necessity of these censures. Now the same noisome mess is being carried to other sections of the country, and, as in the Ohio instance above cited, it is being introduced into other communities without opposition from those who might naturally be supposed to be on guard. The coming attractions of all well-managed theatres are known a long time in advance of their local production. It is very easy to get a comprehensive

opinion of the character and moral tone of each of them and to act accordingly when adverse comment is necessary.

The Eliot Confession

The full exposition of the "New Religion" for which Dr. Eliot bade his premature critics to wait, has at length appeared in the *Harvard Theological Quarterly* and has been widely copied. Many newspapers have published the text in full.

The exposition is clever enough "to deceive even the elect." The whole reads simply and beautifully; it is the dainty flower of the Christian process of Altruism. It requires a second glance and yet another before one realizes the delicate sleight-of-hand, or rather sleight-of-head work which so dazzles the reader. "Hiding the grossness with fair ornament," Dr. Eliot bolsters up his new religion of Altruism with frequent citation of the words of Jesus Christ, and concludes by affirming dogmatically that this, his new religion, is naught but Christ's own. Meanwhile he has categorically denied in the course of his exposition almost all other teachings of Christ except the one, "Thou shalt love thy neighbor as thyself." Christ taught the fallen state of man and the need of redemption. Eliot explicitly repudiates both. Christ taught the justice of God, punishing in Hell and rewarding in Heaven. Eliot will have naught of any of them. But the most utter chicanery is yet to come. Having deftly used the authority of Christ to establish Altruism, the unselfish service of others, as the basis of his new religion, he repudiates all authority, declaring that in the new religion no such relic of man's bondage shall be. That is, having used his scaffold to erect the building, he kicks it down and says that scaffolding should never be used.

To cover up this *volte-face*, he insinuates all through the exposition that Altruism is nothing after all but the fine flower on the twentieth century plant of evolution; and that any normal man of the twentieth century would be altruistic by Darwinistic necessity whether Christ ever taught the beauty of service or not. It is needless to point out to any sane man that Dr. Eliot's position is ludicrously opposed to facts. The selfishness of the man of the twentieth century is written just as large across his face as it was across the face of every other since the fall. Needless to point out, also, that if Christ with His Church and Sacraments has failed to eradicate it—as Dr. Eliot remarks—it will resist fairly well, except on paper, any evolutionary uprooting by Dr. Eliot or his kind.

Yet the article is a wonderful article, as wonderful in its line as the feats of the renowned Hermann in his. It juggles away sin, "a fact," says Chesterton, "as plain as potatoes;" it puts away Revelation and the need of Redemption; and having exploited to the utmost Christ's authority to enjoin service of our neighbor, and refused to recognize His authority in any other point, it suddenly

swoops down on authority altogether, knocks away, so to speak, all supports and proudly balances itself on air, on Dr. Eliot's breath.

Why Identify Trades-Unions With Anarchy?

Mr. A. Henderson (Labor party) asked the Secretary of State for Foreign Affairs, at a recent session of the House of Commons whether "the Spanish Government had recently joined with our own in advising the Sultan of Morocco to avoid inhuman punishments by way of reprisals against those who had revolted against his authority, and whether in view of what is now happening in Barcelona by way of punishing trades-unionists and political reformers, the Government proposes to make any representations to Spain.

When President McKinley was shot down eight years ago a wave of conviction swept over the country. Men of opinions the most various agreed in this that the crime might be traced in the last analysis to an ignorance almost universal of the high prerogatives of public authority. Bibles were opened. The words of St. Paul: "There is no power but from God, and he who resisteth the power resisteth the ordinance of God," were read with a surprising comprehension of their meaning. They were the text of innumerable sermons that received the approval of a vast number of hearers; and the nation appeared practically unanimous in admitting the sovereign right of the rulers of society.

There is no reason to suppose that the public mind is changed. Nevertheless, the question asked in the British Parliament and quoted at the beginning of this article, shows that across the sea some are wrong-headed in the matter. It is true that the Secretary of State answered very curtly, affirmatively to its first part and negatively to the second, from which one may conclude that he has no idea of interfering with the Spanish Government with regard to its measures taken to chastise those guilty of the revolt in Barcelona and to prevent the recurrence of such an outbreak. But will he stick to his resolution? An agitation in favor of the rebels is already beginning in some English papers and, if a popular clamor for intervention be excited, it is not improbable that the Government may yield.

It is possible that an attempt will be made to introduce this agitation into America. Should this happen, it will be well to remember that the Barcelona rebels, though they may be trades-unionists, for good and bad are found everywhere, did not as such build the barricades, burn the churches and convents and slay loyal citizens, but as anarchists; that they were not mere political reformers, but revolutionists guilty of the crime of waging war against the established government of their country and upon its social institutions, and that it is an outrage upon common decency to compare King Alfonso with the Sultan Mulai Hafid. The King of Spain and his Government have always shown themselves mild and placable: even

when such as lately were in arms in Barcelona attempted to murder the young sovereign and his bride on their wedding day, they were not otherwise. The world, therefore, may trust them to do in the present painful circumstances neither more nor less than justice and public security demand. As for the reports beginning to be spread that incriminating documents are being concocted and attributed to Señor Ferres, they are unworthy of a sensible person's attention.

The Independent Churches in 1909

In the latest Census Bulletin in which are gathered the statistics of the religious bodies of the United States, a paragraph of deep significance which has escaped general notice is one giving the number of "independent churches" throughout the country. The growth of these organizations or separate church bodies since 1890 has been phenomenal. In that year their number was reported as 155. The number given for 1906 is 1,079, indicating a gain of 924, or 596.1 per cent.

Under "Independent Churches" in the present census four classes of churches are included: (1) Churches which call themselves absolutely independent, owning no ecclesiastical association or affiliation; (2) churches using a denominational name but declining any ecclesiastical connection with a denominational body; (3) Union churches, representing combinations of two or more denominations, but not ecclesiastically identified with any; (4) churches which, while generally agreeing in doctrine and frequently loosely associated as far as their ministers are concerned, have no common organization. This evolution, or devolution, of the sects is worth observing. It looks as though a new dissolvent were at work on the various denominations which would accentuate, at least in this country, the complete disintegration of Protestantism.

Official Prayer

The presence in our waters of battleships from many nations, and especially of the Italian squadron, suggests the appositeness of reproducing "The Prayer of the Italian Mariner," composed by the Bishop of Cremona. Admiral Mirabello, the Italian Minister of Marine, has pronounced it "fervently patriotic and thrilling with exalted poetic inspiration," and ordered that it be printed on sheets of parchment and posted on every warship of the Italian navy. We take it from *La Semaine Catholique* of Toulouse.

"To Thee, great God, Lord of the Heavens and the Deep, Whom winds and waves obey, we, men of the sea and of war, officers and soldiers of Italy, from the decks of the armed fleet of our Fatherland raise up our hearts. Save and exalt in faith, Great God, our Nation; save and exalt our King; give power, give glory to our flag where'er it waves; bid tempest and surge be subject, let

the enemy be inspired with God-sent fear. May hearts of iron stronger than the armor of our fleet be ever beneath its folds to defend, and may it ever be victorious. Bless, Lord, our distant homes and those who dwell therein; bless, this coming night, the slumbers of our people. Thy blessing, too, for us who keep watch for them in arms upon the sea. Thy blessing!"

This noble prayer expresses the sentiment of every Christian nation and might well be adopted by ours. It would fortunately involve no revolutionary change in our national customs. From the birth of our Republic God's blessing has been invoked on congress, legislatures, soldiers and seamen. Every year our President sets a day apart and calls on all our people to give thanks to God. We have many faults and failings that fall short of the Christian ideal; there are among us many sects and sectaries and people of no sect who take large liberties with Christian principles, and a few who deny them altogether; but the spirit that informs our Constitution and laws and directs the general conscience of government and people is such that in the broader sense we may be termed a Christian nation.

The Hudson-Fulton festivities strengthen this impression, at least to a Catholic observer. Intended to signalize the material development initiated by explorers and inventors of whom Hudson and Fulton are types, the celebrations were equally suggestive of the growth of Catholicity. As the line of battleships moved up the Hudson, officers and men could not look shoreward without resting their eyes on a Catholic institution, nor their searchlights play long on either bank without lighting up a cross. Verily the Catholic Verrazano would feel more at home on the stream to-day than Henry Hudson. He would marvel at the wondrous city that has grown on the barren isle he discovered in 1524, but were he here last Sunday, many familiar sounds and scenes would recall his native city. He would have heard as many Catholic bells call men to prayer as ever pealed from the towers of Florence; and he would find, with his countrymen who came officially to grace the occasion, that the prayer, composed by the Archbishop of New York and recited in all the churches of his diocese, was framed in the spirit of the Bishop of Cremona's:

"We pray Thee, O God of might and wisdom, that those entrusted with the guidance of the destinies of our beloved country may lead it in the paths of justice and mercy by encouraging due respect for justice and wisdom and restraining vice and immorality. . . . We recommend to Thy unbounded mercy the future welfare of our country. We pray that our brethren and fellow citizens may be blessed in the knowledge and sanctified in the observance of Thy most holy law, that they may be preserved in union and in that peace which the world cannot give; and after enjoying the blessings of this life be admitted to those which are eternal."

A prayer that fits our needs, and to which all our people will say, Amen.

The Way of the Modernist

Now that Sabatier and other Coryphæi of Modernism have abandoned it as a lost cause, only a very few ex-cardinated priests and old-fashioned periodical writers, who thrive by fostering religious prejudices, can be found to chronicle the story of its failure. The clerical informant of the *Independent* recurs to it quite frequently. Last week he took occasion of the announcement of the faculty of St. Joseph's Seminary at Dunwoodie for the coming year to write on "Dunwoodie and Modernism." The title is the main thing in the essay. The writer affects to be concerned about the attitude of the Church to modern learning. He is concerned about the price the trustees of Fordham University received for the twenty-seven acres taken for Bronx Park in 1889; about the hundreds of thousands of mortgage they carry on the land remaining; about the difficulty of realizing on their possessions in case of their expulsion. He is worried about Archbishop Farley's acceptance of Dr. Driscoll's resignation from the presidency of the Seminary; about the mediævalism of the Biblical Commission; about Americanism; in a word, about everything but the one thing needed in his own case—truth in stating obvious facts. Here are some of his errors:

Fordham was the third, not the second, site of the Seminary of this archdiocese. The city bought from Fordham University, not seventy, but twenty-seven acres only. This University lately raised a mortgage of \$100,000, not hundreds of thousands, and the newspapers recorded the fact and the purpose of the loan. The first president of St. Joseph's Seminary, Troy, was not Bishop Gabriels. Archbishop Farley never resolved on removing the leading members of the faculty at Dunwoodie; had he so resolved, all who know him, know also that he would carry it out. He did not remove Dr. Driscoll; he accepted his resignation only ten months after the Doctor offered it. No professor's removal was required by Rome, and no professor has been removed. There is not a word of truth in the statement that the Archbishop was frightened by what he heard at Rome; and the further statement that he made his peace and presented the old home of Pius IX to Pius X is a base insinuation. We might lengthen the array of fabrications; suffice it to say that there is scarcely a word of truth in the article; or, when something is stated correctly, it is immediately given a sinister turn. "There would have been no such trouble," we are assured, "under Leo XIII." Still the famous *Testem Benevolentiae* on Americanism was written by that venerable Pontiff. It would pay the *Independent* to insist on applying the wise rules of Pius X on censorship to all its contributors in Catholic interests, whether they still be under the jurisdiction of a Bishop or not. As this one writes: "The light cannot be shut out long." It will never shine for the readers of the *Independent* so long as facts are thus obscured and distorted. But this is the way of the Modernist.

LITERATURE

The Science of Ethics. By REV. MICHAEL CRONIN, M.A., D.D. Vol I, General Ethics. Dublin: Gill & Son.

In a volume of about 650 pages Dr. Cronin, of Clonliffe College, Dublin, publishes the first part of a work which, when finished, will undoubtedly be a notable contribution to ethical literature. The present volume is a treatise on General Ethics; a subsequent volume will complete the work by a treatise on Special Ethics. The author tells us: "The main *purpose* of this work on ethics is to present to students of ethical science a full and connected account of the ethical system of Aristotle and St. Thomas Aquinas. To this system the author gives his fullest assent and adherence, an adherence which is no mere blind acceptance of a tradition, but comes of a conviction, which has grown clearer and stronger with time and study, that the Aristotelian and Scholastic system is the only true ethical system, that it is unrivalled by any other theory, and that it will survive every other theory."

Dr. Cronin does not, however, confine himself to a presentation of the scholastic system. He exposes succinctly and clearly the modern theories that have gained a hearing with students of ethics, and assigns his reasons for dissenting from them whenever he judges that they are wrong. Nor has he overlooked recent Scholastics, with some of whom he is not entirely in accord. His book is, in fact, a comprehensive survey of the basic problems of ethics, and of the various opinions that great thinkers have advanced on the subject. The orderly, clear, critical and full treatment of his topics makes it a very important, if not an eventful book in the history of English ethics.

The volume is divided into twenty chapters. In the first three the author establishes his doctrine regarding the definition, scope and method of ethics; the psychological conditions required in order that an act be ethical, and the teleological character it should possess in order to be normal. In the following chapters he exposes his own position and that of his adversaries, proving his own and refuting theirs, on the meaning and determinants of morally good and evil; the criteria of moral good; the nature and absolute character of duty; the insufficiency of stoic formalism, of hedonism, of utilitarianism, of evolutionism and of intuitionism to explain moral obligation; the concept of law and its ends; the notion and origin of rights; habits and virtues, and specifically the cardinal virtues. From this brief outline it may be surmised with what fulness Dr. Cronin covers the ground indicated by the sub-title of his book.

However, regarding details, there are some things to which exception may be taken. For instance, the question of sanction, especially in its connection with natural law is not treated, yet it is a question of some importance. On the contrary questions are discussed which do not fall within the specific scope of ethics. A chapter is devoted to freedom, the main part of which belongs to psychology. It may be maintained that the question of human liberty is a necessary basis of morality and the consequences of morality. This is undoubtedly true, but so is the existence of God and the immortality of the soul. Ethics, concerned as it is with the highest phase of human activity, must borrow from other sciences whose function it is to establish the bases on which it builds. For the same reason the question as to whether the existence of God can be proved from conscience lies without the domain of ethics; it is a theological, not an ethical question. It is not denied of course, that questions of this kind are frequently discussed by ethical writers of high standing; but a book professing to be a Science of Ethics should keep within its scope and aim at its specific purpose. In a book of ethical essays discussions of this kind would not be out of place; would, in fact, because of modern difficulties and the

confusion of the bounds and metes of sciences be called for. But in a scientific treatise on ethics the reader should be referred to writers who have satisfactorily discussed them, or, at best, be remanded to an appendix. This, at least, is the view of the present reviewer. He feels that a book which is of great intrinsic merit, which will stimulate others to the study of a subject of the highest moment, and which opens a field that has been almost exclusively, so far as the English language is concerned, occupied by writers to whom the Aristotelian and scholastic system is foreign, would have been improved if the author had severely confined himself to "the science of human conduct as according with human reason, as directed by reason toward man's final natural end." T. BROSNAHAN, S.J.

The Marine World Chart. By NICOLÒ CANERIS JANUENSIS, 502. A critical study with Facsimile, by Edward L. Stevenson. New York: 1908.

We gladly welcome this book, important for the history of discovery in America, as well as for its worth as a history of geographical development. Since the discovery of Martin Waldseemüller's chart by Father Fischer, S.J., a new chapter in geographical science has been opened to us. The attention of the scientific world was naturally directed towards the sources of information from which the German geographer drew the material for his work. Many books appeared dealing with the subject. The University of Ghent published the work of Reinel which was considered the last word in the history of the Brazilian discovery (J. Denuief, *Les Origines de la Cartographie Portugaise et les Cartes de Reinel*. Ghent, 1908.) 1908).

In the work under consideration we have the history of the first voyages of discovery in Brazil and the work is one which except in a few points, may be considered as offering a satisfactory solution to many difficulties connected with this subject.

The Portuguese historians of the sixteenth century treated the history of Brazil very carelessly and Joao de Barros who intended to write a complete account of the colony did not carry out his plan. Many voyages to Brazil were undertaken, not only by Portuguese, but by foreigners, consequently the history of discovery in Brazil is full of errors. We have the key to many of these voyages in the present chart, and researches made in late years have elucidated some points of difficulty while valuable material has been gathered towards the solution of other disputed questions. Doubts are not, however, finally silenced. Let us hope that in the near future authentic documents may be forthcoming, so that unsettled questions may be decided and the official history of the discovery of Brazil correctly and finally written.

Waifs and Strays, A Collection of Sermons, Lectures, Essays. Vol. I. By REV. HENRY A. BRANN, D.D. Quebec and New York: Franciscan Missionary Printing Press.

The preface to this most instructive and interesting book is as modest as the title. Dr. Brann had not thought it worth while to preserve his occasional sermons and lectures that had been eagerly solicited for many years and had enlightened, while delighting, many an audience in and out of New York; but the good Franciscan Missionaries of Mary, in common with the general public, had a better opinion of their value. They had carefully culled them from paper and magazine and when it was suggested that their publication would help the sisters' charities, the author yielded assent, through "sympathy for their work rather than belief that his sermons and essays had a permanent value."

The public will not agree with this estimate. It will supplement to his modest claim that he has "never written or spoken a word disloyal to the teaching or discipline of the

holy Catholic Church," the capacity of giving a fitting setting to noble thoughts. The casual opening at any page reveals an intimate acquaintance with the highways and byways of history, a keen perception of the needs of the age, and the literary power of illustrating the present by the past and solving convincingly the problems of life. The fundamental obstacles to this solution are "sins of intellect and ignorance," and unfortunately in both respects the chief sinners are "editors and preachers, with us the true leaders of the people. . . . The man who picks your pocket is less guilty than the Communist who denies you the right of property. The man who puts away his wife causes less injury to society than the preacher who defends divorce or the legislator who legalizes it, for the man of influence is followed by the multitudes. And the false theory must be sustained at all hazard, and so desire leaps over fact, passion blinds the intellect to illegality of means," whence follows "immorality, the twin-sister of heresy and the child of scepticism." The consequent "necessity of Faith" and of "Christian education" to maintain and strengthen it, is illustrated by "the influence of Christianity on Literature." The author's living pictures of St. Agnes, St. Patrick, St. Cecilia and St. Paul are specimens of literature that must exert a salutary influence on Christian men.

These are but a few of "the Waifs and Strays" that the public will gladly welcome into their homes and hearts. "The Life of a Priest" so happily blends the literary and Christian note that one longs for space to put it entire before the public. It should not long remain a "Stray" but, with its companion "Waifs," become an honored guest wherever true literature finds welcome.

Essays—Literary, Critical and Historical. By THOMAS O'HAGAN, M.A., Ph. D. Toronto: Wm. Briggs.

This little book, from over the border, is neatly made up. Mr. O'Hagan possesses splendid critical acumen and has the happy gift of writing lucidly what he desires to put before his readers. He is rightly of opinion and proves quite convincingly that De Maistre's charge of 300 years conspiracy against the truth holds not only for modern historians but as well for the poets and the novelists. The essay on "The Degradation of Scholarship" is enlightening. In it we are informed that in Canada there exists a state of confusion similar to the conditions in our own public elementary and secondary schools, with the same inevitable, sad consequences. We foretell a ready welcome for more of Mr. O'Hagan's work.

Krisis der Axiome der Modernen Physic, von DR. PÉCSI. Leipzig: K. F. Koehler.

The author purposes to subject in this "Crisis of the Axioms of modern Physics" the fundamental laws of motion and energetics to a searching examination from the standpoint of philosophy as well as empiricism. It was a happy thought. The arguments used in modern physics only too often rest on ill-defined concepts; especially in a cosmology built upon Aristotelian foundations one feels the need of more accurately circumscribed notions. Dr. Pécsi's conclusions are anything but flattering for modern science. His book, he says, refutes five false axioms, namely, Newton's three laws of motion, the law of the conservation of energy and that of entropy. "When subjected to the spectrum analysis of logic they at once show the dark lines of fallacies and sophisms." He thinks he has shown up these fallacies. He also hopes to have done a service to the Christian apologist, because "the principle of the conservation of energy plays an important role in every monistic thesis. By doing away with this principle even the cosmological argument for the existence of God receives again its ancient and original force."

The author's great hopes are undoubtedly disappointed. As to the cosmological argument for the existence of God, it is true that the materialists often use the principle of the conservation of energy as a proof against the Christian and in favor of the monistic theory. But the cosmological argument does not depend on it. The author raises many well-founded objections against Newton's system, thus showing that thorough investigation would be desirable, especially from the philosophical point of view. But on the other hand he does not adduce any too convincing philosophical or experimental proofs for the wording of physical and cosmic laws which he proposes.

The Life of Venerable Father Colin, Founder and First Superior General of the Society of Mary. St. Louis: B. Herder. \$1.25 net.

The old, familiar story is put before us in a new setting. There is a family likeness among apostolic men; their lives follow the same general lines. Each is a history of self-abnegation, hardship, zeal and fortitude in adversity. But, while the general outline may be traced in each, the circumstances of persons, time and place, afford that variety which makes the lives of saintly missionaries similar but not the same. Our people have not shown excessive enthusiasm over missionary effort in distant lands among rude barbarians. Is it a case of *ignoti nulla cupido*? Before we hanker after a thing we must have some notion of it. The first college in the United States for training missionaries to foreign lands was opened only the other day. Perhaps a better knowledge of what has been done and what is now doing among the heathen may arouse some lethargic soul to a realization of the divine call.

Venerable Colin's early years in France, the seedbed of missionary enterprises, were spent amid the distressing scenes that were subsequent to the Revolution of '89. A piety nurtured during those dark days was bound to be sturdy in its growth, and constant in the hour of trial. Such his was. Prepossession in favor of some particular view or a certain inability to grasp some great undertaking may possibly explain the action of even good and holy men in opposing solidly religious movements in the Church. Founders of orders and congregations have invariably met with opposition, and suffered from misunderstandings. This was the lot of Father Colin. The humble beginning, the precarious existence and the threatened extinction of his institute serve but to bring out in bolder relief the saintly founder's spirit of faith and reliance on God.

Spiritual enlightenment is the sign as it is the effect of true holiness. Nearness to God gives clearer vision. How powerful were the saints in their words! Simple truths simply stated carried conviction, steadied the wavering, strengthened the weak. Why? Their lives gave cogency to their words. To a young man who, through no weighty reason, was dawdling with the question of his call to the religious state, Father Colin, persuaded of the reality of his vocation, sent this emphatic message: "I invite you to begin your novitiate decisively but quietly, on the feast of the Purification. The more you consider, the less tranquil you will be. Moreover, when it is a question of giving oneself to God in a more complete manner, it is not necessary, says St. Francis de Sales, to go so much into examination. Be always simple and childlike with God and yourself."

Father Colin lived to see his little Society of Mary wax strong and become an important factor in the missionary work of the Church. The infirmities of advanced age were as unable as the contradictions of earlier years to sadden his spirit, which "always rejoiced in the Lord."

Now that the Church has declared him Venerable, his children have another incentive to walk in his ways, and to cherish even more devotedly the institute to which they have been called.

The Thirteenth Greatest of Centuries, by JAMES J. WALSH, M. D., Ph.D., LL.D. New York: Catholic Summer School Press.

This second edition tells us that Dr. Walsh has found many appreciative readers. We were about to say learners, and the word might stand, for, from the first chapter to the last, so vast is the erudition set before us that we see how thoroughly literary storehouses have been ransacked in our behalf. So accustomed has the world been to hear the so-called "Dark Ages" decried and belittled, that anything brought forth in their favor is gratefully received. Instead of a slow, almost painful transition from them to full noonday brightness, the author shows us, with a wealth of facts at his elbow, that some much-vaunted "modern" views and principles are modern simply because they were cradled in the half shadow of times which were dark to us because we did not know them. Religious and philanthropic activity, education, politics, literature and law are some of the topics so luminously treated. To the women of our day, who thirst and pant for new spheres of feminine activity, and influence, the chapter on the notable part that women took in the public and private life of that period will not prove the least instructive of the volume.

The Passion Play at Brisleg. By CHARLES WARREN STODDARD. Notre Dame, Ind.: The Ave Maria Press. Price, 10 cents.

This is a feeling description of what a Passion Play ought to be, namely, a religious exercise religiously performed. It is given us by one who had the spiritual insight and esthetic sense to picture the sacred drama presented in an out-of-the-way corner of the world by pious peasants who have not fallen "a prey to speculators and the vulgar mob of globe-trotters."

The Catechism in Examples. By REV. D. CHISHOLM. 5 Vols. Second Edition. Vol. III. London and Glasgow: Washbourne. New York: Benziger Bros.

We recommend most heartily Father Chisholm's work to all engaged in teaching children their holy religion. Every catechist knows how useful examples are, and there are few, we think, who do not look on them as absolutely necessary. They appeal to the child's desire of imitating what it admires. "I want to be like that boy, or that girl, or that saint Father told us of to-day"; and this helps the moral training wonderfully. We are sorry we can not praise equally the publisher's part. A book that must be in almost daily use should be strongly

bound. The copy before us is so lightly bound and so flimsily attached to its cover, that a few weeks' use would make rebinding necessary.

Reviews and Magazines

"The Blessed Eucharist at Lourdes," a report presented at the Eucharistic Congress of Cologne by J. de Tonquédec, opens *Etudes* for August 20. Emmanuel Abt finishes an interesting account of his parents' conversion to the True Faith. A commentary by Th. Malley on "The Minutes of the Pastoral Visitations" of Mgr. Camille de Neuville de Villeroy, Archbishop of Lyons (1653), brings before us the picture of a saintly prelate, thoroughly devoted to Church and King, and a scrupulous observer of ecclesiastical canons and discipline. Camille de Beaupuy concludes his masterly analysis of the Kantian philosophy of O. Hamelin in "Between Aristotle and Kant." Joseph Burnichon studies the "Religious Situation in Brazil." The separation of Church and State has been a doubtful advantage to the Church there. Freemasonry is all powerful. It controls some even of the "Irmandades" or Confraternities, which practically govern the parishes, and closely resemble the "Associations Cultuelles" attempted in France. There is a dearth of religious and priestly vocations, sure sign of spiritual decay; an organized attempt to de-Christianize the country by secularizing education; steady opposition to the entry of foreign religious. Yet the Brazilian people has not entirely abjured its Catholic traditions; there is something even of a revival in which the eloquent Redemptorist, Father Julio Maria, and Dr. Tosta play a prominent part. Joseph Boubée reviews the works of the Redemptorist Missionary, Father Desurmont. These twenty volumes, divided into three series, "The Christian, The Religious, The Sacerdotal Life" are remarkable for the purity of their doctrine, the warmth of the apostolic zeal animating them, the moderation and correctness of their judgment and views, the clearness and originality of the style, the clean-cut precision of their practical conclusions.

J. C. R.

In *Razón y Fe* for September, Father Ramon Ruiz Amado gives us a confirmatory article on the outrages perpetrated during the Barcelona riots. When the mob was setting fire to the convent of the Little Sisters of the Assumption, whose life work is to nurse the sick poor in their homes, a nun charged the incendiaries with thanklessness and cruelty. "We have been ordered to do so, and have to obey orders," was the reply that she received. Other details of the riots are so vile that our re-

spect for the high-minded Spanish nation urges us to keep them from our readers.

E. Ugarte de Ercilla subjects the ethical systems of Fouillée, Bruhl, Bouglé, Gaultier, Bayle and Stirner to a searching analysis, indicating in a masterly way their points of contact and divergence and the elements more or less strong or weak of which they are composed, and concludes by demonstrating the insufficiency and inaptitude of each as a code of morals.

"One of the fundamental ideas of ethics is obligation and duty. The concept of obligation, as the word itself indicates, is a bond, and so all apprehend it; therefore, the last reason of obligation cannot be found in man himself. How can man be the last reason of a bond which he places upon himself? If the bond proceeds from man or from another being inferior to him, why should he not be empowered to break it? And if he could break it, it would be no true bond. Obligation, therefore, presents itself with the characteristics of moral necessity and superiority.

"As physical phenomena are subject to their respective laws, so our obligatory moral acts are subject to moral laws. . . It has been said that a law that can be broken is no law nor an expression of an obligation; but the statement cannot stand. The infraction of the moral law leaves intact the nature and immutability of that law. He, for example, who commits a sin of unchastity, breaks the moral law, that is, he does not fulfil it in his deeds; but he does not break it in the sense that with his infraction of the law, thereby and thereupon the law against unchastity ceases to bind. . . An infraction of the moral law is and has to be the physically possible; for it is based upon liberty and presupposes it. But man is not permitted to break it; he is positively forbidden to do so, obliged, as he is, to keep the moral order prescribed by a higher will, namely, by the will of God. . . Therefore, the ideas of obligation and duty suppose in man a law to which he is subject, as to an expression of a higher will, a sovereign authority, an invisible legislator, who is and can be no other than God, who speaks in man's reason and conscience."

C. Gomez Rodeles, in his first instalment of "Printing-Presses of the early Jesuits in Europe, America and the Philippines," shows us what we may expect in further contributions when the initial paper tells us of arrangements for printing made at Rome and Messina, in the time of St. Ignatius himself. Pius IV, wishing to give the Orientals a knowledge of the Council of Trent, supplied the funds for the purchase of the necessary fonts of Arabic type. The translations were made by Father John Baptist Elian, S. J., a native of Alexandria, Egypt, and the book was printed by the Jesuits.

EDUCATION.

The Right Rev. Bishop Grace of Sacramento has issued a pastoral letter on Catholic schools, which is a valuable contribution to the literature on that subject. It is here given in part.

"Children are brought into this world by parents to whom they owe love, reverence and obedience. They are born into Domestic Society—the family—and into the Civil Society of their native land. They are reborn by Baptism into the Church of God, to love, obey and glorify Him here on earth, in preparation for their everlasting happiness hereafter. Children have, therefore, an inviolable right to be nurtured and trained in the way intended by the Creator of their immortal souls. The three great agencies for this are the Home, the School, the Church.

"God has imposed the responsibility of educating children on the parents, endowing them with that special affection, the virtue of piety, as distinguished from the precept of general love for all mankind.

"It is, then, the unquestionable right and duty of parents to educate their offspring from earliest childhood, physically, mentally and morally, and to entrust them to the care of teachers who will train their children according to their moral and religious convictions. It is with the moral culture that we are now concerned.

"In whatever schools religion is not taught, morality is not taught; and where morality is not taught, the heart, the conscience and the will of children are not educated for the duties and conflicts of life.

"To train or educate in morals, intellect must, in the first place, be instructed solidly in the truths and precepts of the Gospel of Christ. Such knowledge does not, of itself, constitute religious education; there is need of some power or motive to prompt or strengthen the will to act, to obey these precepts, to follow the dictates of conscience, to subdue evil inclinations, to resist sensual temptations, to form habits of Christian virtue. Religion alone can so act effectively and perseveringly on the will. It makes the soul conscious of the continual presence of the all-seeing, omnipotent God and of His unceasing love; it offers abundantly those means established by God for growth in holiness; it affords the remedies for those who fall from grace; it fixes the mind on the everlasting reward for those who have persevered to the end; it furnishes the true solace for the sorrowful on earth.

"The Catholic Church, instituted by Jesus Christ, has alone received the divine commission to instruct men unto justice, and dispense to them the mysteries of God. On her devolves the solemn, sacred duty to provide a religious education for her chil-

dren; to her it belongs to guard all her members, but more especially the young, from dangers that may destroy or injure their faith or morals. When, then, Governments have established a system of public secular instruction from which has been eliminated the most essential part of education, namely Christian, moral training, the Catholic Church, true to her divine mission, has, through her pastors, condemned such system of secular instruction as subversive of faith and morals. They have exhorted its members to establish their own schools. Nobly have Catholics responded to this earnest appeal. Though obliged to pay the imposed school tax, they, of their limited means, have made great sacrifices, and have already, in all the large centres of population, built schools, academies, colleges and universities. These are equipped and supported by the Catholics of the United States, giving irrefragable evidence of Catholic instinct.

"As a rule, the faculties of the Higher Institutions and the teachers of the Parochial schools are members of Religious Orders of both sexes, who have followed the call to the perfect gospel life, divesting themselves of earthly possessions, sacrificing worldly ambitions and ties, to devote themselves for life to the education of the young. Living together in their several communities, they have the accumulated experience of their Order, both in methods of instruction and standards of study.

"Our children are citizens of the State, and, so far as is consonant with moral training, we grade our schools into Primary, Grammar, High School and Academic Departments. The curriculum of studies varies but little from that of the Public Schools. Our school buildings and the equipment for scientific purposes are not as extensive, but our teachers and the methods they pursue are second to none.

"Every Council, every assembly of Catholic Bishops held in modern times has expressed the most positive condemnation of the secular schools. The supreme Pontiffs have again and again proclaimed the absolute necessity of making education more Christian; and it has been clearly decided by their superior authority 'that no Catholic, of whatever rank or condition he may be, can approve of any system of public instruction from which religion is totally excluded.'"

A progressive novelty is the work of the Rev. Thomas F. Conlon, pastor of St. Mary's Church, Tiffin, O., who has started a night commercial school in his parish. Stenography and typewriting, grammar, arithmetic, reading, writing, etc., will be taught. Father Conlon has personally taken up the labor of teaching several of the classes. Such schools

would be a useful substitute for the parish amusement club.

The Nineteenth General Conference of the German Evangelical Synod of North America, in session at Burlington, Iowa, last week, passed a resolution providing for the collection of one million dollars for school purposes.

Leonard Hall, a high school for boys, has been opened at Leonardtown, St. Mary's County, Maryland. The institution provides for the education of boarders as well as day scholars. Catholic colleges throughout the country depend largely for numerical success on the growth and development of Catholic high schools, the multiplication of which is ardently desired by all the friends of higher Catholic education. The new school in Southern Maryland is interesting historically, as it is the fulfillment of a wish expressed in 1640 by Father Ferdinand Poulton, a Maryland missionary, that a college would be founded in the infant colony of Maryland. In 1677 a school was established at Newtown, Md., which sent several creditable representatives to St. Omer, Belgium. The penal legislation of colonial Maryland, however, put an end to the aspirations of the Catholics of that period. The Xaverian Brothers are in charge of the new school, which opened on September 20th, with fifty applicants for admittance.

The frequency of cases of suicide among the pupils attending the German schools of the higher and lower grades has been made the subject of investigation by Professor Albert Eulenburg, the well-known nerve specialist of the University of Berlin. The Professor's researches show that the number of cases of youthful suicide in the German empire averages fifty-three a year or about one each week. Out of 1258 cases investigated, 473 made away with themselves through fear of impending punishments or anxiety regarding examinations. Traces of mental derangement were discovered in only 120 cases, hardly ten per cent. of the whole number. In 350 cases the inducing causes had to be set down as unknown.

Mr. William A. Nash, President of the Corn Exchange Bank, in New York, finds in the young men who come under his notice, "a great deficiency in the fundamentals of education—reading, writing and arithmetic." One of the New York papers remarks editorially that this is due to the superficial teaching of fads and to the poor training which the teachers themselves receive in colleges and normal schools.

ECCLESIASTICAL NEWS

—An example of the mean and persistent annoyance of the clergy in France by public officials is given in the recent experience of the Bishop of Verdun. Under the Briand law he was turned out of his episcopal residence, and the building and its contents were confiscated. He then leased a house in another part of the town to live in. Now the municipality have notified the Bishop that they have requisitioned this building for the official residence of the military commander of the district, and that he must move on again. The Bishop has appealed to the courts to protect him in his leasehold, claiming that there are many other buildings in the neighborhood suitable for the military officer.

—The papers in Rome announce that the King of Spain and the Emperor of Austria have lodged a protest against the abolition by the Pope of the Veto in Papal elections. Spain is said to have intimated that it has no intention of interfering unduly in the election of the Popes, yet it maintains its traditional right to reject a candidate who might be regarded as inimical to Spanish interests.

—Bishop McGolrick, of Duluth, has taken up a tract of 170,000 acres of land in Minnesota, on which he will place Catholic colonies.

—One result of the first year's work of the Josephite band among the colored people of the South has been 249 Converts.

—Thirty young ladies just arrived from Ireland, have entered the novitiate of the Sisters of the Incarnate Word, San Antonio, Texas. The Incarnate Word Sisters have hospitals, orphanages and homes for the aged in every city of importance in Texas. The cloistered sisters of the same congregation are extensively engaged in teaching through the same territory. Originally introduced from France this congregation has for some years received its subjects chiefly from Ireland and in such numbers that it has been able to extend its charitable and educational institutions all over the State and become an indispensable feature in its religious life.

—The Omaha Ministerial Union have adopted a resolution commending the action of Judge Sutton, of the Douglas Co. (Neb.) district court in recently sentencing a murderer to be hanged on Monday and not on Friday. In speaking of the sentence Judge Sutton said:

"The execution of murderers on Friday always has been abhorrent to me. It is a custom dating back into antiquity and nothing less than a mockery of the crucifixion of Christ. Although this may be

sentiment, it seems to me, with five other days in the week on which to vindicate law and justice, there is no necessity of confining an execution to the day upon which the Saviour gave up His life."

—Archbishop Glennon has directed the holding of a special service and Te Deum at the statue of St. Louis as part of the centennial celebration of the founding of the city, which will take place October 3 to 8.

—To meet one of the many problems of recent immigration two congregations of Slovak nuns have been organized in Pennsylvania, the Lithuanian Sisters of St. Casimir, under the patronage of Bishop Hoban of Scranton, and the Sisters of Sts. Cyril and Methodius under Bishop Shanahan of Harrisburg. The first profession of novices in both took place at Scranton, on Sept. 11, Bishop Hoban officiating. Archbishop Quigley of Chicago has secured a location for a community of the Sisters of St. Casimir in that city.

—A federation of Italian Catholic women has been formed in Italy which already has branches in thirty-two cities and is publishing a tri-monthly publication to further the social, literary and religious work in which the organization is engaged.

SOCIOLOGY

One of the factors contributing substantially to the material prosperity of the Salvation Army has been the considerable sums derived from the sales of papers and household waste collected from door to door by the wagons of that organization. The officials of the St. Vincent de Paul Society of Brooklyn, believing that a similar undertaking would be of benefit for their charities, have begun the collection of such materials and during the two weeks the experiment has been under way it has met with much success. Carts and the services of collectors have cost nothing, and last week a non-Catholic who was interested enough in the work to supply a truck during the first week has since supplemented this with the use of a building for a storing station. The Borough has been divided into districts and a systematic time for collections arranged which has been announced in the parish churches of the section in which the experiment is being made. The result is being watched with much interest by all those to whom the activities of the St. Vincent de Paul Society appeal. The Brooklyn Conference was the first to make use also of the idea of Summer outings for mothers and children and in other respects has shown itself progressive, and alive to meet the exigencies of modern systematic charities.

The Brighter Homes Exhibition opened at Athenry, Galway, by Archbishop Healy, has called public attention to the remarkable progress that has been made in market gardening and cottage industries within the last few years in Ireland, since farmers and laborers began to have plots of their own. The exhibition of articles produced in the Athenry district included ironwork in various designs, bacon-curing, furniture polishing, whip-making from home-tanned material, manure manufacture, bootmaking from Irish tanned hides, with homemade threads and Galway nails, beekeeping, poultry rearing, market boxes, tailoring, baking, cart wheel and dray construction, dress-making, agricultural machine manufactures, umbrella-making, blanketing, jams, bedding, tobacco, candles, ropes, footballs, hurley balls, cradles, chocolate, patent medicines, woollens, caps, hosiery, pipes, shirts, straw hats, cutlery, lace and crochet work.

A New York Judge appointed three distinguished lawyers last week to defend prisoners without money to pay for legal help. The unusual appointment grew out of the publicity recently given to the low grade of ability of lawyers named by the courts to defend poor prisoners. In response to an appeal of the judge, 125 lawyers of prominence volunteered their services.

During the past two years, Japanese commercial and industrial agents have been making a careful study and canvass of the western coast of South America. Japan has people and products to spare, and is trying to place both to the best advantage. After having met with little success in Mexico and Brazil, her eye is fixed on Chile, with which country she has a treaty of "friendship, commerce and navigation." Though the Chileans, fully alive to the dangers of the "yellow peril," are not sighing for Japanese immigrants, Mr. Kamumaya of the Imperial Emigration Society, has broached to President Montt a project for the purchase of public lands at \$2.50 an acre, for the purpose of colonizing them with subjects of the Mikado.

Herbert Carsen, in a recent number of *Harper's Weekly*, pleads for a universal wheat congress. He makes many interesting assertions, among others: That for every 18,000 pounds of wheat the farmer gets one pound of gold. That for each loaf we eat the farmer receives one cent and a half. The forty-four nations united by the Hague conference and the fifty-eight civilizations united by the postal union ought to help the farmer to sell to the best advantage, and the consumer to receive at lowest rates his daily bread.

SCIENCE

Of the myth woven about a Pope's action in regard to Halley's comet, E. Vincent Heward, F.R.A.S., writes as follows in an article entitled "The Story of Halley's Comet," in the *Nineteenth Century and After*, for September:

"Leading writers, one after another declare in slightly varying terms that the reigning Pontiff, Calixtus III, was so alarmed by the apparition in the heavens that he issued a Bull exorcising the evil thing, and that to the *Ave Maria* he added the words, 'From the Turk and the Comet, good Lord, deliver us.' Arago, Babinet, Guillemin, Hind, Draper, and others all repeat the story; and the *Angelus de Midi*, we are told, owes its origin to the fears of the aged Pope (then in his eightieth year). The Rev. J. Gerard, S.J., has given a careful sifting to all the documents bearing upon the subject, and in his accustomed calm and dispassionate manner he reduces the story to a figment hardly bearing the semblance of a grain of truth. He shows that the myth may possibly have sprung from the historian Platina's reference to the comet given in his *Vitae Pontificum*, published in Venice in 1479. He was living in Rome at the time, and could not help but be alive to the events which were then passing before his eyes, and in respect to the comet he writes:

"A hairy and fiery star having then made its appearance for several days, the mathematicians declared that there would follow grievous pestilence, dearth and some great calamity. Calixtus, to avert the wrath of God, ordered supplications that if evils were impending for the human race He would turn all upon the Turks, the enemies of the Christian name. He likewise ordered, to move God by continual entreaty, that notice should be given by the bells to call the faithful at midday to aid by their prayers *those engaged in battle with the Turk*."

"No mention is made of a Bull or an exorcism against the comet and the Turks, either singly or conjointly."

A few days ago brought the assurance over the cable of the success of the airships used in the German army maneuvers, and in the French maneuvers. It now appears that regular aerial lines are to be established in Germany, with a schedule of service between Berlin and leading cities. The Air Navigation Company has been formed to carry out the plans, and twenty companies of men of wealth are to finance the scheme. Various types of dirigibles as well as aeroplanes are to be ushered into use. It is a certainty that America will follow suit should this project in any way succeed.

On last Saturday a magnetic storm was experienced in this country and in England. Cable, telegraphic and telephone services in many large cities were seriously crippled for several hours in consequence. Only the wireless telegraph service was unaffected by this aurora.

PERSONAL

Bishop McFaul, of Trenton, has been appointed a member of the New Jersey State Tuberculosis Commission.

The Rev. Dr. J. A. Te Pas has been appointed rector of St. Mary's Seminary, Cleveland, by Bishop Farrelly.

A useful hint is given by Dr. Hanas Loeb, a well-known physician of St. Louis, Mo., who has just presented to the general library of St. Louis University a handsome 18-volume set of Meyer's German Encyclopedia, on the title page of which he inserted: "In memory of Father James Conway."

Archabbot Leander Schnerr, O.S.B., of St. Vincent's Archabbey, Beatty, Penn., who is the oldest priest in the Diocese of Pittsburg, celebrated the golden jubilee of his ordination on September 20. The golden jubilee of his membership in the Benedictine Order occurred in May, 1907. He was elected abbot in July, 1892, and made Archabbot October 2, 1892.

During the preliminary tests of the high-flying capacity of the Hudson-Fulton flight airships, Capt. Thomas L. Baldwin guided his large craft to an altitude of 3,500 feet, thus surpassing Count Zeppelin's best record of 500 feet. At this height he dared a series of thrilling maneuvers and dashed over his measured course at a speed of no less than twenty-four miles an hour.

Rev. José M. Marra, S.J., Superior of the Mission of Colorado, New Mexico and Texas, celebrated the golden jubilee of his religious life September 26. Father Marra has been professor and rector in Denver and Las Vegas and twice Superior of the Colorado Mission. For thirty years he has been doing effective missionary work in English, Spanish and Italian and is now, in addition to his duties as General-Superior of his extensive district, editor of *La Revista Católica* of Las Vegas, New Mexico, one of the ablest, most interesting and informing of our Catholic exchanges. AMERICA extends him its best wishes *ad multos annos*, in his chosen literary field.

A representative meeting was held in the Dublin Mansion House, the Lord Mayor presiding, at which a fund was inaugurated to erect a memorial and provide scholar-

ships for Gaelic teachers in the west of Ireland in memory of Miss Eileen Nicolls, M.A., and Donough Crohane, whose heroic deaths were recently narrated in AMERICA. Rev. T. A. Finlay, S. J., said that in instituting this national memorial they were commemorating not merely individual heroism, but chiefly the services to the country of a noble lady who was a prominent and inspiring leader in the great National Language Movement. This memorial should stimulate in generations to come devotion to the cause for which she lived.

PLATFORM, PRESS AND PULPIT

Arthur Sykes, writing in the London *Times* makes the following suggestion: "It is possible that to some spectators of the recent competitions at Rheims the words of Virgil, as applied to Mercury, occurred.—

"Volat ille per aëra magnum
Remigio alarum."

"In last week's issue of your contemporary *Flight*, it is stated that the authorities at Rome are to be asked to assign a patron saint to aeronauts.

"Would it not be paying a delicate and well-deserved compliment to France in general (as having done so much to promote the new science) and to Rheims in particular (as having taken the lead in affording the public an opportunity of witnessing its practical development) to award the position to St. Remigius? I venture, as a member of the Aero Club, to submit his claim to their consideration."

The mayor of Aubusson, a commune near Flers de l'Orne, has gone on vacation and has posted the following notice on the door of the mairie: "We, Jules Pottier, Mayor of the commune of Aubusson, hereby notify all persons having business to transact at the mairie during our absence, that in case the school-mistress is not on hand they are to consult M. le Curé."

The *Southern Messenger* of San Antonio, Texas, always brings us some fresh tidings and its editorial columns are informing in matter, moderate in tone and thoroughly Catholic. It has just installed a Mergenthaler Linotype machine of the latest pattern and a new printing press with patent folder and trimmer, all run by electric power. Like the good Catholic that it is, it invoked the blessing of the Church on its new enterprise, and accordingly, on September 10, Rt. Rev. Bishop Forest of San Antonio, assisted by the Provincials of the Oblates and Benedictines and several priests of the diocese, solemnly blessed the new plant in presence of the staff and employees of the paper. The son of

Mr. L. William Menger, the editor and manager, was the chief acolyte on the occasion. AMERICA wishes increased and lasting prosperity to our Southern contemporary.

OBITUARY

The Rev. John Hoffman, founder of St. Henry's parish, St. Louis, Mo., and one of the Diocesan officials, died on September 15, after a long illness. He was born in 1850, and ordained in 1872.

CORRESPONDENTS' QUERIES

E. T. McC.—As found in the Bible, the word "brother" does not, of itself, indicate any precise degree of blood relationship. Thus Misael, cousin of Aaron, is expressly called the "brother" of Aaron's son, Nadab, though the two were in fact first and second cousins. And in successive verses Lot is first given as the son of Abraham's brother Aran and is then called Abraham's "brother." Even those related only through marriage, as step-brothers and brothers-in-law, are called "brothers." The patriarchal descent of the Jews, of which they were so proud and jealous, favored this loose use of terms expressing kinship. A full explanation of this term as applied to Christ is contained in "The Catholic Encyclopedia," under "Brethren of the Lord."

LETTERS TO THE EDITOR

To the Editor of AMERICA:
In your current issue for September 18, there is a review of articles in the *Atlantic Monthly*. It is said that Dr. George Hodges of the Episcopal Theological School defends in the *Atlantic* the Ingersoll Lecture foundation in Harvard University on the Immortality of the Soul, saying "that the founder of these lectures, George Goldthwait Ingersoll, wished to establish these lectures on a plan similar to that of the Dudleian foundation; and that he provided for entire freedom of discussion." The parallel is a fatal one, for if one will take the trouble to look up the terms of the foundation made by Judge Paul Dudley, of Roxbury, in 1750, he will discover that the Judge founded a course of lectures in Harvard University, and one of the subjects prescribed in that course was the "Damnable heresies and Fatal Errors" of the Church of Rome.
There is little freedom, in the founder's intention, in such a course; the Church is already condemned by him, and the lecturer's purpose in that course of lectures is limited and circumscribed to one line of treatment, the condemnation of the Church of Rome.
Dr. Hodges' appeal to the Dudley lectures is a refutation of his own position,

and of the position of all those, Catholics and non-Catholics, who vainly attempt to defend Harvard College as a safe place for our young men.
Some years ago a lecturer on the Dudley lectures said that the "fatal error of the Church of Rome was the dogma underlying all her teachings, the dogma of the absolute control of the Church over the individual in certain parts of thought and life. . . . Faith is wholly of personal experience and ceases to exist when it rests on mere authority." Authority is the most important doctrine of the Church, and yet it is the doctrine that is most mercilessly attacked by the philosophies of non-Catholic universities.
Professor James is mentioned as one of the lecturers on Immortality, and it is said by Dr. Hodges that Professor James, inexact as to both sides, tells his hearers that immortality is possible. Perhaps Professor James did tell them that immortality is possible, but it is certain that he made more impression upon the student body, in favor of the negative side of the doctrine, and his influence over the young mind is most injurious. One young man who listened to Professor James' lectures on immortality, or rather against immortality, told me that it was pitiable to see the effect produced by these lectures on the young men who listened to them. All their faith in a hereafter was shattered by the Professor's attacks on the doctrine of immortality, so much so that the Professor himself was astonished at the result of his lectures. He then undertook to give some arguments in favor of immortality, but it was too late; those young men had already lost through his teaching all the faith they had in the spiritual and immortal. From his method of procedure, beginning with the negative side, the obvious inference is that he deliberately intended to produce the disastrous effects mentioned.
Harvard, I believe, is no worse than other non-Catholic universities, and no better. The conclusion is obvious. The Catholics of this generation have received a precious inheritance from their fathers, the most precious of all inheritances, and they cannot thank God enough for it. This inheritance they should strive to pass on to their children, namely, the priceless gift of faith. The gift, however, will not pass on in the atmosphere of the modern university.
JOSEPH H. ROCKWELL, S.J.

To the Editor of AMERICA:
As the winter is approaching and the different year books are being prepared, allow me some remarks on the "Catholic Directory." The matter I wish to deal with is the number of Catholics in the United States.
We are told that Archbishop Glen-

non's census is not to be published before the State census figures of 1910. Still, the Catholic public throughout the world is anxious to know the number of Catholics in the States. Granted that the State census authorities there opposed the publication before their own results are ready, there is another means of trying at least to get nearer the truth. The figures of the Catholic Directory are the results of a census conducted on diocesan lines. It is by bringing these figures as far as possible up to date that the truth could be approached. It is a pity, but we must confess it, that the value of the Directory's figures is very different and changes according to dioceses. Some are very accurate and give many particulars. Others seem to be not very far from the truth. A large number do not even claim to be accurate. They can be known at a glance.
1. They give only round numbers, which is never a sign of accuracy.
2. The estimates given are often very far from the truth, the approximate estimation being made without observing the rules of statistics, and not bearing out any counter-proof. I take a most conspicuous instance in the actual figures of a prominent eastern diocese:
Baptisms 24,085
Catholics (about) 425,000
As everybody knows, there is between the births and the general population a proportion called the birth-rate. Granted we know the birth-rate of a country, we can estimate the number of its births, taking as a basis the total population. But we can also take the opposite way and reckon the total population out of the births. It is this counter-proof I wish to apply to the Diocese of Pittsburgh.
The general birth-rate in the United States being 30 per thousand, we must multiply the births by 33 1/3 to get the population. But as the birth-rate among Catholics is admittedly higher, let us take 40 per thousand (which is very high). In this case we have to multiply by 25 only and so are much surer not to over estimate the total population. Now the births 24,085 x 25 equals 602,125, or to put it in round numbers, 600,000 instead of 425,000. Certainly no small difference. Perhaps somebody will object that all the baptisms may not be children. Well, let us allow 1,085 as baptisms of converts. There remain 23,000. These multiplied by 25 give still 575,000 Catholics.
Let us hope that the attention of diocesan chancellors will be drawn to this matter. The first step would be to put down separately the number of children's baptisms and adults or converts' baptisms. This was practised in Cleveland, Fargo, Green Bay, Indianapolis, Natchez, Oklahoma, Rochester dioceses, and could

be done as well in New York, Chicago, Boston and elsewhere. The taking of a census of the whole population in each single year is impossible, but it is not even necessary. Knowing *accurately* the number of baptized children in the preceding year, the estimation of the population will not be difficult when the rule of the birth-rate is well observed.

AN OUTSIDER.

S. Pastore near Galicano, Italy.

To the Editor of AMERICA:

In reference to the recently published remarks of Sir Harry Johnston in regard to the willingness of the negroes of Cuba to become Protestants, it will certainly be of interest to call the attention of your readers to the fact that the same Sir Harry, in his book on Liberia, gave as a reason for the failure of this negro republic after a century of existence to establish its place among the nations, that the Liberians gave entirely too much attention to religion and Masonic matters. The religion of the Liberians is entirely Protestant. As far as I can learn, the Church has little, if any prestige there. The remarks of the learned traveler are, it seems, somewhat at variance.

W. J. D.

New York, Sept. 15, 1909.

[The steps taken by the hierarchy of the United States in 1841 to care for the spiritual needs of the Liberians is one of the interesting episodes of our history. Bishop LeRoy, who has spent his whole career in the service of the African Missions, gives full particulars of them in his article on Africa in Vol. I of "The Catholic Encyclopedia." A special article on Liberia has been prepared for Vol. VII, which will be ready by the end of this year.—Ed. AMERICA.]

To the Editor of AMERICA:

In your issue of September 18, I learn that Chicago and New York each claims the honor of being the first city in the United States to establish a school for tubercular children.

On January 27th, 1908 such a school was opened in Providence and is maintained by the Board of Education.

In *Outdoor Schools* for August, a magazine published by the Boston Association for the Relief and Control of Tuberculosis you will find the following: "Providence was the first city in the country to establish a school for the mentally deficient, and the School Department is to be highly complimented because of the enthusiasm and energy with which it took up and carried out the establishment of the first school in the United States for those physically deficient by reason of tuberculosis."

WINIFRED L. FITZPATRICK.

Providence, R. I.

WHAT IS SAID OF AMERICA.

We have received from the America Press, New York, says the *Downside Review*, several numbers of their new weekly paper, AMERICA, the first of which was issued on April 17th last. This publication takes the place of the monthly *Messenger*, and it is described as "an adaptation of its precursor to meet the needs of the time." It was felt that a weekly Catholic paper was a desideratum in the United States, able to discuss actual questions of the day from a Catholic standpoint in such a way as could not be expected from a monthly periodical. The many local and diocesan journals already appearing under Catholic auspices could not pretend to meet this need, and so AMERICA has been started to supply the want. It is under the able direction of Father Wynne, S.J., who for several years has so successfully edited the *Messenger*. The numbers published so far give striking evidence of the high aims and ideals of the new paper, and from what they have already produced the editorial staff appears to possess the ability to give due expression to those aims and ideals. Without hesitation we say that AMERICA is admirable—both in conception and in execution. It is sufficiently cosmopolitan to be welcome wherever the English tongue is in use. The articles are excellent in character and tone, and the paper is well and clearly printed, without any appearance of cheapness, though the price of ten cents per copy is remarkably low for the value given. We take as indisputable the fact that there was an opening for a paper of this kind, and we feel sure that, continued on its present lines of sound, wholesome and cultivated Catholic journalism, it must meet with success. It certainly deserves it, and we heartily wish it a prosperous career.

The Lamp was the name of a cheap little Catholic magazine in London that began to shine about the middle of the nineteenth century and went through many phases; but in the United States it is a Protestant religious magazine, very well written, and so near to Catholic doctrine that one wonders how its conductors can remain outside the fold. This journal writes to the editor of what the Bishop of Buffalo rightly calls "the great Catholic weekly, AMERICA": "Let me congratulate you upon the ever-increasing excellence of the best-edited paper that comes to our exchange table." To use a phrase that also came originally from the States, "we endorse that judgment." We have read carefully the first seventeen numbers of AMERICA, and we admire its matter and form. In external appearance it resembles the *Athenaeum* more than the *Spectator* or the *Tablet*. We hope it will resemble the last of these in giving

with the last number of each volume a very full and well-arranged index, because, even more than the *Tablet*, its contents deserve to be preserved in well-bound volumes, and made accessible by good indexes. The news of the world, as far as it affects Catholic interests, is very skilfully summarized in such a way that journalism is elevated into literature. The appreciations of Swinburne, Meredith and Tennyson are the sanest that we have seen.—*The Irish Monthly*.

It is with keen pleasure and pride we perceive how AMERICA continues to fulfil and more than fulfil its early promise of being a luminous exponent and doughty champion of Catholic thought and aspiration. Here at last is a review of which we may say that it sets forth noble ideals clothed in noble words. In breadth of treatment and depth of thought it satisfies equally. Not the least of the advantages it confers is to teach us all in pulpit, sanctuary or forum a knightly spirit of fairness and moderation, while not abating jot or tittle of principle in truth's sacred cause. If conducted on its present lines—and of that we make no doubt—AMERICA will go on wielding an ever increasing influence for good. We trust that all Rev. Pastors and those with influence or authority in whatsoever degree will rally round the standard of truth in the forefront of the battle and march shoulder to shoulder to final victory.—*The Church Calendar, Wheeling, W. Va.*

The most frequent comment—and, by the way, the truest compliment—made on the occasion of the first appearance of the new Catholic weekly, AMERICA, was: "Can they keep it up?" The periodical has been running now long enough for a fair test, and "they are still keeping it up." The editors have set themselves a high, but not too high, standard. AMERICA . . . excels in the field in which the *Messenger* was strongest—as a purveyor of news concerning the Catholic world. The special articles and editorials are also interesting and timely. The periodical will receive the welcome and support of the vast number of intelligent Catholics in the country, who take a "Catholic" interest in their religion, and who have long desired a publication in which contemporary movements shall be presented and discussed from the Catholic point of view.—*The Homiletic Monthly*.

AMERICA is a publication which we can give into the hands of our Protestant friends with pride because in its defense of Catholic principles it is scholarly and thorough.—*Rev. J. M. Schmitz, Auburn, Ind.*

AMERICA

A CATHOLIC REVIEW OF THE WEEK

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CHRONICLE

President Taft.—The people of the West, who were keenly interested in the President's stand in the conservation of national resources ever since the opening of the Ballinger-Pinchot trouble, received a clear statement of his attitude in the course of his speech at Spokane. He said he would follow the Roosevelt policy as far as the law permitted and that he would request Congress to authorize Secretary Ballinger to issue \$10,000,000 bonds for the completion of irrigation work. He praised the work of Mr. Ballinger and Mr. Pinchot, and defended the recent action of the former in the reopening of lands, saying that it was necessary to comply with the law and was to be only a temporary measure. In his Seattle speech the President declared himself strongly in favor of an American ship subsidy and promised to urge its creation in his forthcoming message to Congress. He opposed erecting a regular territorial form of government in Alaska at present because he does not think the territory has a population sufficiently stable and permanent "to warrant the delegation to a locally elected legislature of such authority" as is given to the legislature and executive of a regularly organized territory. He suggested the establishment in Washington of an Alaskan bureau which would look to the interests of the territory and act in conjunction with the Governor of Alaska. When Mr. Taft reached Tacoma he had completed 5,000 miles of his 13,000-mile trip. He rested at Portland, his next stopping place, for two days. Whilst here he addressed the pupils of St. Mary's Catholic school.

A Conflict of Rights.—Mr. Stegall, a gauger in the service of the internal revenue department, was sent to jail last week for contempt because he refused to tell in a Georgia State Court what he knew of an alleged illicit distillery in Dade County. The Federal Government obtained a writ of habeas corpus for Stegall's release, which the State judge ordered the prison officials to ignore. It needed a threat of the United States Government to send a troop of cavalry for the forcible release of the imprisoned gauger before the State judge relented. Mr. Stegall claimed that, as a Federal officer, he was not obliged to furnish official information in a State court.

Home Review.—The bank guaranty law of Oklahoma has been subjected to a severe test by the failure of the Columbia, the biggest bank in the State. This is the second failure since the guaranty law was enacted. The Columbia company was the reserve for 150 other State banks and had on deposit \$1,300,000 of their deposits. Failure in the application of the guaranty law would mean financial panic. The State bankers are protesting the payment of the emergency two per cent. assessment on capital stock for the purpose of swelling the bank guaranty fund sufficiently to take care of the failure of the Columbia.—Major General Frederick D. Grant marched in uniform at the head of a Prohibition parade in Chicago. A protest was lodged immediately with Secretary Dickinson, asking whether the Federal Government had taken sides with the Prohibition movement. The Secretary denied any thought on the part of the Government of taking sides in any such movement, and declared

that General Grant participated in the parade as an individual and not in any way as representative of the army or the War Department, and that there was no rule of the military service prohibiting him from wearing his uniform of rank on such an occasion.—The Mauretania has reduced its previous record time for transatlantic travel by forty-four minutes. On September 30 it arrived in New York from Liverpool and Queenstown, having completed the run of 2,784 knots in 4 days, 10 hours and 51 minutes, at an average speed of 26.06 knots an hour.—The military parade in New York on Thursday during the Hudson-Fulton celebration, contained 25,000 men in arms. For the first time since the evacuation during the Revolution a considerable body of British troops under arms appeared on the streets of the city.—A letter written by Professor A. von Strumpell, the Austrian specialist, who treated the late Mr. Harriman in Vienna, and recently published, discloses the result of his diagnosis. According to the professor the railroad magnate suffered from two maladies; one, a peculiar form of spinal disease known as chronic spondylitis; the other, carcinoma of the stomach.—The National German-American Alliance opened its triennial convention last Saturday in Cincinnati. It represents a membership of 2,500,000, and its main purposes are to fight prohibition and to procure the teaching of German in public schools.—Sixty mayors and special commissioners in Illinois have asked Governor Deneen to request the coming special session of the legislature to pass an enabling act for the commission form of government for cities.—The race tracks revenue tax in the State of New York for the last year showed a decrease of \$182,277, owing to the anti-betting law.—The increase in terms of value of merchandise imported at New York during last month over the corresponding month in 1908 was \$12,000,000. This increase has been taken as a sign of returning prosperity.—In a Baptist convention held on September 30 at Grand Rapids, Michigan, the discussions brought out the fact that the delegates were hopelessly divided on the issue of liberalism. Those attending the meetings of the convention represented the Baptists of thirty cities and villages in western Michigan.—Mrs. Augusta E. Stetson, of New York, after Mrs. Eddy the most prominent teacher of Christian Science, has been stripped of all authority by the directors of the "Mother Church" in Boston. The latter ostensibly acted on Mrs. Eddy's orders. Among other charges found against her were those of insubordination and departure from the true teaching of Christian Science.

Mexico.—After a noisy newspaper war, General Bernardo Reyes has announced his withdrawal from the race for the vice-presidential nomination and has resigned as Governor of Nuevo León. General Jerónimo Treviño succeeds him as head of the State. As President Diaz, though an octogenarian, is sure of re-election, it is believed that the vice-president to be elected in 1910 for a term of six years will become President by the death

in office of the aged revolutionist. It is intimated that General Reyes, who has been coquetting with the vice-presidential nomination much more than was pleasing to the President, may find it extremely advisable to withdraw from Mexico. He was vice-president Corral's rival in the election of 1904.

Costa Rica.—The recent presidential election has continued the rule of the Liberal party, already in power, by securing for its candidate, Ricardo Jiménez, about 87 per cent. of the popular vote. The president-elect has ample time to prepare for his high office since the inauguration will take place May 8, 1910.

Uruguay.—The Catholic Women's League has met with marked success in raising the moral tone of the theatrical exhibitions in the capital. Without attempting anything like a semi-official censorship, the members, by publicly criticizing and condemning certain plays, have made them unpopular and have caused their withdrawal.

The Policy of Appeasement in France.—Mr. Millerand, Minister of Public Works in the Briand cabinet, speaking at Olette (Pyrénées-Orientales) outlined rather vaguely but in peremptory language the policy of the new cabinet in these words: "We wish for appeasement and moderation (Nous voulons l'apaisement et la détente). We do not wish the democracy to waste its energy in mean and low squabbles. We do not intend that politics should become a battle-ground for wretched local hatred; we desire to bring about union among all republicans, I may even say among all Frenchmen, in order to national prosperity. By doing so we are certain of rendering good service to the Republic." *Le Temps*, while paying due homage to the nobility of this program, which is the first official intimation of the new cabinet to the Prefects of Departments as to the policy they should follow, is somewhat sceptical about its realization, for it observes that the revolutionary Socialists, the grafters and the anti-patriotic factions abate not one jot of their hatred, whose objective is the nation itself. "While our ministers," says the great French Protestant organ, "preach appeasement and moderation, see what those good apostles are doing. Hardly a day passes in which they do not commit some act, or at least some provocation assailing the safety of the Republic. And they do so with a serenity which would lead us to believe that for them 'apaisement et détente' are merely synonyms of impunity. When will the government make up its mind to teach them that they are mistaken?"

England.—There is a feeling that a general election is at hand upon the issue of which may depend the very existence of the House of Peers. Two or three noblemen have injured their cause by discontinuing or refusing petty subscriptions to charities or public objects on the ground that the additional burdens the Budget threatens

make retrenchment necessary. In more than one case the subscriptions were made up by penny or shilling contributions from the supporters of the Budget.—The Marquis of Tullibardine invited a competent committee to inspect the Athol deer forest and to report upon its availability for agriculture. It reported that the forest was unsuited to any such use. Lord Hindlip's assertion that his Worcestershire estate brings him no profit having been questioned, he submitted its books to expert accountants who acknowledged that his expenditure on it even exceeded its income.—In his address at the Jubilee of the Catholic Truth Society, the Archbishop of Westminster reviewed the action of the Government regarding Catholic schools, recalling how in each of its Education Bills it had set itself to violate Catholic rights. In view of the general election probably approaching, he would wish it to make a straightforward statement of policy that would banish the fears of Catholics; but it appeared to him to be the too willing accomplice of the declared enemies of the Church.—The Congress of Chambers of Commerce of the Empire voted by a very large majority a resolution introduced by the London Chamber in favor of differential tariffs within the Empire, and called upon each Chamber to take steps with its own government to have the question made a practical one. It also declared in favor of the self-governing colonies bearing their share of the burden of imperial defence. Some of the women who, in connection with the Female Suffrage movement, have been imprisoned for breaches of the peace, succeeded in procuring their discharge before the expiration of their sentence, by starving themselves. Two who had been committed in Birmingham for disorder on the occasion of Mr. Asquith's visit, tried this plan. The prison doctor fed them with a stomach-pump.—Preparations are being hurried for an expedition to the South Pole.

Pope and King.—A despatch from Rome says that the Holy Father was deeply moved at the receipt of the texts of the cablegrams exchanged between Mgr. Sbarretti, President of the First Plenary Council of Canada, and the King of England. The Pope is reported to have said that this attitude of the head of the greatest empire in the world contrasted strikingly with the behavior of other countries whence better things might have been expected.

Irish Notes.—A new clause added to the Budget Bill discriminates in favor of good landlords, granting them a 25 per cent. reduction on expenditure in improvements during a certain period. The Income Tax provision was also modified so as to fall heaviest on absentee millionaires. It is thought in Ireland that the Lords will pass the Budget but mutilate the Land Bill.—At the annual Irish Language procession in Dublin, September 21, there were 100,000 in line. Meetings were addressed by Dr. Douglas Hyde and Messrs. Boland, Field and O'Donnell, Members of Parliament. Resolutions were

passed in favor of making Gaelic compulsory in the National University up to the period of specializing and condemning the action of the Intermediate Board in giving a bonus and higher marks to students who presented German in preference to Irish. Mr. Boland has brought the matter before Parliament and secured a re-examination of the Irish papers.—Several prosecutions have been made recently in England for selling English and foreign goods as Irish. Among such articles were French lace, Japanese linen, butter, hams and Balbriggan hosiery from the United States. The Limerick Industrial Association has warned the public that genuine Irish goods bear the patented Irish National Trade Mark.—At several of the public receptions given to Capt. O'Meagher Condon, the Government authorities hauled down the American Flag, on the ground that such a display was illegal.—Mr. Thomas Kettle, M.P., who has lectured in the United States in the interests of Home Rule and contributed articles on the Irish cause to several American magazines, was married recently in Dublin to Miss Mary Sheehy, M.A., daughter of Mr. David Sheehy, M.P. On their subsequent trip to Egypt, Mr. Kettle took a prominent part in the Congress of the Young Egyptians.—General Botha, who has just returned to South Africa, predicts that the Irish party will be in a commanding position in the next Parliament, as the Liberals will be returned with a reduced majority.

German Parties.—At the Liberal Congress at Freiburg-im-Breisgau (duchy of Baden), Mr. Obkircher, speaking of the political situation in Baden, made a strong appeal to the Liberals for resistance to the encroachments of ultramontanism, declared himself to be against the Government plan to reform the constitution of the cantons as this plan was too bureaucratic and was contrary to the principle of administrative independence, and expressed his extreme aversion to a union with the Social-Democrats who are opposed to the needs of the army and navy.—The great question which just now preoccupies all political parties in Germany is the probable attitude of the next Reichstag. The unanimous opinion is that the situation has never before been so obscure. The Conservative party has increased its strength by entering Hanover, which Bismarck defied it to do. Liberalism is weakened by internal dissension. The Socialists have also many inside splits to mend, especially the division between the Opportunists and the Marxists. The Centre is sure to be attacked again by the Socialists and the National Liberals. Financial reform is the principal point on which the parliamentary battle will converge. Then the election of the President of the Chamber will throw the different parties into definite groups. Finally the advent to power of new and untried statesmen may arouse very lively political passions.

Hungary's Cabinet.—On September 22 the Hungarian Cabinet, under the leadership of Alexander Wekerle, re-

signed from office. The Cabinet remained in office after last April only on the earnest solicitation of the Emperor-King, Francis Joseph.

India.—A report of an outrage on the railway near Calcutta was sent out a few days ago. It was stated that a bomb had been hurled at the treasure-van of a train, that the van had been shattered, that the guards were uninjured, that the train had not been derailed, that the assailants were unknown, but that as the van contained some £90,000 they were thought to be anarchists seeking funds for their propaganda. The story proves to be untrue: its authors have yet to be discovered.—The rains are proving satisfactory. Cotton is doing well and the price of foodstuffs has fallen.

Acts of the Holy See.—The act of the Sovereign Pontiff which gave the Church in certain countries hitherto subject to the Propaganda full ecclesiastical status under the common law, has affected the ecclesiastical colleges of those countries in Rome and elsewhere. These are the North American, Irish, Scotch, Canadian, English and the Collegium Beda in Rome: the Josephinum, Columbus, Ohio; the American, Louvain; the English and the Scotch, Valladolid; the English, Lisbon; All Hallows, Ireland, and Brignolo-Sale, Italy. By a decree of the Sacred Consistorial Council of July 29, the Pope orders that the colleges which hitherto depended on the Propaganda shall hereafter depend like all others on the Consistorial Council; that the Cardinal Prefect of the Propaganda shall continue to give dimissorial letters for ordination in those colleges, in which he formerly did so not as Prefect of the Propaganda, but as Cardinal Protector; others in Rome are to ask for a Cardinal Protector, and in others outside the city dimissorial letters are to be granted according to their constitutions. The students' oath, somewhat modified, is to be retained in those colleges in which it has hitherto obtained, and the title, *servitii ecclesiae* is to be substituted for the title, *missionis*. These are the regulations in general, but as many colleges have something special in the constitutions their application to each must be studied in the decree itself. With regard to the Irish College, Paris, the decision has been postponed.

Pius X has confirmed the regulations of Leo XIII concerning the emigration of Italian priests to America. Moreover, since the fifth rule governing mere visits has been used to frustrate the others that relate to acquiring permanent domicile, it has been made more stringent. In future Ordinaries can give permission for such visits only in cases of strict and urgent necessity when there is no time to have recourse to the Holy See. Such visits are limited to six months, and the Ordinary is bound to inform the Congregation of the Council at once of any permission he may give. The Pope takes the opportunity of this confirmation to regulate emigration of priests from other European countries to America, and all emi-

gration to the Philippines. No European bishop may grant dimissorial letters to a priest wishing to settle in America until, having informed the American bishop to whose diocese the priest wishes to go, by private letters, of his age, mental and moral qualities, he has received this bishop's consent. Should a priest wish to visit America, he may receive dimissorial letters for six months provided the necessity be urgent. In this case the urgency must be stated in the letters, and the bishop to whose diocese he is going must be informed. With regard to the Philippines all priests are bound by the rules regulating the emigration of Italian priests to America, with this difference, that for priests in North America permission must be obtained from the Apostolic Delegate, Washington.

Without special permission of the Holy See religious orders and congregations of men are forbidden to receive as novices or to the vows the following: those who on account of immorality, or other crimes, have been expelled from lay colleges: those who for any reason have been dismissed from seminaries and ecclesiastical or religious colleges: those who have been dismissed from another order or congregation whether as professed or as novices, or who, if professed, shall have obtained a dispensation from their vows: those who, admitted either as professed or novices into one province of an order or congregation, have been dismissed from it and seek admission into another province of the same order or congregation. The profession of such will be null and void.

The Archbishop of Carthage and Algiers, having discovered the tombstone of Saints Perpetua and Felicitas and their companions, took occasion to beg the Holy Father to raise the rite of their feast to that of a minor double. His Holiness has granted the petition, has had the office prepared and has ordered the feast to be celebrated by the whole Church on the sixth of March.

Protestant Church Union.—The Bishop of Winchester (England), Bishop Williams of Marquette (Protestant-Episcopal Church), the Vice-Chancellor of the University of Cambridge, and the Chancellor of Salisbury Cathedral arrived in Stockholm lately to confer with the Archbishop of Upsala and other ecclesiastical dignitaries of Sweden for the purpose of bringing about closer relations and eventually intercommunion between the Church of England, the Church of Sweden, and the American Protestant-Episcopal Church. We may expect some interesting theological pronouncements regarding the Church, the sacraments and orders in connection with the negotiations.

Belgian Teachers' Congress.—At the annual Congress of the Federation of Christian School Teachers at Bouillon, papers were read on School Hygiene, on Professional Schools in the Primary Department, etc., and the feature was an eloquent speech of M. Godefroid Kurth, of the Belgian Historical Institute at Rome, and a contributor to "The Catholic Encyclopedia."

QUESTIONS OF THE DAY

The Comet and the Slander

Tagged to the fiery tail of Halley's comet is a venerable slander on the Church to the effect that, on its appearance in 1456, Calixtus III promulgated a Papal Bull against it. Comet and slander always appear simultaneously. We wondered in what quarter of modern journalism the calumny would show itself during the present visit of the comet. What was our surprise to see it swim into our ken from the editorial page of the *Scientific American* for September 25!

Now a scientific paper ought not to leave its chosen domain of technical facts to chronicle ecclesiastical history; but, should it be tempted to do so, it should strive to maintain a scientific regard for truth in accordance with its character and purpose. The truth in the present case was not so hard to come at. The *Nineteenth Century and After* for September has an article by E. Vincent Heward, F.R.A.S., in which the editor of the *Scientific American* might have discovered the true story of the Pope and the comet. Similar versions of the same story are numerous in reliable histories. A reference to historical documents reveals the fact that the Papal Bull in question contained no reference to a comet; but merely an order that supplications be made to avert evils which, in the opinion of astronomers of the day, would follow in the wake of the comet.

The error of the editor of the *Scientific American* suggests some interesting reflections. The first is that he, in common with a large number of "enlightened moderns," never dreams of testing the veracity of an absurd story in which the Church plays a ridiculous part. He takes it for granted that the history of the Church is on its face a collection of absurdities, in which intelligence and enlightenment are altogether absent. If a single instance of the Church's ignorance and superstition is of doubtful value, there is no particular reason for rejecting or investigating it. If it is not true, it is at least *ben trovato*. It is veracious by implication. It fits in with the general character for puerile nonsense which the Catholic Church possesses in the eyes of "progressive scientific men."

This is our first reflection, and it bears rather grievously upon the editor of a paper who, we suppose, does not care to alienate that section of his readers who happen to profess and practise and regard with sensitive reverence the teachings of the great Church which he so gratuitously slanders.

Our second reflection is more general. Had Pope Calixtus III paid less regard to the *ipse dixit* of the astronomers of his day, he would not have afforded even a remote occasion for the derision which later scientific writers have heaped upon him. And yet modern scientists are forever girding at the Church for her reactionary and obscurantist policies, because, forsooth, she does

not embrace unreservedly every theory that contemporary science proposes with dogmatic vehemence. It is an interesting day-dream to sit back and conjecture how many of the Popes since Calixtus III would be furnishing grounds for "scientific" laughter a century or two after they had passed away, if they had been prone to act upon all the alleged discoveries made by the wise men of science among their contemporaries. In such an event the catechism would take on the mutability of a scientific textbook. The latter is out of date in less than ten years after its publication. The real joke-books are not medieval Papal Bulls. If the editor of the *Scientific American* wants a good laugh we refer him to the scientific textbooks of the past. We are afraid his sense of humor is not sufficiently developed to detect the amusing cocksureness about everything under heaven, which inspires and colors the scientific writings of the present.

J. J. D.

America and the Geographers Before Our Era

We have watched the gay sails of the Phoenician and the well-trimmed galleys of the Greek, as they passed through the Straits of Gibraltar and out upon the broad Atlantic. We have heard the long sweep of their oars, as, day by day, they plied those endless wastes of water, so weird and so mysterious to the hearts of their first explorers. We have been able to trace the path of their keel, as it turned towards the Isles of the Blessed or the Ultima Thule of the North. Perhaps, in fancy, the reader may even have followed, like De Costa, their merchant-sailor into strange and wondrous lands, "coasting the unknown shores, passing from cape to cape and from bay to inlet, gazing upon the marvels of the New World, trafficking with the bronzed Indian and bartering curious wares for barbarous gold; and then shaping his course again for the markets of the distant East to pour strange tales into incredulous ears."

This may not all be fancy, as our author remarks, and indeed it was one way possible in which the ancients can have obtained their settled belief in some country lying beyond the farther shores of the Atlantic—perhaps some vast and continental land. But there was still another way, far less conjectural, which lay open to them, a means no less certain than that which Columbus possessed, whence they could divine, without possibility of error, the existence of such a country. This was nothing less than their knowledge, inherited by them from the earliest ages, of the sphericity of our earth. Such a doctrine carried with it an evident corollary, which men like Plato, Aristotle, Erastosthenes, Strabo and Pliny could not fail to see; namely, that sailing westward over the Atlantic Ocean, land must finally be reached, even though it were no other than the farthestmost parts of the continents already known to them. Columbus himself never expected to accomplish more.

The idea of a spherical earth is associated in our minds with the names of Copernicus and Galileo. We are apt

to forget that these merely rediscovered what had been a familiar scientific tenet almost twenty centuries before their day. It is thought that even the Egyptians had arrived at this truth, written for them in the heavens by night, as often as the shadow of the earth athwart the moon told the story, then as now, of how that earth was shaped at the Creator's will. Babylonian astronomers, too, are credited with this knowledge.

The Homeric bards, it is true, still believed the earth to be absolutely flat and round, "round as the shield of Achilles." But even as early as the sixth century before Christ the doctrine of the earth's sphericity seems to have been publicly taught in Greece by Pythagoras and Thales. Eratosthenes, in the third century, not only held the earth to be a globe, but calculated its circumference with astonishing correctness, defined an equator, and drew lines of latitude and longitude, if we may so call them. But perhaps the most familiar illustration of the earth's figure is that presented in Plato's "Phaedo," a ball, encircled with variously colored strips of leather that represent the varying zones. He says it is "very large, and that we (the Greeks, etc.) who inhabit some small portion of it, from the river Phasis to the Pillars of Hercules, dwell about the sea, like ants or frogs about a marsh, and that many others elsewhere dwell in many similar places." Such was the view, with some playful admixture of imagination, expressed by the Socratic Club at Athens. Aristotle added to the astronomical reason for the globularity of our earth another, based on his observation that matter naturally assumes a spherical shape, as drops of water that fall in rain.

Cicero, Virgil, Ovid, all are cited in evidence of the same prevalent conviction among the learned. Strabo, who lived shortly after the beginning of our era, considered the southern portion of our globe to be uninhabited, because of the blaze of heat which forms the fiery belt of its equator. He admitted, however, that there might be other countries unknown to Europeans and inhabited by races of men different from these. Thus even this geographer treated with courtesy the opinion that there might exist an inhabited northern part of our continent, a populated North America. He would not, however, deign to give the matter any farther consideration. The known inhabited section of the earth, which alone interested him, he compared to a cloak spread out upon the ground, the narrow upper portion of which represented the northern countries. This famous cloak- or mantle-theory was to be graphically handed down to posterity in the map of Ptolemy—the best the ancients could accomplish. To picture scientifically an entire globe on a flat surface was no simple problem and one which neither Greek nor Roman ever solved.

Pomponius Mela, in A.D. 40, divided the earth into five zones. Two of these, the temperate northern and the temperate southern, he claimed were inhabited. Between these, however, the earth was thought to be girdled with a zone of fire which made all intercourse impossible

forever. The very whales could not pass it in the lowest depths of water, so seething was the ocean under that equatorial heat. It may, perhaps, be no irreverence for us to wonder in what mysterious manner the old geographer could have obtained his certain information concerning the inhabitants of that other hemisphere. The belief in this fiery zone continued on towards the time of Columbus and formed a logically invincible argument against all who held the theory that the southern portion of our earth could be peopled with men. "If this were so," the objection ran, "then they could not be descendants of Adam; for if sprung from Adam, how could they have passed that blazing belt of fire?" Then, forcing the conclusion, the very existence of another side to the earth was utterly denied. Yet let us be fair even here. It was not the scripture learning of the theologians and their firm belief in a single origin of the human race—a truth which science is ever more and more clearly confirming—that were at fault; it was rather Strabo and good Pomponius who were to blame.

Yet all these theories, whether ancient or modern, could have placed no obstacle in the way of an early scientific discovery of our continent, such as the Greeks and Romans, with the knowledge that they possessed, could certainly have accomplished, but such as Columbus alone has actually achieved. Why, then, we are tempted to ask, did the ancients not act on their convictions?

If, in the days of Columbus, there were faint rumors of a Norse or even Celtic discovery that perchance came to the ears of the great discoverer—a mere possibility—were there not motives of a similar nature that might have moved the Greek, in the Platonic days or after, to have thrown open long before our era the gates of our western continent? The gain, it may be objected, did not seem worth the venture; yet its visions would not have failed to allure the heart of the pagan sailor, and the glory alone would have sufficed him. But the courage, too, was wanting to hazard all to verify a theory, no matter how firmly maintained. The crafts of the ancient, it is true, were frail; yet they could safely breast the billows of the Atlantic. When, therefore, all other reasons have been assigned, this must be the final one: that there was not to be found in all the Socratic circle or in the schools of Greece and Rome a man who united in himself the learning, the skill, and the courage for such an undertaking, all which were comprised in the person of the brave Catholic Genoese. Yet even he might have faltered in his task had not the splendor of the cross forever shone before him and the love of the Virgin Immaculate fired his heart to seek in all, and above all, the greater glory of God.

So, under his guiding hand, sailed forth, in God's own time, the Santa Maria, to gain new realms for Christ and for His Church. So, at length, was accomplished the one and only scientific discovery of our continent, the one and only lasting revelation of the New World to the Old. All other claims that may be raised, all

earlier discoveries that may be proved, shall ever—without prejudice to their own fame—add brighter splendor to the name of Christopher Columbus.

All hail, then, to the Santa Maria, and to her captain, client of our Lady, who, under the light of her guiding star, has given to us for our inheritance her land of the Immaculate Conception!

JOSEPH HUSSLEIN, S.J.

Priestly Vocations

"Something is wrong in a Catholic community where vocations to the priesthood do not germinate and bloom. Either there is in that community a lack of the true Christian piety which rises, at least now and then, into the heights of self-sacrifice and divine love where the priesthood is born; or there is a lack of that sacred knowledge which leads and enables pastors and people to understand those sublime soarings of the soul and to aid them in their upward flight."

These soul-searching words of Archbishop Ireland seem to come as a message to priest and people, to parent and child. It is a lamentable fact that some dioceses of our country are still largely dependent upon the charity of other American bishops or the missionary zeal of Europe for the priests needed in their every day religious ministrations. Is it not about time for the Church in the United States to become "self-supporting," as far as vocations to the priesthood are concerned? Is the republic to remain, in this respect, a missionary country on a par with Madagascar, China and Japan? Does God fail the Church in the matter of priestly vocations? If not, whence and why the lack of priests? A missionary sent to this country is a missionary taken away from the Kaffir and the Mongol, yet we "stand by the wayside, begging."

What is a vocation? It is a disposition of Providence which calls one to a particular state of life in which he is to work out his eternal salvation. Whoever follows his vocation cooperates with God's grace towards reaching the Creator's object in calling him into being; whoever misses or disregards or resists or rejects his vocation puts himself out of harmony with God's ordinary Providence.

There are as many vocations as there are ways of reaching Heaven, but the word is more commonly used to signify a calling relatively permanent and fixed. Hence, an occupation that entails no lasting obligation and that, without sacrifice of principle or ideal, may be readily dropped for another quite different, is not, in our sense, a vocation.

As the functions of the sacred ministry are a part of the plan of Providence, it follows that there must be vocations to the priestly state, that is, if the Church is to exist in her organic entirety, there must be a priesthood and some of her sons must be called to discharge its duties. The vocation to the priestly office is given of God as a precious nucleus, the due development of which secures a worthy candidate for the Sacrament of Holy

Orders. All hinges on the due development. God does not force our wills. Saul stricken to earth in a blaze of divine light, could still have become either an apostle or an apostate. If that priceless germ of vocation to the priesthood exists, how is it to be fostered until it ripens into full maturity? First, by Catholic home life, the shield of innocence and piety, the mainstay of religion. Where parents set before their children the example of a truly Catholic life, they are cooperating with God's grace unto a happy eternity for themselves and their offspring.

Over and above certain pious practices, the child, according to his ability, ought to understand his faith; else what he says or does in the way of religious observance will lack purpose and soul. To understand his faith is to love it, to take a personal interest in it, to make it a part of his everyday life. He will then see in the priest not merely a respected stranger or an honored guest, but rather a revered and trusted friend, one set aside and sanctified for a divine work in the Church. A full knowledge of his faith makes the boy a better Catholic, a better citizen. The ungenerous child is not the rule but the rare exception.

Few Catholic parents, if any, are so ungrateful to God as deliberately to thwart or stifle their son's possible vocation to the priesthood, yet what their consciences would keep them from attempting expressly may be effectually accomplished in a roundabout way. For example, in a home where worldly success is the one object sought, where frivolous amusement is the noblest aim, where devotional exercises are pruned to their barest essentials, where whatever is given to God is given grudgingly, what prospect is there that the tender plant of priestly vocation will flourish? "Thy destruction is thy own, O Israel."

How ably soever he may be seconded by the Catholic home and the Catholic school, the chief factor in developing vocations is the priest. Long enough before the time of grave danger for their souls, his fatherly interest will prompt him to know his spiritual children, to interest himself in their welfare, to share their childish joys and sorrows, to guide their minds and hearts towards all that is pure, noble, holy. While keeping high ideals before them, he will not repel them by cold indifference nor crush them with harsh, unsympathetic words.

Vocation should declare itself when a youth is of an age to know his own mind. The pious desire of a boy in the First Communion class may mean nothing and may mean much. Again, signs of vocation may appear and then become dormant, as it were, until the genial sun-rays of a second spring arouse them to renewed life and activity. Though the matter is full of mystery, for here the Creator is dealing with the creature in the sacred secrecy of the soul, the prudent spiritual director will not err in his decision. If the priest be so engrossed in other parish work that he feels the lack of leisure for a matter so vital, his life of labor ought to warn him that he will one day

need help in his holy ministrations. Whence is it to come?

To foresee and ward off spiritual dangers and to remedy spiritual ills is the great work of the physician of souls. Many a youth has laid by his school books for the summer with his gaze fixed on the sanctuary as his goal. But a deadly blight strikes the budding flower. The sacred ministry, with all its wonderful possibilities for helping others on the way to Heaven, no longer appeals to him. Why? Because the spirit of evil, who is not longing for devoted priests, has cunningly tried not only to destroy a vocation but to bring about complete spiritual shipwreck. A few words of paternal advice and encouragement may save a vocation, even a soul. Choice plants need care; weeds thrive without it.

Monuments are raised to the memory of the dead, who may have slight claim to the grateful remembrance of the living. What nobler monument could one ask for himself than to have led some chosen soul to the service of the altar? What the faithful help to accomplish by giving of their abundance, the youth singled out by a priestly vocation is called to do by giving himself. The greater the offering, the greater the promised reward.

D. P. S.

Reforming Legal Procedure

The scandal of the law's delay, amounting through congested court calendars in many instances to a substantial denial of justice, and the involving of trial issues in a maze of specious technical quibbles with a speculative hope of decisions on appeal made, not of the case in point, but on errors of detail, have long vexed the reformers of our legal manners and customs. Mr. Paul D. Judge, an attorney of New York, has planned an amendment to the Code by which to inaugurate an improvement in the procedure in courts of record by means of which, he contends, a prompt as well as just determination of matters under litigation, may be arrived at. His recommendation is:

"That after issue is joined, all direct testimony be exchanged preliminarily by counsel in affidavit form, with the objections to be made thereto, to the end that a better understanding of the real dispute may be had, and in order that trials may proceed after a more comprehensive preparation, and with less likelihood that the determination will appear to be the result of chance, or to be based upon a purely technical consideration of some incidental issue.

"It is not proposed to dispense with the oral testimony of any witness, and the right of cross-examination is not affected. The reduction of all proposed proofs to writing, within a reasonable time after the commencement of any litigation, and the service thereof, as is done with pleadings and briefs on appeal, is advocated as a step towards perfection in the preparation of cases for trial, and as a blending of the best in the two old systems of procedure.

"This would extend to evidence, which is the vital part of a case, that pre-examination which pleadings and briefs are subjected to in consequence of their disclosure to and criticism by the adversary, before they are presented to the court. In support of this proposed innovation he points out that a disclosure of evidence is frequently effected by interlocutory motions, and that when a new trial is had, evidence has been previously exchanged; and that while there is a reluctance about making any disclosure to one adversely situated, the result is usually satisfactory."

The reciprocal nature of the transaction insures fairness and tends to simplify the differences between litigants. The suggestion which Mr. Judge makes that the proofs should be settled and determined and disclosed to both parties early in the progress of an action and before the trial, he claims, is a practical one according to a recommendation recently made in New York by the Appellate Division of the Supreme Court of the First Department (May 7, 1909) as follows:

"If each party were required to furnish to his adversary before trial, they might, in some cases, materially aid the court in doing justice to them; but this is a subject for the consideration of the Legislature." (Schmidt vs. Bailey, 116 N. Y. Supplement, 805.)

The improvement is not, in his opinion, to be made by requiring the pleadings to be more specific, nor by giving greater scope to bills of particulars, which amplify the pleadings. In the average case the pleadings are unworthy, he says, of exhaustive scrutiny by the court in the absence of the proofs, and are unsatisfactory as a basis either for a reliable opinion for counsel to form and guide his client by, or on which the court may make a judicial determination. No matter how detailed they may be they usually amount to conflicting challenge and counter-challenge; they will rarely be the test. The proofs are the substance of a case, and therein will be found its weakness or its strength; and in this country where lawyers share in the responsibilities of government, being officers of one of the three divisions, more efficient service will be rendered to the communities and citizens by the Judicial Department, when facilities are given to the lawyers to concentrate their attention from the outset of each case upon the whole and not as now, upon a fraction only of the evidence.

THOMAS F. MEEHAN.

Political Crisis in Austria

The present political situation in the Austro-Hungarian monarchy presents an interesting picture to an outsider, while it is viewed with concern, and even alarm, by those whom it directly concerns. It is to be doubted if there is a more complex political problem in Europe. Both halves of the monarchy have their domestic politics, but there exists also a common ground between them, which is not infrequently the scene of bitter conflicts,

and which may witness soon one of the bitterest of all. From this latter phase of the situation we shall prescind for the present, and confine our attention to the Austrian half of the monarchy. Readers of AMERICA are already familiar with the circumstances under which the Reichstag in Vienna closed its last session. After weeks of fruitless obstruction, the ministry was forced to give up in despair the attempt to carry through any legislation, in spite of the fact that many important, even vital problems are pressing for legislative solution. Great things had been hoped for from this the first Austrian Parliament elected through universal suffrage, and the first part of the session, during April and May, strengthened these hopes quite effectively. Then came the conflict over the agrarian bank of Bosnia; and the result was that the house became divided into two nearly equal groups, all the Slav parties, Liberal, Radical and Catholic, banding together against the Germans, while the Austrian Social-Democrats remained neutral (although their substantial interests as Germans should have led them to take sides with the Germans), and voted with one side or the other as they chose. Usually they united against the Germans who are made up almost entirely of their bitterest and most dangerous opponents, the Christian Socialists. The resulting deadlock forced the proroguing of Parliament after weeks of bitter struggle.

Immediately upon the closing of the Reichstag steps were taken by the peace-loving parties to bring about a settlement of the differences between the various factions, so as to allow of an unobstructed session during the autumn. For this purpose a conference of the leaders of all the factions was held, but led to no positive result, Dr. Glombinski, the member who called this conference together, being merely commissioned to proceed further with his efforts towards peace. It soon became clear that peace was not to be expected until the Bohemian Landtag was once more made capable of carrying on legislative work. This Bohemian legislative assembly was closed last year because of the opposition of the German-Bohemian representatives, who protested against what they considered an unfair and disproportionate representation in the State government. The Czechs, who make up the non-German inhabitants of Bohemia, became thereby much embittered against the Germans, and a kind of race-war followed in Bohemia as well as in other parts of Austria where the Czechs live in large numbers, especially in Lower Austria.

The Czechs form the strongest and most aggressive portion of the "Slavische Union," as the group of Slav parties is called in current nomenclature. This Slavische Union is very bitter against the present ministry, in which they consider the Slavs have not sufficient representation.

M. J. A.

Catholic Pamphlet Literature

We often wonder whether English-speaking Catholics have as a body the faintest idea of the treasures within their reach in the cheap publications of Catholic Truth Societies. The Catholic Truth Society of London issues regularly at a nominal price small pamphlets dealing with matters of vital Catholic interest and written by scholars of marked literary skill. Its publications are on the counters of Catholic book-shops in this country and are easily obtainable. The Australian Catholic Truth Society, 312 Lonsdale street, Melbourne, also issues original papers of a useful and interesting kind on Catholic topics. Among its recent pamphlets we note several by Rev. M. Watson, S.J., on such subjects as the Sacrifice of the Mass, the art of dying happily, and veneration for our dead.

Similar societies exist at our door. The International Catholic Truth Society, Brooklyn, New York, while acting as a distributing agency for other Truth Societies, sends out publications of its own. Among these is the pamphlet entitled "Is One Religion as Good as Another?" by Rev. J. MacLaughlin, and edited by Rev. L. A. Lambert. This work has gone into a 55th edition. Still another New York society engaged in the same work is the Cathedral Library Association. Its latest booklet is on "The Roman Church Before Constantine," translated from the French of Mgr. Louis Duchesne by the late Rev. Joseph W. Reilly.

Another useful series of cheap publications is that of the Catholic Library, issued by the C. Wildermann Co. of New York. They consist of little paper-covered volumes of choice stories for children. The sixty volumes so far published constitute a most valuable collection of Catholic fiction for young children.

The growing tendency on the part of Catholic activities to give publicity to their work, in the frequent publication of pamphlet literature, is one of the best signs of the times. On the one hand, it stimulates Catholic publishers to take an interest in cheap and popular forms of good literature; and, on the other, it lets Catholics know what Catholics are doing and frequently puts into our hands valuable articles which otherwise might in all likelihood never have reached us. Such an article is the lecture on "Character and Character Formation," delivered by Rev. Robert Swickerath, S.J., at Holy Cross College, and published in a neat pamphlet by the college. Similarly the Mallory Prize Essay for 1909, on "The Advisability of Electing United States Senators by Popular Ballot," by Earl John Mohn, of the Georgetown Law School, is a study of a political subject which covers the ground logically and historically with concise thoroughness, and gives the reader, besides, an exalted opinion of one of our great Catholic colleges.

Catholic pamphlet literature is not confined to Truth Societies and educational centers. The annual reports of Catholic societies engaged in philanthropic work make

absorbing reading and help us to realize how active and various is the apostolic spirit of the Church. The most recent report of this kind to reach us is that of the Christ Child Society, of Washington, D. C. This society has branches in various cities of the East and West, and some idea of its manifold interests may be had from a mere enumeration of its various committees. We have reports of committees on Fresh Air, Sewing Schools, Instruction, Girls' Clubs, Libraries, Italian Work, Boys' Clubs, Hospital Work, etc., etc. The pamphlet, containing all this, gives us, besides, photographic glimpses into the world which the society's charity penetrates and illumines. The president of the society is Miss Mary V. Merrick, The Decatur, Washington, D. C.

J. J. D.

What Did Pope St. Nicholas Say?

We showed lately how the Rev. Dr. McKim, of Washington, in a sermon attacking Papal Infallibility, utterly misapprehended the teaching of St. Innocent I. and St. Gelasius I. In the same sermon he cites St. Nicholas I. as declaring that a child baptized by a woman in the name of Christ alone, is validly baptized. Here again he misunderstands, and in this case misquotes. The question submitted to St. Nicholas referred to baptism by a Jew, not by a woman. This is very important, as will afterwards appear. Dr. McKim, not understanding its importance, changed the Jew into a woman, no doubt in good faith, to make his case practical with regard to his hearers. These are the facts:

The Bulgarians told the Pope that many in their country had been baptized by a certain Jew, whether Christian or pagan they knew not, and asked what they were to do. The Pope answered that if those in question had been baptized in the name of the Holy Trinity or only in the name of Christ, as we read in the Acts of the Apostles, since St. Ambrose says that it is one and the same thing, they are not to be baptized again. But they were to inquire first whether the Jew was a Christian or a pagan, or whether he afterwards became a Christian. Moreover, that in his opinion the teaching of St. Augustine must not be passed over, that an error in the minister or in the receiver concerning the Father or the Son or the Holy Ghost, does not invalidate baptism; that this is not invalidated by any perversity of either the giver or the receiver; that it can be both given and received in schism (Mansi, Ampl. Coll. Conc., Vol. XV, col. 432).

When one finds himself entangled in a difficult piece of country, it is a good plan to get a general view of the lay of the land. This is excellent, too, when there is question of getting at the meaning of a difficult text. The Bulgarians had many difficulties. The answer just quoted is to their hundred and fourth. Let us take a glance at their fifteenth which also has reference to irregular baptism. The unfortunate people had been deceived this time by a Greek, who, pretending to be a priest, had

baptized many of their children. They cut off his nose and ears, gave him a severe beating, and drove him out of their country, of which treatment the Pope by no means approved. But now, what was to be done about the children? The Pope answered, that if they had been baptized in the name of the highest and undivided Trinity by any Christian, they were Christians and were not to be baptized again (Op. Cit., col. 408). If, then, the passage under discussion have the meaning assumed by Dr. McKim, this strange consequence would follow that baptism by a Jew has an advantage over baptism by a Christian, since the latter must stick to the traditional form, while the former might either use this, or the other, "I baptize you in the name of Christ." This is enough to make one suspect that Dr. McKim has not caught the Pope's meaning. St. Nicholas rests on the authority of St. Ambrose, St. Augustine and the Acts of the Apostles. Let us turn to them to elucidate the matter.

St. Ambrose says in the passage to which commentators agree that the Pope refers: "Baptism is full if you confess the Father and the Son and the Holy Ghost. If you deny one you ruin everything. And just as if you comprehend one in speech, either the Father, or the Son, or the Holy Ghost, but deny not in faith either the Father, or the Son, or the Holy Ghost, the sacrament of faith is full; so, even though you may say the Father and the Son and the Holy Ghost, if you lessen the power of the Father or of the Son or of the Holy Ghost, all the mystery is empty." Here, evidently, there is question; not of the baptizer, but of the baptized; not of the form of baptism, but of the faith of the receiver. It is he who *confesses* the Holy Trinity. Moreover, baptism in the name of the Father, or of the Holy Ghost, was never heard of. What St. Ambrose says is, that faith in the Blessed Trinity, either explicit or implicit is necessary for the fruitful reception of baptism: the explicit denial of one of the Persons makes the baptism fruitless. Now this may be transferred to the intention of the one baptizing. He may intend to act in the name of the Blessed Trinity, the full and adequate cause of baptismal sanctification, or in the name of the Holy Ghost, to whom this sanctification is attributed, or in the name of Christ, who instituted the sacrament, and is its primary minister; provided the matter and form be duly applied, the baptism is valid. This was what St. Nicholas answered; and it makes clear why he lays such stress on the teaching of St. Augustine, that, since it is Christ who baptizes in every case, he who intends to do what Christ instituted baptizes validly, even though he be separated from the Body of Christ, or do not hold the true faith of Christ. It also explains his allusion to the Acts of the Apostles; for its expression, to be baptized in the name of Jesus, means to receive the baptism instituted by Him and administered in His name.

We may presume that in the day of St. Nicholas as now, the Holy See answered questions as they were proposed. In the matter of the Christian Greek, the intention did not come in. The doubt was whether a layman could

baptize. The answer was: if he used the true form, the baptism was valid. In the case of the Jew the difficulty was not about the form; that had already been settled, but about the fact that the baptizer was by race a Jew. Had he the right intention? Find out whether he was a Christian, was the answer, or whether he ever became a Christian. This is of primary importance in settling the question of intention. If he intended to act in the name of the Holy Trinity, in whom he believed, and whose names he pronounced; or if, lacking faith in the Trinity, he nevertheless intended to do what Christ had instituted, then, due matter and form being presumed, his baptisms were valid. And this doctrine of St. Nicholas in the ninth century is the teaching of the Church to-day.

H. W.

Events of Interest in Belgium

The chief events of interest have been the deliberations of the central section of the committee on the military bill, the threatened invasion of cholera, and the aviation week at Tournay. Two weeks ago the committee presented to the Government eighteen questions on the bill. The answers came promptly. They have been commented on variously, some even in the Catholic camp accusing them of intentional vagueness. But due allowance must be made in these statements for private opinions. The central section of the committee held several meetings before and after the answers to the questions, and adjourned after having made several amendments, mostly verbal, tending to bring the meaning into clearer relief. As for public sentiment, it becomes daily more clear that any addition to the military burden will be firmly resisted by the whole country, Catholics and enemies alike. This it is claimed the new bill does, and the Government will surely have to make some concessions in order to pass the bill.

Any one knowing the Belgian and Dutch characters would hardly believe them capable of showing such excitement as that manifested on the appearance of the cholera at Rotterdam, where over twenty have already succumbed to the dread plague. Every day new cases are announced in Belgium, only to be denied a day later, as being cholera, it being clear that the commonest of ailments has once more in each case been mistaken for it. As yet no case is announced officially in Belgium.

An event that calls for explanation happened at the Trappist Monastery at Tilburg in Holland near the Belgian frontier. The beer of the Tilburg Trappists is well known here; it was owing to transactions connected with the selling of this beer that the Abbot, Father Verbrugge, of Antwerp, engaged in some speculations and finally found himself in inextricable difficulties. A canonical visitation followed, and then an order from the Holy See for all the monks to evacuate the monastery. What looked at first like wholesale disobedience was due to these orders having been interpreted by the abbot, who remained refractory. When,

however, they were notified, the whole community, save a very few, promptly obeyed. At this juncture, however, an agreement was made with the creditors, and all the monks have now returned from their exile. The non-Catholic papers exploited the incident, until it was pointed out that it was merely a case of one individual having contracted unlawful debts in his own name, and for which he alone was responsible.

The aviation week of Tournay was not so great a success as that of Rheims. Only one aviator of note, Paulhan, appeared, while the few local aviators that showed themselves were not so brilliant, one, Van Damme, nearly killing himself. During all the disputes about Cook and Peary, Belgium has firmly stood by Cook, for it is not forgotten here that he was surgeon on the Belgica of the Belgium Antarctic Expedition in 1897-99. His presence was announced at Brussels for September 11, and it was a great disappointment that he left for America without staying over. Cook is a close friend of M. Lecointe, of the Brussels Royal Observatory.

P.

The Third "Katechetische Kurs" in Munich

The Third Catechetical Conference held in Munich from August 30 to September 3, inclusive, was a success in every respect. In the first Conference in 1905, 658 delegates' tickets were given out altogether (335 for full members who made the whole course, 120 day-tickets and 203 for single lectures). This year 997 tickets were distributed (402 for full members, 396 day-tickets, and 199 for only one lecture). More than forty dioceses of Germany, Austria and other countries sent their representatives. There were fourteen lectures and three model lessons for catechism teaching given by twelve lecturers, who were all admirable selections for the task.

The principal theme of the whole Conference was Religious Education. All lectures tended to the same idea, though treated from different standpoints: the ethic, psychological, religious and merely practical. The spirit and attention were excellent during the whole session, and not only priests, but also lay school masters and mistresses listened to the lectures.

The new Archbishop of Munich, a tall and imposing figure, appeared twice and addressed the assembly in a short speech. He expressed his keen interest in the catechetical question and encouraged the members of the course to continue in their endeavors to improve catechetical and religious instruction. There was unanimous satisfaction and enthusiasm about the whole performance. While in the first and second Conferences the discussions about the so-called "Münchener Methode" were rather vigorous; this time peace prevailed and no differences disturbed the proceedings. The practical result will be the further improvement of religious instruction and a new plan of instruction for several dioceses.

E. W.

CORRESPONDENCE

Socialism Undermining French Loyalty

PARIS, SEPTEMBER 23, 1909.

During the last few weeks, the French papers have devoted much time and space to an incident that has lately occurred on the eastern frontier. A "mitrailleuse," the mechanism of which is a carefully kept secret, was stolen and taken to Strasburg by a French corporal named Deschamps, who was bribed by the German authorities. The incident in itself is one that might occur in any country, but the investigation to which it gave rise brought to light the complete and thorough organization of the intelligence department or, to use a more trivial expression, the spying system on the German side, and to the inefficiency of the same service in France.

Allowing for the natural exaggeration of the emotional Gallic temperament, there is some truth in the remarks of the French papers. They observe that, like other public services, the army has suffered from the disastrous interior policy of the Government, and that France is surrounded by a network of spies, as regularly organized as they were before 1870. At that date, the Franco-Prussian war proved the inefficiency of the intelligence department in France, and since the Dreyfus case, this department has practically ceased to exist. "We do not wish for war," says one of the leading papers, "but we have a right to expect that our military chiefs should have a knowledge of our neighbor's territory, resources and strength, equal to that possessed by our neighbors regarding us." Beneath what is, after all, an incident of secondary interest, lies a fact of graver import. There is no doubt that the Socialistic theories that are being encouraged by the Government have penetrated into the ranks of the army and that the sectarian doctrines taught in the public schools contribute to sap the foundations of respect in the mind of the young soldiers who, in consequence, are more easily led to commit breaches of discipline. Yet, in spite of all, the military spirit is still strong in the French nation, and the French soldier, small and insignificant in appearance, has not his equal in resourcefulness, cheerful endurance and, in most cases, in devotion to his chiefs.

The general elections take place next spring and the Catholic papers are already exhorting their readers to unite their forces against the common enemy. Want of unity has ever been the bane of French Catholics, and the exhortation comes with a special significance at a moment of grave peril. Mgr. Delamairie, one of the leading French bishops, has issued a new edition of the diocesan Catechism of Cambrai, in which he clearly states the duty of every Catholic elector:

"In what does your duty as an elector consist? In voting for the most honest and most Christian among the candidates, for those who will best promote the general good.

"Is it a sin to vote for men whom we know to be dishonest, anti-Christian and anti-patriotic? Yes, it is even a grave sin, for thereby we assume a certain responsibility in the evil that such men may do to religion and to the country.

"Is it a fault to abstain from voting? Yes, it is generally a fault, for thereby we may help the success of men whose influence is dangerous."

It may be objected that a catechism is meant for chil-

dren rather than for their elders, but these children are the electors of the future, and moreover it has happened more than once that through their means useful lessons have been conveyed to their parents.

Colonel Keller, who is at the head of a powerful Catholic organization, and M. François Veuillot, a leading journalist, are no less clear and precise in their advice to the Catholic body. They earnestly urge Royalists, Imperialists, Conservatives of different shades of opinion, to forego their private views and to unite on the common ground of religious liberty, a cause that appeals to all children of the Church.

The inefficiency and brutality of the lay infirmarians, men and women, who have replaced the nurses in the French hospitals, are frequently commented upon in the papers. In this country until recently, nursing was taken up as a means of earning a livelihood rather than as a vocation, except in the case of religious. The expulsion of the latter from the public hospitals has contributed to the development of the different societies, who, under the common patronage of the Red Cross, have been founded for the training of lay nurses. In time, the unskilled and unconscientious paid nurses will, it is hoped, be replaced by women who have taken up nursing as a vocation and whose steady devotedness to their calling is worthy of all praise. An unwilling homage has been paid to the Sisters by the very men who expelled them from their posts. When an epidemic of smallpox broke out lately at the Toulouse hospital, the lay nurses got frightened and the nuns were recalled. The same incident occurred in Brittany. It has been said, to justify or to excuse the expulsion of the nuns, that they were wedded to their old ways and unwilling to adopt the prescriptions of modern methods. For certain cases there may have been some foundation in the accusation, but the *Journal de Médecine* of Bordeaux, the *Combat* of St. Quentin, the *Réveil Médical*, none of which are clerical papers, testify to the efficiency of the nuns and to their willingness to adopt the methods that have been introduced by modern science. "They were," says the *Réveil*, "honest, disinterested, devoted; they did better work and cost us less than the grasping and wasteful nurses who think only of extorting money from their patients." A splendid example of generosity has been given by Madame Fould, whose foundations in the "quartier de la Glacière," one of the poorest suburbs in Paris, are placed under the care of the Sisters of Charity, and, being private property, cannot be touched by Government. Besides a *crèche*, an orphanage, a pharmacy, a small hospital, the establishment has a training school for nurses, who, after spending two years there, receive certificates that enable them to take excellent positions either as private nurses or else in nursing homes. This foundation has a special interest in the eyes of those who know how difficult it is for a French girl of good birth and small means to earn her living, hampered as she is by the prejudices of her surroundings.

Madame Fould's initiative opens a path that, as time goes on, will be eagerly followed by girls of gentle birth and refined training, for whom a convent life in present circumstances is impossible and whose poverty often precludes them from marrying. "Here our lives are useful and busy, and if we have been tried we are helped by the thought of comforting others," said the young widow, who led us through the bright, airy, comfortable quarters allotted to the nurses who, thanks to Madame Fould, are being trained, free of expense, to a life of usefulness and independence. This is the first foundation of its kind attempted in France by private

initiative, and, given the increasing necessity for French women of good birth to work for their living, it answers a call and is therefore of timely interest at the present moment.

Citizens of a free country must have some difficulty in realizing the acts of petty tyranny by which the French Government shows its anti-religious spirit. This year, for instance, by order of Government, the pilgrimage trains were in many cases stopped at the last moment; when all their arrangements were made and they were ready to start, the pilgrims were informed that they were deprived of the advantages that had hitherto been theirs. The control exercised by Government over railway companies renders acts like these possible; though less flagrant than the wholesale system of robbery organized against the Church, they are perhaps even more contemptible in their miserable pettiness.

As your readers may remember, the Archbishop of Auch, Mgr. Ricard, was condemned to a fine of five hundred francs for having, in a pastoral letter, blamed the atheistical tendency of certain books that are put into the hands of children in the Government schools. He refused to acknowledge the right of the tribunal to interfere in what he considered the legitimate exercise of his duty as a pastor and declined to pay the fine. In consequence some of his furniture was seized and sold by auction on Friday, September 10. It was immediately bought back by his friends and the necessary sum paid by them, but the incident brought home to the minds of the people, who are impressed by facts rather than theories, the odious tyranny of the Government. Freed as they are now from the fetters laid upon them by the Concordat, the French bishops are better able to resist its unjust demands, and since they have ceased to be paid by the State, they have gained in independence and dignity what they lost in material advantages. In this respect, much as we must condemn the Government's line of action in its break with Rome, we cannot but recognize the bracing effect of their new found liberty upon the bishops of France.

The people of Auch understood the lesson; not a man could be found in the town to move the archbishop's furniture from his episcopal palace; the Government officials had to employ workmen who were strangers to the place, and a demonstration in honor of the archbishop, organized by the leading citizens of Auch, was attended by an enthusiastic multitude.

AN ANGLO-FRENCH CATHOLIC.

An English Catholic Congress Proposed

LONDON, SEPTEMBER 25, 1909.

The Catholic Truth Society Conference at Manchester this week has been a notable success and will be the prelude to greater things. The papers read were of a high order of merit. They dealt with the work of the Catholic Truth Society, Catholic Education, the organization of the study of social and industrial questions from a Catholic point of view; the Socialist movement, and the means of meeting the anti-Catholic and Rationalist propaganda carried on by means of newspapers, pamphlets, cheap editions of infidel works and the like.

Mr. Hilaire Belloc, one of the few Catholics who secured a seat in Parliament for an English constituency at the last general election, read a paper on Socialism. Mr. Belloc has had a remarkable career. Of mixed French

and English descent, he served his term of military service in the French army as driver in the artillery. He went through his University course at Oxford, and then devoted himself to literature, journalism and politics, with holidays of travel that he turned to good purpose in charming descriptions of life in many lands. He has a delightful style, and has won a high place among our younger men of letters. He has a career before him. There was in his analysis of the fallacies and dangers of Socialism the insight of the man who has not merely a book knowledge of the subject but who has also as a working politician been brought into personal contact with the leaders of the movement in England. He showed that its doctrine is economically unsound, and that its ideals are unchristian and even antichristian. This was confirmed by the arguments of the speakers who took part in the discussion of the paper. It has made a great impression on the public, if one may judge from the comments it called forth in the non-Catholic press. One leading London daily paper called attention to the "remarkable fact" that even a local meeting of Catholics, like this, spoke out plainly and unanimously on the Socialist propaganda, condemning its tendencies as clearly as if it were the Roman Curia making a declaration on the subject, and added that such a pronouncement would be always found to be very much what Rome would say, this community of view being one of the great sources of the strength and influence of the Catholic body. The writer evidently had in his mind the contrast with the Babel of contradictory or divergent views usually manifest in non-Catholic gatherings.

Next year there will be a new development. The annual gathering will be no longer merely the Conference of the Catholic Truth Society. A stage has been reached, to which the promoters of the first conference at Southwark more than twenty years ago looked forward as an ideal that might some day be attained, but was then quite beyond the bounds of the practical. In future there will be each year an English Catholic Congress, in which all our Catholic associations will cooperate and which will cover the whole field of Catholic action. In making this announcement the Archbishop of Westminster said that he and his colleagues of the episcopate had been encouraged to venture on this new departure by the proofs given at the Eucharistic Congress of last year of how much could be accomplished by united Catholic organization. These were his words:

"An International Congress, such as we were privileged to welcome to Westminster last year, would have been impossible without a great deal of preparatory organization, and our guests have been pleased to bear grateful testimony to the completeness of those preparations. But the elements, the unity, of that organization had not to be created for that special occasion. They were already in existence, they had only to be brought together, and in their union the whole secret of our organization was found. Those elements, those units, have not fallen back into space; they are all in existence ready to hand. If they had within them the power of organizing an International Congress on an enormous scale, they are surely no less capable of giving us the organization that we need year by year for a complete Catholic Congress for the whole of England. And I feel that we should be wanting in our duty to God, to the Church and to our country were we not to draw forth from the memory of the nineteenth Eucharistic Congress the courage, the inspiration and the energy that we need, in order to give to our annual meetings that full and definite form which the first promoters of these annual

meetings already had in their minds twenty-one years ago."

The Archbishop announced that a permanent Congress Committee would be formed to act as the central link of our Catholic organizations, its members being delegates from the various societies. This will give us an easy means of securing cooperation in their working, and thanks to this practical federation of existing agencies, the effective working power of the Church in England will be greatly increased.

The Catholic pilgrimage from England has been at Lourdes this week under the leadership of Dr. Brindle, Bishop of Nottingham, our "soldier bishop," for so many years a chaplain in the wars of Egypt and the Soudan. There were four cures during their stay. An English girl was cured on bathing in the water of the spring at the grotto. The three other cases were those of French pilgrims, a man and two women. All three were cured during the procession of the Blessed Sacrament as Our Lord passed by. It is remarkable that during the last ten years there have been more cures during the procession than at the grotto itself. An eminent French physician, the chief of the Medical Faculty of Lille, produced at the London Eucharistic Congress the official statistics of cures, and showed that each year the proportion of cures during the procession showed a notable increase.

A number of High Churchmen are petitioning the Anglican episcopate to restore the service in commemoration of the death of "King Charles the Martyr" on January 29th. Introduced into the Book of Common Prayer under Charles II it was struck out of it just fifty years ago. It is a curious fact that the "Churches" of the Reformation have never claimed to produce saints, with the solitary exception of this half-hearted claim of the Established Church to canonize poor Charles I. as "St. Charles, King and Martyr." He could have saved his life, say the High Churchmen, by sacrificing the Church of England to the Nonconformists. This is the essence of the claim. A. H. A.

Austria's Catholic Congress Postponed

INNSBRUCK, SEPTEMBER 23, 1909.

Your correspondent had hoped to send you with the present items an account of the seventh Congress of Austrian Catholics, which was scheduled for the week of September 5. In your issue of August 28 a hint was given of some of the difficulties in the way of a peaceful session of the Congress, which the Slovenian Catholics decided not to attend, because of the insistence, imprudent and untrue though it was, of the editor of a German Catholic paper, that the Slovenians were incompetent to take part in a German Catholic Congress, because of their political alliance during the late session of the Reichstag with the Social-Democrats. The attempts of better-minded editors, in pointing out that the Congress was a non-political affair for all the nationalities of Austria, had no effect. The Slovenians refused to take part, and a similar attitude was taken up also by the Czechs. The committee of arrangements still hoped, however, to be able to carry the sessions through. Full liberty was to be allowed the delegates to use their native language in the discussions and open meetings; parallel assemblies could be held if the numbers justified a division. These sensible ordinations gave rise, unfortunately, to two great misunderstandings, brought in by the anti-Catholic press; the first, that permission to the Czechs to use their own language smacked of a

Czech invasion of Vienna; and the second, this particularly among the Czechs, that the regulation of the language question was out of the competence of the Congress. This second misunderstanding gave grave reason to fear that, in the present burning state of the language question between Germans and Czechs, a discussion of the committee's ordination during the Congress would, to say the least, give rise to much unpleasantness and would bring political animosities into a non-political meeting. Just at this juncture the "German-national" party began a series of street demonstrations in Vienna against the Czechs. Taking everything into consideration the committee decided that the Congress had better be postponed, and they gave notice to this effect the week before the date set for the opening. The postponement created surprise and even indignation in some Catholic circles at first, but the sentiment seems now to be one of general commendation.

The Emperor-King has made the Minister of Foreign Affairs, Freiherr von Aehrenthal, an hereditary count, as a reward for his masterful handling of the delicate negotiations during the late trouble with Servia, the result of which was to raise Austria's political prestige among the nations of Europe higher than it has been in several decades.

The street demonstrations in Vienna against the Czechs mentioned above were, it turns out, participated in by only a few hundred German nationalists. The demonstrations have been repudiated by the Christian Socialist party. This latter party, it is true, has made it a capital point in its program, to preserve the German character of Lower Austria, and has therefore opposed the attempts of the Czechs to open schools in this state, in which the language of instruction shall be Czech. But the party has no desire to use violent methods; rather their campaign is to be carried on with political and economic weapons. The demonstrations have only made the work of conciliating the Czechs and Germans more difficult, and have caused the Czechs in some parts of Austria to boycott goods of German manufacture. To the subject of the Czech schools I hope to return again. The political situation in Austria should be of interest for English Catholics because, when all is said and done, the fact remains that the internal dissensions are mainly, if not entirely, the result of anti-Christian and anti-Catholic demagoguery. The healing of the dissensions would seem to be impossible without the influence of Catholicism, which is the religion of ninety per cent. or more of the people, who are still Catholic at heart, though the heads of many of them may have been turned by the specious rhetoric of Liberalism and Social Democracy. M. J. A.

The Third General Sodalists' Day at Vienna

From September 3 to 6 the "Third General Sodalists' Day" took place at Vienna, the capital of Austria. In 1906 the international Marian Congress took place at Einsiedeln, Switzerland, one of the most ancient and renowned sanctuaries of the whole world. Its most brilliant feature was the first "General Sodalists' Day of all the German Nations." A general Austrian Sodalists' Day had taken place the year before, November, 1905. But now Germany and the German part of Switzerland had sent representatives of their numerous sodalities. The meeting was so successful that it called for repetition in the coming years. In 1907 the second General German Sodalists' Day was convened at Linz, Aus-

tria. It surpassed the former "Day," and Father George Harasser, S.J., published its speeches and reports in a handsome volume of 200 pages. Anyone who wishes to obtain a correct understanding of the nature of the Sodality or Congregation, as it is also called, its aim and management, its history and great results, cannot find, in my opinion, a more instructive guide than this report. (Reden und Referate des II Allgemeinen Sodalentags in Linz 1907. Von P. G. Harasser, S.J. Graz und Wien, 1908. Verlagsbuchhandlung, "Styria"). The following year saw the "Praesides" (Directors) of the sodalities of the German nations in large number assembled at Innsbruck. This meeting was even more fruitful, since the directors could freely discuss all questions concerning sodality life, were able to put questions, to exchange experiences, to make suggestions and to encourage one another.

This year it was again General Sodalists' Day. No more favorable place could have been chosen than Vienna, as there is hardly a city or town in the world where the sodalities are in a more flourishing condition. Secular priests and various religious orders have combined with the Fathers of the Society of Jesus to establish sodalities all over Vienna for all classes, all ages and sexes. There were last year at Vienna 84 sodalities: 26 for men, 18 for young men, and 40 for ladies. Most of them have weekly meetings, and the members, who are carefully selected and admitted only after a rather long probation, have the true apostolic spirit, together with an earnest resolve to sanctify themselves. Father Abel, S.J., gave a graphic description of how all these sodalities were called into life. Up to 1890 there existed less than half a dozen, but under his direction a new era began, and now about 10,000 members are enrolled.

The "Day" of Vienna proved a perfect success. The general meetings and the deliberate sessions were presided over by the Count von Walters, president of the Piusverein, assisted by the Very Rev. Mgr. Mehler of Ratisbon, and Director Leb of Vienna. For the opening session the venerable Cardinal Katschthaler, Archbishop of Salzburg, in spite of his more than 77 years of age, made the journey to Vienna. "Because," he said, "I am a Sodalist myself, and perhaps one of the oldest here present, since I was enrolled in 1856, fifty-three years ago." But he had another and a special reason. In 1910 the International Marian Congress is to take place in his episcopal city, and for this reason he begged that the next General Sodalists' Day might be held at the same time as this Congress, a proposal which was joyfully accepted. After the Cardinal had given his episcopal blessing came the opening speech of Mgr. Mehler, who gave a glowing description of the International Eucharistic Congress at Cologne; of Father Gaudentius, O.M.Cap., who showed that the sodalities were the best means to solve the "social question"; of Director Leb, who as a true "Wiener Kind," showed with consummate humor that a sodalist need not be sad and downcast, but full of a joyful spirit; of Father Abel, S.J., who gave a most interesting account of the growth of sodality life at Vienna; of Mgr. Stober and Father Boissl, S.J., who held the large assembly spellbound and filled them with joy and enthusiasm.

Similar general meetings were held on the two following nights in the large *Musikvereinssaal*, as the *Blumensaal*, where the opening session took place could not accommodate the crowds. Once more Father Abel, S.J., ascended the pulpit, and the storm of applause showed in what love and affection the sodalists of

Vienna hold him. "Sodality and Catholic Organization" was the subject of his discourse, and he showed how the sodalities had succeeded in bringing together the Catholics to break the power and terrorism of the Liberals and Jews. But even more deserving and praiseworthy was the silent work of the sodalities in the Societies of St. Vincent and St. Elizabeth, and similar organizations. He was followed by a rousing speech from Mgr. Mehler and Father Kolb, S.J., on "Sodality and Press." Nobody could resist the powerful and convincing arguments of the latter that it was no longer a private interest but a public necessity for Catholics and especially sodalists to oppose with all their might the wicked press productions and aid the Catholic press. "There is nothing that could supply its place." Hence the duty of the sodalists to join the Piusverein and similar organizations for the extension of the Catholic press.

On Sunday night the room was packed to its utmost capacity. Mgr. Marschall, Auxiliary Bishop of Vienna, brought the blessing of the Holy Father. Director Moser spoke on "Sodality and Family," Father Knebel, pastor of a congregation of 12,000 souls at Mannheim, on "Sodality and Care of Souls"; and the concluding speech was delivered by Father Boissl, S.J., who gave a magnificent picture of the battle that is being waged between Christ and Antichrist, especially in Austria. It was a masterpiece of eloquence. In truth, the president could state that the Sodalientag had been a success and surpassed its predecessors.

At the General Communion in the "Kirche am Hofe," built on the site of the Carmelites' Church, where St. Stanislaus had prayed, close to which he had lived and miraculously received the Holy Eucharist from an angel's hand, many thousands received the Body of Our Lord. There was a magnificent procession, conducted by Mgr. Marschall, with the renewal of the Act of Consecration to the Blessed Virgin before the statue of the Immaculata, where centuries ago Emperor Ferdinand had consecrated his lands and peoples to Our Blessed Lady. Here the venerable Cardinal Gruscha, Archbishop of Vienna, awaited the procession to take part in the devotion, as his eighty years did not allow him to march in the ranks.

All this was certainly most inspiring, filling the participating sodalists with new love towards their Mother and her organization. But even more useful were the deliberative sessions of the directors and officers of the sodality. An idea of their work may be gathered from the resolutions drawn up by the committee, at the head of which was the Rev. Father Harasser, S.J., to whose great efforts and solicitude the perfect success of the Congress is especially due. In substance, the following resolutions were adopted:

The care of the spiritual life is the first and main duty of the members of the sodality, wherefore it is earnestly recommended to carry out the Pontifical decree of frequent and daily Communion.

Apostolic activity is the last and highest aim, wherefore the sodalists should form sections for different public needs and take energetic part in the work of Catholic organizations.

Regarding the press, it is recommended: No sodalist should be without his sodality paper; each should join the Piusverein or similar organizations and form sections to aid the Catholic Press.

The next Sodalists' Day will take place in conjunction with the International Marian Congress at Salzburg, which is to be followed by a pilgrimage to Altötting.

H. H.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, OCTOBER 9, 1909.

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Dr. Butler's Evasion

Doctor Nicholas Murray Butler still remembers with some irascibility the strictures passed earlier in the year upon the ethical and religious teaching imparted in American universities. In an article in the *New York Evening Post*, of September 25, he referred sneeringly to three popular magazine articles of a sensational color, "the purport of which was that conspicuous teachers in American colleges did not teach their pupils things known not to be true, but did inculcate openness of mind and the habit of scientific inquiry."

"Soon after," continues Doctor Butler, "a presumably good bishop, turning from the faith once delivered unto the saints, announced in stentorian tones, that were heard by the newspapers from Maine to California, that he would as lief send a boy to hell as to one of the large American colleges. Within ten days the number of aspiring candidates had increased, we were told, by many hundred," and he attributes all attacks, similar to that of the bishop's, to jealousy, envy, melancholy and ignorance.

Now, of course, we do not approve of Doctor Butler's criticism of the bishop against whom the passage above quoted is directed. But we should like to obtain the judgment of some of Doctor Butler's own co-laborers—whose opinion could not be liable to the suspicion of bias—as to the seemliness of the words we have cited.

First, he accuses the bishop with an air of fleering contempt and condescension of "turning from the faith once delivered unto the saints" in order to attack the teaching of the universities. The faith once delivered to the saints includes a belief in a personal and Triune God, in the Incarnation and divinity of Christ, in the existence of one divinely authorized and infallible Church, in the immortality of the soul, in the sacramental and indissoluble nature of marriage, and, as practically all this

faith is held in derision by many teachers of philosophy and science in American universities, we fail to see how the bishop departed from that faith when he acted upon the sworn obligations of his sacred office in publicly defending it with the greatest possible emphasis.

This is so clear that we are at a loss to discover the meaning of Doctor Butler's words. We have tried hard to get at his point of view; but we cannot absolve him in our own minds from the grave fault of appealing to the prejudices and thoughtlessness of the public in order to asperse a dignitary in the Catholic Church.

Doctor Butler accuses the bishop of ignorance. Why, then, does he not categorically deny that the list of religious negations we have enumerated are not taught in American universities? He cannot. He also attributes the criticism of the universities to jealousy, envy, and melancholy. The President of Columbia University should not indulge his pique by such vague, coarse and indefensible charges against one quite as distinguished as himself.

But the most unseemly part of this passage we are commenting on is its final sentence. In spite of the bishop's attack upon the universities, the Doctor tells us gleefully, "within ten days the number of aspiring candidates had increased, we are told, by many hundreds." Is this really so? Was any one actually keeping account of this phenomenal increase? Could the Doctor establish his boast by figures? We doubt it. Even if true, what of the main question? The bishop stated that irreligion and certain unethical ideas were the common teaching of American universities, and that these were dangerous to the moral and spiritual character of youth according to the notions of all Christian peoples. Will Doctor Butler deny this? He may maintain that Christianity is not true, and that "openness of mind and the habit of scientific inquiry" are better substitutes for young people. That is beside the question. The bishop declared that university teaching was unchristian. Will Doctor Butler answer that specific accusation?

Playing with Fire

As the dusk is deepening and the hush of evening is settling down, the senses become more keenly alert and delicately responsive. Familiar objects take on fanciful shapes which seem to waver and dance as the eye descries them through the half-light of the gathering gloom. There they are in all their reality, but who can exactly trace their shadowy outlines? What was done long ago and what has happened far away make wondrous tales of sights and sounds perceived at nightfall and cast a filmy mantle of romance over this borderland between day and darkness. Yet truth and fiction can be separated. Careful investigation can distinguish between the pictures painted by fancy and the objects that have a real existence.

There is another borderland, that vague, uncertain

country just beyond the horizon of life. It is there, but who can truly picture it? Who can dispel the mists that have gathered over it? It is mysterious, searchless, full of fascination. The dangers of the dark depths of the cañon and of the dizzy heights of the mountain thrill the explorer with awe, yet they beckon him on to other and more dangerous feats. One standing on a high cliff or gazing from the river bank into the eddying waters may experience almost an inward suggestion to hurl himself headlong to certain death. Again, mere bravado may carry a man to lengths more desperate than any urged by bounden duty. Hence the allurements inseparable from all that concerns the spirit world. Curiosity, rashness, the element of danger, the sense of mystery, one and all appeal to poor humanity as did the fabled sirens to Ulysses. Why not make the experiment?

It is now so near the fashion to pooh-poo the harmfulness and irreligiousness of running riot in spiritism that it behooves Catholics to take their bearings and direct their course by the pole star of divine revelation, lest, by bending the knee to Baal, they mock the majesty of God. As counterfeit currency hints at genuine banknotes, as quackery suggests a medical profession, so from the demonstrated fraudulency and knavery and trickery of so many so-called mediums and seers reason gathers that there may be a world unknown to sense yet real, existent, mighty. Where reason halts and stammers, revelation speaks with God-given distinctness. No less than earth and air, there is a spirit world.

Separated from it by a chasm, men would span that chasm. In a spirit of unrighteous inquisitiveness they would ignore God's will, as they would jeopard their own well-being, if only they could grope in that darkness and bring to the light of the sun some stolen fruit as a proof that they have rushed in where entrance is forbidden. By divine disposition there have been revelations from the spirit world, but there have not been many. Taken altogether, how little they have added to what we already knew! For reasons that are a part of the divine secret such unusual and exceptional things have been; yet, if the past proves anything, it proves that spiritual manifestations are not the ordinary and divinely approved way to increase our knowledge.

Those deepest in the mire of spiritism are forced to admit that wicked spirits sometimes seem to crowd out those called "good" and manipulate the sources of information in a way to cause the blush of shame on any but the degenerate and depraved. We are not to entertain for a moment the thought that the angels of heaven are in any way connected with manifestations in which the persons actively concerned, the things done, the way they are done and the reason for doing them are alike repugnant to what God has declared to be good, holy, true.

As far as the natural way of knowing is concerned, the souls of the dead are wholly cut off and segregated from the living. They know some particular thing by the knowledge that they still have of what was, or by special

enlightenment by God. Thus, of themselves, they cannot prophesy, for the future is outside of their knowledge. For prophecy, they need a special divine help. Who will have the hardihood to say that God will give such help for the gratification of the morbidly curious, the incredulous, the mercenary, the profane?

There are beings that can so envelop themselves in a halo of light, as to dazzle and deceive even the elect, if that were possible, beings the deformity of whose understandings and the malignity of whose wills can be cloaked, but not corrected or reformed. "Our wrestling," says St. Paul, "is not against flesh and blood but against the spirits of wickedness."

It has been averred, with what warrant we are not prepared to say, that as certain bodily ailments though yielding to treatment leave in the patient a predisposition to another and more severe attack, so the dabbler in devilry, as the dupe of the spiritists must be truthfully called, even though he repent of his sin has to fight against a secret stealthy yearning for the forbidden practices. Satan does not readily leave the field.

Good intention is a spiritual treasure, but it cannot be honestly urged in self-defense by any Catholic who courts grave harm to his soul by indulging in what may in reality be friendly relations with the spirit of evil. Those who would rush into such danger might well ponder over the words of Holy Writ quoted by Our Saviour against the arch-deceiver, "Thou shalt not tempt the Lord thy God."

College Ideals

President Arthur T. Hadley of Yale, last Sunday, addressed the freshmen on the occasion of their first appearance since the opening of the scholastic year. The sound sense, which usually characterizes President Hadley's addresses, is conspicuous in his latest utterance. Referring to the religious element which he regards as essential to the training of the student he remarks that "there are two sides to a man's religious life: an emotional side and an intellectual side. His heart and his mind must act together. He must intend to follow the right as he sees it; he must also take the trouble to see it as it is."

President Hadley would be the first to admit that for the student the trouble to see the right will be immeasurably increased if the President himself or the professors of a college or university have a wobbly or erroneous concept of what is right or of how the right is determined. An important function of education he claims is to develop habits of mental responsibility. But habits of right thinking and of right doing can never be implanted or developed where fundamental notions of morality are assailed or left undetermined. Had Dr. Eliot promulgated the principles of his new religion during his presidency it would be still harder to understand how Catholics or those who shape their conduct by the

basic principles of Christianity could trust the training of their sons to an influence and an environment so pernicious. "The college," continued President Hadley, "is governed by the men who take the trouble to think. As I look back on my own college days I am astonished to find how overwhelmingly true this was. Every man who thought for himself, whether on the right side or on the wrong side, was exercising a power over the lives of scores of others." How far truer is this of a college president who, as Dr. Hadley will grant, must stand for the highest ideals as he sees them and impress those ideals on professors and students.

But sound thinking, however desirable on the part of a president, is not all-sufficient to produce the effect which President Hadley contemplates. The professors who hold daily intercourse with the students have a far more lasting influence and, to effect lasting results, should be of one mind on fundamentals with their chief. Nor is this uniformity enough. Continuity or stability in teaching what is right is equally essential, for where this stability is wanting, the development of habits of right conduct and right views upon conduct will be an impossibility. If the ruling body be indoctrinated with a false system of ethics, or uphold one system to-day and another to-morrow, the students cannot acquire habits of mental stability or possess any fixed determinant of right conduct. It is this knowledge of the right, and the uniformity and consistency of president and professor in teaching and example that stand as the strongest recommendation of the Catholic college and university.

Barcelona Again

With how little regard for exactness of statement certain writers have handled the question of the Barcelona disturbances is seen in the assertion made and repeated that the diocesan clergy of Barcelona not only felt their measure of content over the disasters that had befallen the regulars, but that some of them had actually taken part in the acts of incendiarism and pillage. The reason assigned by the sapient scribe for sentiments and conduct so unpriestly was that the hierarchy is recruited from the regular orders, that the bishops naturally first think of their own, namely, the monks and friars, and that they leave the diocesan clergy in obscurity and want. A blow at the religious houses, therefore, was a blow at the bishops and a protest against mitred friars who sought first, last and all the time to further the interests of their fellow friars while they directed their diocesan clergy to retire to a distance and assume a comfortable posture.

So strange a perversion of truth deserves to be called by its own name. Here we are not discussing some vague metaphysical point about which learned and serious minds may differ, nor a physical phenomenon in the interpretation of which scientists may not be in accord. A bold fact is presented: The bishops are from the orders. Let us examine this statement, for if the peg falls from the

wall, what hangs on the peg falls with it. At the time of the outbreak there were eight archbishops in Spain, all but one of them taken from the diocesan clergy. Of the forty-six occupants of episcopal sees, the Bishops of Pampeluna, Salamanca and Sigüenza are Augustinians, and the Bishop of Cartagena is a Piarist. These cities have not been the scenes of popular outbreaks against religious. The remaining forty-two bishops, including those anywhere near Barcelona, are from the diocesan clergy. Five prelates out of fifty-five are regulars. Therefore, Spanish parish priests and their assistants are so hectored and crushed by them that they are driven to desperation! Such rubbish is not news nor rational comment on news, nor does it contain an excusable error of fact. One is not bound to know who are "order" bishops and who are not, but if he wishes to know he can easily find out. If he wishes to spring a clerical sensation, he will cultivate sublime ignorance and a pachydermatous conscience.

One Contract, One Ceremony

Again comes the obviously false despatch from Paris that the Vatican permitted a second religious ceremony of marriage in that city lately. Arturo de Heeren and Miss Fernanda Wanamaker, it is reported, had a civil and two religious ceremonies before their marriage was complete. In these days of loosening matrimonial bonds, the proverbial triplecord seems necessary to make the bond strong. Again, too, our Ambassador at Paris persists in misrepresenting the action of the Church authorities. It is perfectly well known that such permissions are never given. Indeed, before granting dispensations for marriages between Catholics and non-Catholics, the express stipulation is made that there be but one religious ceremony and that this take place before a priest for witness. Whenever this stipulation is not kept, the parties are acting in bad faith, to conceal or condone which it is useless as well as unjust to talk about Vatican favoritism or inconsistency. In Number 3 of AMERICA, page 73, we showed how egregiously Mr. White erred on this point at the time of his daughter's marriage, confirming our statement by special cable information from the Archbishop of Paris. The Vatican does not interfere in these matters; they only promulgate the law regulating them, the Ordinaries of the diocese apply the law, and the Vatican authorities invariably support them. The Catholic who, after marriage before a priest, chooses to go through a ceremony before a minister, knows very well the guilt and the serious penalty of the act.

With rumors of prosperity abroad the companies organized to relieve priests of all solicitude about investments for their money, are flooding the mails with fetching circulars. Countless disastrous delinquencies of such companies in the past should warn priests and others receiving such invitations against their alluring proposals.

LITERATURE

The Autobiography of a Neurasthene, as Told by One of Them and Recorded by Margaret A. Cleaves, M.D. Boston: Richard G. Badger.

This is the history of a neurotic woman engaged in the medical profession. In so far as it is the frank confession of a personal experience it is not without some value in days when nerves assume large prominence in pathological phenomena. The patient, whose sufferings are here recorded, is represented as making a brave fight against her ailment in order to attend scrupulously and even energetically to the trying exactions of a physician's life. The lesson conveyed is good,—that the will can and ought to stand erect in the midst of physical collapse, and that work, even under distressing circumstances, is "better than what we work to get," and often the only cure for temporary accessions of low spirits brought on by physical conditions. On the other hand, the author insists on proper rest and nourishment, and, in spite of her occasional lapses into heavy technical language, drops many hints which may possibly be found useful by fellow-sufferers. In general, however, we regard with suspicion the minute analysis of personal affliction. We cannot see much good in it. De Quincey and Marie Bashkirtseff have made literature out of it and we forgive them. But it is preferable to suppose that the less introspection we exercise upon our ailments the healthier we shall be in body and mind. Each of us, like Robert Louis Stevenson, has his "little private war with death," but we ought not to give it elaborate thought, much less "publish our wistfulness abroad." Our business is building the walls of the city, like the Hebrews of old, with a sword in one hand to beat down occasional attacks. These latter are the minor incidents of the day and unworthy of serious record.

J. J. D.

De Annatis Hiberniæ. By. REV. M. A. COSTELLO, O.P., S.T.M., with an introduction by REV. A. COLEMAN, O.P., S.T.L., and supplementary Notes by W. H. GRATTAN FLOOD, Mus. D. Dundalk: Dundalgan Press.

This is a Calendar of the "First Fruits," fees levied on Papal appointments to benefices in Ireland from A. D. 1400 to 1535. It is a monument of painstaking research, and the only regret is that the venerable author, Father Costello, who spent close on forty years in Rome, transcribing and summarizing the various Papal documents relating to Ireland, and those not only from the Vatican Archives, but also from the "Archivio di Stato Romano," now in the hands of the Italian Government did not live to see its publication. The author added to the value of his original documents by notes with identifications of names and places, and interesting notices (in English) of the various bishops. Yet, strange to say, when the manuscript was almost ready for press an Irish publisher could not be found until an enterprising Dundalk printer,—a Protestant, too,—Mr. William Tempest, J.P., generously undertook the risk of issuing the first volume, dealing with the ecclesiastical province of Ulster, including the dioceses of Armagh, Clogher, Meath, Down, Connor, Clonmacnoise, Ardagh, Derry, Kilmore, Raphoe and Dromore.

After the death of Father Costello, at St. Clement's, Rome, on March 5, 1906, the work of editing was undertaken by a brother Dominican, Father Ambrose Coleman, whose edition of Stuart's "Armagh" and of O'Heyne's "Irish Dominicans," is well known to students of Irish ecclesiastical history. To add to the interest of the work, Father Cole-

man supplied a most informing introduction explaining the nature and history of "Annatae" or "First Fruits," and Dr. Grattan Flood added supplementary First Notes and Corrigenda, mainly based on the Calendars of Papal Registers in the Rolls Series.

All students are aware of the obscurity attaching to the history of the Catholic Church in Ireland during the fifteenth century. It may be said that the present volume throws an entirely new light on that period. Quite a mine of absolutely fresh information is here presented to the diligent inquirer who carefully explores it. The various benefices, abbeys, priories and other religious houses in the eleven northern dioceses forming the Ulster province are here succinctly dealt with, and the English annotations on the Latin *précis* of documents are of the greatest help.

In a word, this volume is of the very first importance, and should find a place in all well-equipped libraries. It is to be hoped that its issue will soon be followed by the publication of the "Annatae" of the other three ecclesiastical provinces of Ireland, namely, those of Dublin, Cashel and Tuam. This desideratum, however, will naturally not be supplied unless a generous reception is accorded to the present volume, and therefore we bespeak for it a cordial welcome.

Mr. Tempest has issued the work in first-rate style, from the Dundalgan Press, Dundalk, and the frontispiece is an excellent photo engraving of Father Costello, in addition to which there is given a photo-facsimile of one of the manuscripts in the original contracted Latin. The book has been issued to subscribers at fifteen shillings, but the selling price of it is twenty shillings.

ERIGENA.

The French Revolution. A Short History, by R. M. JOHNSTON, M. A. Cantab., Assistant Professor of History in Harvard University. New York: Henry Holt & Co.

What was the French Revolution? Mr. Johnston indicates the opinions of several historians who have regarded the question each from his own point of view. He is not actually satisfied with any, for he tells us that the universities are sending out every year a large number of technically-trained young historians superior to the men of the older school. He gives no formal answer to the question himself but adds, what is very true, that the young historians have over their predecessors this advantage, that they can study the Revolution in its final results as these are working out under their eyes, that is to say, as he very properly terms it, they can put it in its true perspective. This valuable work he will probably do in a larger book than that under review, which, as he wisely says, is too brief for so vast a theme.

One thing in which the younger historians do not surpass those of former times is exactness of expression, and Mr. Johnston is no exception. In a chapter well called "Versailles," containing many excellent remarks on the social condition of France just before the Revolution, he tells us that the society then existing had been built up by feudalism, medievalism and autocracy. His meaning seems at first sight clear, and there is an attractive smartness in its expression. But a little reflection brings doubt. What does he mean by medievalism? Feudalism is a specific term; so is autocracy; and we know how both affected pre-revolutionary society in France. Medievalism is a generic term, including feudalism itself together with other things, such as chivalry, the mendicant orders and a belief in the kingdom of Prester John. Did these help to build up that society? He goes on to say that the Church turned its miracles and its terrors, both present and future into the most powerful buttress of the fabric. Does he intend to assert that it foretold, say the miracles of Lourdes, and used them to prove that God

viewed with unmixed approval the farming of taxes and the absenteeism of the great landlords? Can he show that even contemporaneous miracles were so used? Most probably he means only that the clergy taught the grave obligation of obedience to lawful authority which is part of the Gospel, and did not admonish princes and nobles of their shortcomings in their social duties as freely as one would wish them to have done; which raises the rather thorny question of how far the clergy should enter into these matters, and ignores the fact that man is of all living beings most adaptable to his circumstances, and that therefore the men of the eighteenth century did not perceive the defects in its social conditions as we do. Repeating the same idea he states that the country curés preached Bourbonism as one of the essential manifestations of Providence, an expression which one who values the exact meaning of terms, is disposed to look upon as rank nonsense.

Impartiality is a quality most necessary in an historian. But it is important to know what impartiality is. A judge is impartial between two suitors, because he is such a partisan of the law that he can take the part of neither until he finds out which has the law on his side, and this once determined, he cannot refuse to take his part, no matter how uncongenial he may be under all other respects. On the other hand, a newspaper that in accordance with some theory of its own determined a murder to be no crime, could not be called impartial because it related the mere material facts with fidelity. In both cases the antecedent principles affect the whole issue. In the first the principles are necessary, binding the judge no less than the suitors: in the second, they are imposed by the warped will of an individual. Hence the Christian historian is not a partisan because he treats the Revolution as a crime. He becomes so only if he misrepresents the actors in it, or hides the grievance that incited them, or the faults in others that provoked them. The modern historian who, ignoring the divine law both natural and revealed, treats it, in conformity with his theories, as lawful and even praiseworthy, is a partisan from the beginning. It may be difficult for the former to preserve the perfect judicial temper: it is impossible for the latter. That Mr. Johnston has a settled opinion in favor of the Revolution, is evident. Hence despite his good intentions he is its partisan against the Church especially and also against justice in general. Thus the Church is not, what his theories oblige him to assume it to be, a mere corporation with extensive privileges; nor is it right to speak of the Chevalier de La Barre as sent to the scaffold by the defenders of those privileges, for a few blasphemous words. Blasphemy, a direct insult to God, is one of the gravest crimes a Christian can commit, and it makes no essential difference whether it be expressed in many words or in few. The mutilation of a wayside crucifix, of which also La Barre was guilty, is the grossest outrage in a society founded on the Incarnation. His wrong idea of the Church leads Mr. Johnston to misapprehend the Civil Constitution of the Clergy. He sums up its social and political affects, it is true, quite satisfactorily. But he clearly denies its guilt. He evidently tries to avoid offending the Catholic conscience; hence his calling Gobel, Archbishop of Paris, instead of constitutional archbishop shows his attitude. Again he tells how Louis went to his death after confessing what he thought to be his sins. It is well known that what grieved the king's conscience most was his having signed the law of the civil constitution, consequently, "what he thought to be his sins," insinuates the author's idea that it involved no sin at all.

Mr. Johnston's liking for the Revolution leads him to convey a very false idea in his account of the mob that brought the royal family from Versailles to Paris. One reading his story would imagine that the women who made it up in

greater part, were respectable wives and mothers roused to action by the starvation that threatened their families. He has not a word about the infamous Théroigne, nor does he give a hint of her abandoned companions and the vile means they used to seduce the royal guards from their allegiance, nor how those who had planned the affair had deliberately taken as their example Balaam who made the daughters of Madian a snare to the Israelites. On the other hand, he gives as certain the story that Foulon had said: "Let the people eat grass," though he must know what grave reasons there are against it.

His chapter on the economic crisis is good on the whole. We should like, nevertheless, to know his authority for the statement that religious communities speculated in grain and used their commodious buildings for granaries, which implies that they bought up so much to resell at a higher price, that they had to turn their chapels, refectories, libraries and dormitories into storehouses. Such traffic is strictly forbidden by canon law, and the French communities are not generally accused of living in open contempt of it. Moreover, every community had its regular granary; for many cultivated their own lands, while each without exception was required by the law to keep in store a year's supply of grain lest it should become a public charge. Hence the storing of it, notwithstanding the famine that prevailed among the people, was for the religious a matter of necessity, not of choice. The chapter on The States-General is also good. Still it does not bring out clearly that The Third Estate in insisting that the three should meet in one body, destroyed the very idea of estates, and utterly subverted the constitution. Mr. Johnston considers the taking of the Bastille a matter of small importance. If by this he means that as a military operation it was insignificant, and that, contrary to popular belief, the actual numbers of prisoners released was very small and none could be fairly called a victim of royal tyranny, he is right. If he means that the first act of overt rebellion, the first taking of arms against the sovereign, the first assumption of judicial powers by the mob was unimportant in the revolution, we must in company with most historians, hold that he is wrong.

Though the fault may lie with the printer, there are errors in French that should not be in a book by a Cambridge M.A., writing on a French subject. "Cœul-de-Bœuf" is put more than once for *Cœil-de-Bœuf*; "Contrôleur-Général" is put for *Contrôleleur-Général*; "Maréchausée" for *Maréchaussée*; "Mr. Capet l'ainé," for "*M. Capet l'aîné*"; "Cambecérès," for *Cambacérès*; "Bale," for *Bâle* and the form "Basle" is also used; "ennemis" for *ennemis* more than once; "voulez vous," for *voulez-vous*; "prés," for *près*; "réposer" for *reposer*; and what is to be thought of: "Nous sommes ici par le volonté du peuple, et nous n'ont sortirout que par le force des bayonnettes?" Five mistakes in nineteen words! And why does Mr. Johnston always speak of the "Directoire," while its members are always "the directors?"

H. W.

In the paper he read at the recent German Catholic Congress, at Breslau, Count de Witt stated that in 1880 the Catholic papers and periodicals of the German Empire numbered 186 with 600,000 subscribers. Because of the trials of the *Kulturkampf* and the special work for the promotion of Catholic literature of the societies federated in the *Augustinusverein*, at the end of 1907 the publications had increased to 480 and the subscribers to two millions. He declared that still a great deal was to be done for the Catholic press in Germany. It should be further encouraged and diffused, made independent financially, and scrupulously devoted to the cause of truth.

Homilies for the Whole Year, translated from the Italian by the RIGHT REV. THOMAS BYRNE, D.D., Bishop of Nashville. New York: Benziger Brothers.

Many years of observation and thought furnished Bishop Bonomelli, of Cremona, with material for the original of these homilies. There are so many sets of homilies, he tells us in his preface, that there may seem to be no call for another. But he feels that his years in the pastoral office have taught him how to prepare a set of homilies that shall have a right to existence. Bishop Byrne has provided us with a carefully prepared translation, from the examination of which we think the Bishop Bonomelli reasoned rightly and did well.

First, the homilies are really on the lessons and gospels for the Sundays of the year. A few words are not used as a peg upon which to hang any kind of a sermon, but the Scripture assigned for each Sunday is explained and commented on in a way to make clearer the meaning, and impart solid religious and moral instruction. The illustrious author lives in the present, not in the past. The instruction that he gives is for to-day, not for the time of the Crusades, because he addresses the living, not the dead. Witness his homily on the lesson for the second Sunday after Pentecost, where he treats of the social unrest that all feel, all fear. Again, the homilies for the eighteenth and twenty-second Sundays after Pentecost demand careful reading and study, for he deals with Italy's present condition and future prospects, weighty and delicate questions in very truth.

But we have been culling here and there. The whole series deserves and will repay careful perusal. It is a mine of religious thought. We should have preferred to see prefixed to each homily some title indicative of the theme developed in it; but a diligently compiled alphabetical index to each volume points to the various topics treated or discussed.

The American Jewish Year-Book for 1909-1910. Philadelphia: The Jewish Publication Society of America. This book gives the reader matter for reflection. It shows the Jewish people organized, and patient and persistent in working for their race. An example of this is their action with regard to the Passport Question with Russia, which they have kept before Congress and the State Department for over thirty years, and have even lifted up to the place of Presidential politics. The ill success of their efforts hitherto have not discouraged them from counting on an eventual triumph. The honors that Jews have received, as well as their misfortunes, the Zionist and Ito movements, in a word, whatever makes for a consolidation of

Israel, is here recorded. We are struck by the small sums contributed to their work. Thus, for the rebuilding of their synagogues in San Francisco less than \$38,000 was received by the American Jewish Committee and the balance-sheet of the Publication Society sums up only a little more than \$26,000.

Hiawatha's Black Robe. (Father James Marquette, S.J.). By E. LEAHY. Dublin: Catholic Truth Society.

This life of Father Marquette charms the reader. Although it is told in simple style and with a successful effort at historical exactness, the narrative has about it the fascination of fiction. Incidentally the author convinces one of the fact that the poet Longfellow drew much of his material for "Hiawatha" from the journal of the great missionary.

Historia de la Pasión de Jesucristo, por DON MIGUEL MIR, de la Real Academia Española. St. Louis: B. Herder. \$1.90 net.

By announcing a third edition of Father Mir's "History of the Passion of Jesus Christ," the publishers show that the work has been well received by our Spanish-speaking brethren. Spanish spiritual writers of greatest renown, such as La Puente and La Palma, as well as the principal writers in other tongues have been drawn upon, not to produce a mere compilation, however good it might be, but a new book which combines the pious meditations of the ascetic with a wealth of detail about the Holy City, its people and topography, which the older writers could not have. The work is published by permission of the Archbishop-Bishop of Madrid-Alcalá and warmly praised by Cardinal Rampolla, and it needs no further commendation. At times one may lament the poor type and wretched paper found in Spanish books, but not, as far as we have seen, in those issued by Herder. The one before us, besides excellent paper and clear print, has upwards of a score of illustrations, which further enhance it.

Index to The Month, 1864-1908. London: The Manresa Press. This index reveals to the most casual glance the variety and the interest of the subjects that have been treated in *The Month* during the forty-four years of its existence. It is divided into two parts; an index of subjects and an index of authors. The print is so clear that it is almost impossible to run down its columns and miss what one is looking for. It is to be obtained from The Manresa Press, Roehampton, London, S.W. Price 3s. 6d.; postage 8d.

Reviews and Magazines

In *Etudes*, September 5, Pedro Descoqs continues his analysis of the system of Charles Maurras. Though this contains serious lacunæ from the philosophical and religious point of view and there may be grave danger in uniting in concerted action with a professed atheist, Maurras' plan of social and national regeneration manifests noble aspirations and profound views. Many of his conclusions and theories are quite compatible with Catholic dogma, and the Catholic apologist might profit from his system.

Xavier Moisant explains the Christian idea of "Responsibility." From the standpoint of history, the question revolves around two poles, the sovereignty of God, and the liberty of man. In the teaching of Christ, the testimony of the martyrs, the writings of the Fathers, St. Augustine especially, the sovereignty of God is paramount. Before the tribunals of the Inquisition, examining the relations of civil and moral responsibility, in the condemnation of Quietism, Jansenism and Liberalism, in the discussions on Free Will and Grace between Molinists and Bannesians, the liberty of man becomes the central point. With these two facts before her, the Catholic Church has ever labored to preserve intact the idea of responsibility.

Pierre Bliard tells the sad story of the "Fall of the Constitutional Clergy" (1793-1794). Quoting freely from the documents of the Revolutionary tribunal, he proves that amongst the priests who took the civil, schismatical oath and married, many kept a spark of the old Faith, some were led astray by passion, ambition, weakness, while others tried to lull their conscience by the flimsiest sophistries. Albert Deplanque's recent work on Fénelon affords Eugene Grisell an opportunity to throw some further light on the "Correspondence of Bossuet and Fénelon."

René Compaign sketches the educational ideals of Blessed Mother Barat, a theme suggested by Geoffroy de Grandmaison's life of the newly beatified. Mother Barat in her ideals and methods aimed at preparing the future by the education of the young for the glory of the Sacred Heart and the peace of the world. From H. de Pully's "Religious Musings" many pregnant thoughts may be taken. "Life surpasses matter; therefore it does not come from it." "In the moral code of Mahomet we find the Arab; in that of Christ, where is the Jew?" "The Papacy, that ancient monarchy, that impregnable Rock, gives the lie to all historic laws of instability."

J. C. R.

EDUCATION

The faculty of theology at the Catholic University, Washington, D. C., receives an additional professor in the person of Rev. Dr. Daniel J. Kennedy, O.P., who will conduct the courses in sacramental theology. He is a very distinguished member of the Dominican Order, and the first member of a religious order to be appointed to a full professorship in the university.

The chair of Political Economy, founded by the late Mr. Joseph Banigan of Providence, has been filled by the appointment of Dr. Frank O'Hara, a graduate of the University of Berlin, and who has had several years' experience as a professor in western high schools and universities.

Rev. Dr. Nicholas Weber has been appointed instructor in history in the Undergraduate Department. Dr. Weber is a member of the Marist Society, and a graduate of the University. He obtained last year the degree of doctor of theology after a very brilliant examination. His printed dissertation on "The History of Simony in the Church from the earliest times to Charlemagne" has received flattering recognition in the learned reviews.

It is the intention of the University to resume this year the public lectures that were formerly a feature of the academic life of the city. These lectures are meant primarily for the benefit of the student body. They are free, however, not only to the large number of invited guests, but to the general public.

Rev. Dr. John Cooper, assistant pastor of St. Matthew's Church, Washington, has been appointed instructor in Christian Doctrine in the Undergraduate Department. Dr. Cooper is a graduate of the American College at Rome, and will have charge of the advanced courses of religious instruction for the lay students of the University.

During the summer the library of the University has been removed to commodious quarters on the first floor of McMahon Hall. Not only has more space been gained for the 100,000 volumes, but better ventilation and light have been secured. The library is particularly rich in works bearing on moral, ethical, and sociological subjects. Perhaps the finest collection of works on several of the Oriental languages, Hebrew, Syriac, Arabic, Coptic, etc., is found in the 10,000 volumes belonging to Professor Henry Hyvernât. The general library of the University will be enriched for the present by the personal library of the new rector Very Rev. Dr. Shahan, formerly professor of Church

History. He has placed the nine or ten thousand volumes of his valuable collection of ecclesiastico-historical works, carefully made during twenty years, at the disposition of the professors and students. The library is already very rich in collections of learned reviews pertaining to the different departments of the University and regularly kept up in connection with the special departmental libraries of philosophy, pedagogy, Latin and Greek, chemistry and physics, etc.

The faculty of St. Joseph's Seminary at Dunwoodie, New York, one of the important theological schools in the United States, has secured three recent graduates of the Catholic University, Dr. John J. Mitty, professor of dogma; Dr. Francis X. Albert, professor of Scripture, and Rev. Arthur Scanlon, Ph.M., professor of philosophy. Many of the theological graduates of the University are to be found in other seminaries and colleges of the United States. In this way the University is gradually taking its place as the principal training school for Catholic professors and teachers in the diocesan seminaries and colleges, and also in those of the seven or eight religious orders which are located near the University.

In an episcopal letter sent to all the parishes of his diocese, Bishop James A. McFaul severely attacks American colleges and universities for their unchristian teaching, and appeals for support for Catholic institutions of learning.

"When visiting our secular universities," he writes, "I have been amazed at the wealth they possess, and the generosity of their friends. At the same time I have been saddened at the thought of how little Catholics do in comparison with their non-Catholic brethren for the building up and the maintenance of higher education in this country.

"Legacies are given and donations frequently made to non-Catholic institutions. It is seldom, however, that one learns of any large gift to our Catholic colleges, although they are struggling along, often barely able to sustain themselves, and usually too poor to establish the various departments which would enable them to support those technical branches which attract so many of our Catholic young men and young women to secular colleges.

"We American Catholics, notwithstanding the magnificent work accomplished along other lines, are woefully wanting in two very important works: the support of the Catholic press and that of higher education."

Regarding the protest made by the Ulster Presbyterian Committee against the provision in the Irish Universities Act for the teaching of Scholastic Philosophy in the Queen's University of Belfast, as chronicled in AMERICA, September 18, Prof. S. H. Butcher, M. P., has addressed the following letter to the Vice-Chancellor of the University:

"I have read with much regret the account of the opposition that is being raised to the Lectureship in Scholastic Philosophy. It causes me no slight surprise to learn that I am quoted as against the new Lectureship. I am in favor of it. I stated my view in the matter in the House of Commons when it came up there for discussion, and to that opinion I still adhere. I admit that such a Lectureship runs rather near to being denominational in character, as the holder would almost of necessity be a Roman Catholic. On the other hand, Scholastic Philosophy is a special and very important chapter in the History of Philosophy and a proper subject of academic study. To my mind, what turns the balance in favor of the institution of the Lectureship is that it offers tangible evidence that the new University is intended, not only in name, but in fact, to be open to Roman Catholic students throughout Ulster who desire to pursue their studies in the Faculty of Arts. This is surely consistent with the spirit of the Act of Parliament and with the hope so generally expressed that the doors of the University would be thrown open wide to students of all denominations."

The Centennial Celebration in St. Louis opened last Sunday, October 3d, with a magnificent demonstration in behalf of the Parochial schools of the city. Art Hill, the fine eminence in Forest Park, familiar to World's Fair goers as the site of the Art Museum and of the Cascades, was thronged and whitened over by the children and their friends. A very pleasant program was given, including songs by the children, the recitation of a decade of the Rosary, and a spirited address by Archbishop Glennon, but by far the most impressive feature of the celebration was the mighty crowd itself. In numbers which puzzled calculation, the people swarmed over the hill, and crowded about the Museum of Art. Sixty thousand souls had been counted on to attend, but it seemed that half again that number were gathered about the stand.

The Catholics of St. Louis are estimated at something over three hundred thousand—in round numbers, nearly half the total population; a Catholic founded their city, and it is named for a Catholic King, so that it was doubly meet and gratifying that the Catholics should so loyally and worthily open the Centennial Celebration.

ECCLESIASTICAL NEWS

—It is announced from Rome that following the example of many of the other great religious bodies, the Redemptorists, with the new scholastic year, will inaugurate an International House of Studies in Rome for the students of that congregation.

—On last Monday, October 4, the Franciscans all over the world celebrated with special solemnity the seventh centenary of the foundation of their order.

—Father Eissler of Baden has been elected General of the Congregation of Pious Missionaries (Pallotini) the members of which take special care of Italian colonies.

—On Sept. 16, the Albertville left Antwerp for the Congo. She carried on board fourteen Scheutist missionaries, six Christian brothers, four sisters of charity, and seven Jesuit missionaries, among them Brother Gillet, a botanist of European reputation, who carries with him forty cases of plants destined for cultivation. It is Brother Gillet's second visit to the Congo. The Christian Brothers are the pioneers of their institute in the mission.

—Bishop Maes of Covington, Ky., has joined with the local superintendent of public schools in the framing and passing of an ordinance prohibiting the attendance of children under sixteen years of age at moving picture shows and the cheap theatres.

—The Pope spent an hour recently inspecting the machinery and plant set up in the new offices of the Vatican Printing Press from which is sent out the official printed documents and publications. He chatted familiarly with the operators and praised the industry and faithful work of the technical directors of the work.

—On the evening of Sunday, October 10, in Carnegie Hall, the Rev. Matthew C. Gleeson, chaplain of the U. S. Navy, will deliver a lecture under the auspices of the Catholic Camp Association, on his cruise around the world with the Atlantic Fleet.

—Among many details of the death of Lefebvre, the French aviator, the French papers mention the circumstance that he received the full rites of the Church. Abbé Millet who was present gave him absolution, and the officials of the Aviation Society at once put an automobile at his disposal with which he was able to bring the holy oils in time to administer the last Sacraments.

—At the fête held recently by the Federated Catholic Societies of the Archdiocese of Florence at Milan, 300 societies were represented and 3,600 athletes took part in the games organized by the Society of Lombardian gymnasts.

—The Society of St. Vincent de Paul at Paris numbers 4,616 members divided into 261 Conferences. During 1908 they visited 7,300 families, collected 454,980 francs and disbursed 443,678.

—According to the *Bulletin des Oeuvres d'Orient* the sisters and missionaries at Adana are distributing food daily to over 1,000 victims of the recent outrages. In spite of all efforts 632 orphans have died from want in the Adana district during the past few weeks.

—At a congress of the Catholic Young Men's Association of Italy, held recently at Assisi, Commander Pericoli, President of the association, congratulated them on the great increase of membership, especially in Umbria.

—On June 21, 1868, the late Bishop Loughlin laid, in Brooklyn, the cornerstone of the proposed Cathedral of the Immaculate Conception, a great granite structure 350 by 180 feet, designed after one of the famous churches in Rouen. The walls were built up to the first story and only a small part of the west end, St. John's Chapel, finished, and then the work stopped in 1878. The unfinished structure, which covers a city block, has since remained like the ruins of a dismantled fortress. Last Sunday Bishop Mundelein, the new auxiliary of Brooklyn, announced that he had accepted as his charge this St. John's Chapel parish and would start at once the work needed to meet its present requirements. This will necessitate the expenditure of \$200,000 for the erection on the corner of Lafayette and Vanderbilt avenues of a temporary church and school. When this is ready St. John's Chapel will be closed for extensive repairs that will probably be the beginning of building operations looking to the completion of the cathedral.

—Mgr. McQuaid has resumed the Sunday school for Catholic Chinese which he opened some time ago in St. James' parish, Boston. There are twenty-five pupils in the class. Since it was opened fifty-six converts have been made among the Chinese.

—The recent storm on the Southern coast, which was particularly destructive in Louisiana, has destroyed or injured a large number of Catholic churches and institutions in the Archdiocese of New Orleans and wrecked

the homes and property of the parishioners, especially in the rural districts. Over sixty churches, schools and institutions were seriously damaged, and the severest losses were sustained in the poorest districts. The Parish of Terrebonne was the greatest sufferer. What Father Freret of Bancker said of his church is typical of many others: "Our loss is about \$3,000, a relatively small amount, but in Bancker a catastrophe." Coming close after the destruction by fire of St. John the Baptist's Church in New Orleans, one of the finest in the South, the recent disasters were a grievous trial to Archbishop Blenk. He cancelled a reception in honor of the thirtieth anniversary of his religious profession arranged by the gentlemen of New Orleans and directed that the fund raised for that event be given to the storm sufferers.

SCIENCE

Halley's comet was first sighted in the United States of America at Yerkes Observatory by Professor S. W. Burnham, with the 40-inch refractor, September 15 days 21 hours 39 minutes G. M. T. He estimates its present magnitude as 15.5, its diameter as 12 seconds. The comet possibly has a faint nucleus or indefinite fleck of light in it.

Father G. H. Searle, C.S.P., announces the following results of his calculation on Halley's comet: "The nearest approach of the comet will be on May 19th. On May 18th, 14 G., M. T., the comet and the earth will be in heliocentric conjunction in longitude, the longitude being $236^{\circ} 48'$. There would be no actual transit of the comet over the sun's disk according to these elements, but a slight change in them might produce one. At any rate it seems highly probable that we shall on May 18 be inside the tail.

On September 6 the Swiss Society of Natural Sciences, which is equivalent to a national academy, assembled in Lausanne, decided by unanimous vote to publish an edition of the works of Leonard Euler in their original language. The vote was facilitated by the promise of financial aid on the part of the Academies of Paris and St. Petersburg. The final success of this long standing problem is due to Prof. Rudio of Zürich. Prof. Rudio was present at the Mathematical Congress of Francfort-on-the-Main, in 1896, when the former director of the Georgetown University Observatory, Father Hagen, S.J., opened this question for the first time, presenting to the assembly his printed "Index Operum Leonardi Euler." The index

will now serve as the basis of the edition, which is to comprise at least twenty-five quarto volumes. The language of Euler was mostly Latin and French. Some of our readers may remember that Father Hagen began nearly twenty years ago, to secure this edition of Euler's work by interesting men of science and of wealth in the project. With the aid of several publishing firms in Boston and in Berlin he showed that a fund of fifty thousand dollars was needed for the purpose. The same estimate was lately proposed to the assembly at Lausanne. The publication was declared highly desirable at the International Congress of Mathematicians in Heidelberg in 1904, and in Rome in 1908. If Father Hagen did not succeed in finding a response in this country, he has the credit of having opened the problem and of having furnished the first complete Index of Euler's works.

The Zeppelin school for aviation was formally opened last week at Friedrichshafen, with four pupils in attendance. The school was endowed by the intrepid Count whose airship rates as the first of the lighter-than-air machines.

OBITUARY

Mother Mary of the Cross, who, in 1866, founded the Australian Sisters of St. Joseph of the Sacred Heart, died on August 8, at North Sydney, New South Wales. She established 106 houses of her community which now numbers 650 Sisters. They teach 117 schools with 12,409 pupils and have charge of twelve orphanages and homes with 1,040 inmates. They are at work in every State of the Australian Commonwealth and New Zealand. Mother Mary was 67 years old and a native of Australia. She started her first community in a stable, and the children of the poor were made its special care, a rule she strictly kept. Her father, Alexander Mackillop, was a member of a well-known Highland Catholic family.

Hon. John Joseph Curran, former member of Parliament for Montreal Centre, Solicitor-General under Sir John Thompson and Sir Mackenzie Bowell, and, since 1892, Judge of the Superior Court, died at his residence in Montreal on October 1. A more extended notice of this distinguished Catholic will appear later. Suffice it to say just now that his life of sixty-seven years was a noble example of Catholic practice combined with kindness and justice to all, and that his death has been mourned as a severe loss for Canada by all the Montreal newspapers.

SOCIOLOGY

According to the annual report of the Mission of Our Lady of the Rosary for the Protection of Immigrant Girls, of which the Rev. M. J. Henry is the director, during the year ending June 30, 1909, there were landed at Ellis Island, 18,997 Irish immigrants, 9,252 males and 9,745 females—all of whom were met on arrival by one or both representatives of the Mission. The number received last year at the Home was 845—805 Irish, 21 English, 9 Scotch, 6 Welsh, 3 American, 1 Portuguese. Those who secured employment through the Mission numbered about 220. The Mission also provided temporary accommodation in boarding houses for 190 immigrants, a reason being that only girls landing for the first time are received at the Home. While the total immigration to the United States was 580,616, a number almost corresponding to that of the preceding year, the arrivals from Ireland happily show a marked decrease. The Mission makes no charge for services at Ellis Island, for accommodation in the Home, or for securing employment, and receives neither city, state nor federal aid. It is supported by voluntary contributions.

The *Waldschule* of Muenchengladbach affords a practical pattern for those who are interested in this class of work. At present seven *Waldschulen* exist in Germany. Though Charlottenburg had the first and parent foundation, the school of Muenchengladbach is accorded first place for practicality. Its scope is in brief threefold: to provide a suitable place of recreation and recuperation for the sickly and infirm children of the city's crowded schools—children who by reason of home circumstances are deprived of the chance of a needed "return to nature." Wholesome food, out-door games and rambles in the fresh air and sunshine, with lighter physical culture exercises, form the staple of the day's program. Secondly, the *Waldschule* provides for children who are beneficiaries through membership in one of the various *Krankenkassen* or "Sickness Purses." A third class of the attendants are children of the better-to-do families living in and without the municipal limits. Here a maximum tutelage tariff is exacted. In the former instances pupils are accepted on payment of a nominal fee and the city adds in these cases enough to clear the running outlay for each child. Each morning, bright and early, a special tram bears the children out from the dust and smoke of the city limits to a natural grove covering some

acres. The buildings are one-story on the summer cottage plan. In the forenoon four half-hour classes are held in the open. The topics treated are suggested by the surroundings, botany, natural history, local geography. As in the German State School, Catholic instructors have the Catholic children, the other confessions enjoying a like privilege. The term continues from April to November. At present, however, a plan is being furthered to provide a permanent home for a limited number of pupils, who, otherwise beginning life constitutionally handicapped, could hardly be expected to attain to robust and useful maturity. Children to the age of fourteen of both sexes are accepted. Surveillance while unrelaxing is paternal, and the authorities report most encouraging results. That the work of Gladbach finds recognition is evinced by the fact that a special commissioner has been sent to model on the same plan schools for London, and that far-off enterprising America is not unrepresented on the visitors' list. John McCaffery.

ECONOMICS

Secretary of Agriculture Wilson has expressed the opinion that, if some government board had the right to pass on proposed issues of railroad securities and say whether they represented actual property, it would give the farmers confidence in such securities and they would buy them freely.

The value of the annual crop of Indian corn in the United States is fixed at one billion dollars, at least twice that of any other crop. Three-fourths of this amount are consumed on the farm. Its very general use as food for man is warranted by its wholesome and nutritious qualities; but in northern Europe, the people look upon it as fit only for cattle and fowls. The whole plant is utilized, furnishing 150 different products. Among these are meal, starch, whiskey, beer, pipes and paper. The parent type, from which the others have been evolved, is believed to be the familiar pop-corn.

The American Health League announces in its September *Bulletin of the Committee of One Hundred* some of the results of its campaign of publicity. Three-quarters of a million pieces of mail matter have been issued; \$48,000 has been expended; both political parties have incorporated the planks of the League in their platforms; two Presidents have endorsed its work; every month the articles on health in co-operation with the Committee appear in many magazines; and the enlistment of insurance companies represents 9,000,000 policy holders.

PULPIT, PRESS AND PLATFORM

It is unusual to find in a secular magazine so just a comment on the world we live in as the following from the *Forum*:

"It is a curious characteristic of this modern age that we are devoting nearly all our thought to things which do not really matter, and that we rarely confer serious consideration upon the phases and features of life which are so essential that it is impossible to escape from them. Thus we are thinking a great deal about flying machines, which the world has managed fairly well to live without for many centuries. . . . We are very fussy about getting from New York to Chicago in fewer hours than twenty-four in order that we may economize that precious entity we call our time; but we seldom bother to consider our eternity. The men of the Middle Ages devoted their best thought to religion because they found that it was something they could not possibly escape; now, for the same reason apparently, we ignore it and assume the attitude thus phrased by Mr. Chesterton—Everything matters except Everything."

Archbishop O'Connell of Boston, in a letter to the pastors of his diocese urging the people to give generously to the support of the charitable institutions says:

"No one, I think, but those who are actively engaged and personally interested in the work of rescuing Catholic children can realize the constant vigilance which we must exercise to procure simple justice from the religious point of view for these unfortunate outcasts, foundlings, and those whose parents are declared legally incompetent of caring for them. The untiring energies of people with queer ideas of sincerity in the endeavor to steal our children from the Church, its doctrines, and its sacraments, are almost incredible. The law in a way protects these little ones in their religious rights and privileges, but the insincere methods, the double-dealing, the cant, and the positive sham carried to a point of wonderful ingenuity, by which every attempt is made to defraud these powerless and speechless little ones of the only thing in life left to them, the precious inheritance of their faith, are simply astounding and staggering.

"I am using this language advisedly and designedly. One need only listen to a few of the stories which anybody connected with these bureaus, well informed, practical men, can relate, to realize that in this whole miserable busi-

ness the arts of deception are carried to the very extreme. The time for submitting patiently to these iniquitous methods has passed and I lay it upon the conscience of every true Catholic of this diocese to unmask this systematic and only half concealed method of attack upon the poor destitute Catholic children."

This warning is just as applicable to other large communities as it is to Boston.

The *Saturday Evening Post* for September 25 contains a lucid and interesting description of the powers and activities of the Public Service Commissions in New York State. The article leaves no doubt in the reader's mind of the value of such commissions in safeguarding the interests of the public against the selfishness and recklessness of corporations. Mr. John S. Kennedy, the writer, who is secretary of a Public Service Commission, concludes his able paper with the following paragraph:

"The only danger that can ever come to the public or to the corporations from the existence of the law will be if unscrupulous or designing men should get the majority control and use the great power provided for self-aggrandizement or selfish purposes. But so long as a high standard is maintained the Public Service Commissions Law will provide a forum where differences of opinion between the public and the corporations will find a speedy and inexpensive solution, where the vested rights of corporations will be protected, and where attempts to utter false capitalization will find an effective check."

Most Rev. Dr. Browne, Bishop of Ferns, Ireland, celebrated his episcopal jubilee September 14. Among the addresses was one from his classmates, Archbishop Healy and Bishops O'Dwyer and Hoare. The following are excerpts from the sermon preached by Rev. M. Phelan, S.J.:

"The history of our native land is written in tears, but one glory lights its gloomy pages—the union of priests and people. When the darkest tempests burst upon us, that union formed the bulwark of Ireland's faith, and behind it patriotism found securest shelter. But for that one barrier our national faith would to-day be fittingly symbolized by our national temples—ruins and monuments of things that were. . . .

"Ireland is now standing face to face with a corrupt civilization; its foul breath is upon her. A deadly freight of foreign literature is daily discharged upon her shores. The network of telegraph wires is throbbing with dangerous

thought. 'Thick as the leaves in Val-lombrosa' immoral picture cards are falling into the hands of youth to blast the whiteness of their virtue. The scoffer and the Socialist are now enabled to reach to every corner of the land. Thousands of hot young Irish brains are sucking in the moral turpitude that oozes from the divorce courts of London.

"The real battle of the future is between the Catholic Church and free thought, and when the fight raged fiercest Ireland would be discovered to be the storm centre. Religion would not be attacked in the abstract, but religion as represented in the person of the priest. Anti-clericalism was the first step in a declension that must end in open infidelity, and wherever the anti-clerical agent was found, there they had the cloven hoof.

"The sacred bonds of love that found such glorious expression between the priests and people in the ceremonies of that day would have to bear the stress of the wildest storms of the future, and I believe that not only will Ireland hold fast to the faith of St. Patrick, but that God has in store for her children the glorious destiny of being the world's regenerators."

The following letter throws an interesting light upon the attitude of North and South towards Irish soldiers during the Civil War. It appears in an historical sketch entitled "Williams, C.S.A." in *Harper's Magazine* for September. It was written by the Secretary of State of the Confederacy and first published in the *Richmond Times* of July 16, 1896, and republished in the *Papers of the Southern Historical Society*, Vol. XXIV:

Department of State,

Richmond, July 3, 1863.

(To Lieutenant J. L. Capston.)

Sir:

You have, in accordance with your proposal made to this department, been detailed by the Secretary of War for special service under my orders. The duty which it is proposed to entrust to you is that of a private and confidential agent of this government, for the purpose of proceeding to Ireland, and there using all legitimate means to enlighten the population as to the true nature and character of the contest now waged in this continent, with the view of defeating the attempts made by the agents of the United States to obtain in Ireland recruits for their army. It is understood that under the guise of assisting needy persons to emigrate, a regular organization has been formed of agents in Ireland who leave untried no methods of deceiving the laboring population into emigrating for the ostensible purpose of

seeking employment in the United States but really for recruiting in the Federal armies. . . .

Throw yourself as much as possible into close communication with the people where the agents of our enemies are at work. Inform them by every means you can devise, of the true purpose of those who seek to induce them to emigrate. Explain to them the nature of the warfare which is carried on here. Picture to them the fate of their unhappy countrymen, who have already fallen victims to the arts of the Federals. Relate to them the story of Meagher's Brigade, its formation and its fate. Explain to them that they will be called on to meet Irishmen in battle, and thus to imbrue their hands in the blood of their own friends, and perhaps kinsmen, in a quarrel which does not concern them, and in which all the feelings of a common humanity should induce them to refuse taking part against us. Contrast the policy of the Federal and Confederate states. . . .

In this war such has been the hatred of the New England Puritans to Irishmen and Catholics, that in several instances the chapels and places of worship of the Irish Catholics have been burnt or shamefully desecrated by the regiments of volunteers from New England. These facts have been published in Northern papers; take the *New York Freeman's Journal*, and you will see shocking details, not coming from Confederate sources, but from the officers of the United States themselves.

Lay all these matters fully before the people who are now called on to join these ferocious persecutors in the destruction of this nation. . . .

I am, sir, respectfully,

Your obedient servant,

(Signed) J. P. Benjamin,
Secretary of State.

PERSONAL

The centenary of the birth of Admiral Semmes, the famous captain of the Alabama during the Civil War, was celebrated throughout the South September 27. In Mobile, where Admiral Semmes spent his later years, Bishop Allen gave the invocation and benediction at the public exercises. In New Orleans Father de la Moriniere, S.J., delivered the oration, which the papers of that city pronounce a masterpiece. Descended from a Catholic Maryland family, Raphael Semmes was a practical Catholic all his life. He sent his sons to Spring Hill College, Alabama, and all his children to Catholic institutions. "His private life was as spotless as his public life was heroic. He died in the

arms of the Jesuit priest who administered to him the last sacraments." One of his daughters is the wife of Secretary of War Wright, and the Rev. Oliver Semmes, S.J., of Tampa, Fla., is his grandson.

At the recent International Medical Congress at Budapest, Dr. John B. Murphy, of Chicago, one of the leading American surgeons, was signally honored. He is the inventor of the "Murphy Button," an appliance in abdominal surgery.

Archbishop O'Connell of Boston divides with Bishop Mundelein of Brooklyn the distinction of American membership in the famous Roman Academy of Arcadia.

On account of age and ill-health Bishop Forest of San Antonio, Texas, has applied for a coadjutor with right of succession.

CORRESPONDENTS' QUERIES

The *Times* was asked lately, when and how the celibacy of Roman Catholic priests became one of the tenets of the faith. It should have answered that it is not a tenet of the faith. The tenets of the faith are comprehensively and exclusively the Divine Revelation. That the state of virginity is higher than that of matrimony, is a tenet of the faith because it is revealed by the Holy Ghost through St. Paul, and by our Lord Himself. The propriety of the higher state for those called to the ministry of the altar is a rational conclusion that anyone might reach. That they are bound to it is a disciplinary law of the Latin Church based upon this conclusion.

When did the law come into existence? In itself the question is of no importance. The law is by its nature a good law, because it is founded on a revealed truth. It is made by legitimate authority. It affects only a certain class. Entrance into that class is free. He who enters it knows the law and accepts it deliberately, therefore it is not tyrannous. It has existed for many centuries, and has proved most useful in so many ways, that among Episcopalian clergymen, whose liberty in the matter is guaranteed them by their Articles of Religion, not a few maintain that it is the normal state for the Christian ministry, and many recommend it, at least for a time, in order that work in poor missions and parishes may be possible. Mr. Henry S. Pritchett of the Carnegie Foundation takes this view in his third annual report. This should be enough for all practical purposes in this twentieth century. Antiquarian research into the origin of laws

is not characteristic of the ordinary man or woman. Why then should there be so exceptional interest with regard to one?

The *Times* says that the Provincial Synod of the Roman Church did not begin to interdict expressly the marriage of the clergy until the sixth century. This is incorrect. The Spanish Council of Elvira did so at the end of the third. A Roman Council at the end of the fourth required priests and deacons to live apart from their wives. The great doctors, St. Ambrose and St. Augustine in the fourth century, St. Hilary in the beginning of the fifth, assume that celibacy is the rule, and the best authorities hold that the obligation was generally recognized throughout the Latin Church from the time of St. Leo the Great in the early fifth century. The *Times* adds that for several centuries the Church of Rome endeavored to enforce the law of celibacy with only partial success until the time of Gregory VII. If it means by this that the Church endeavored to bring the clergy in times more or less barbarous to a loyal observance of a recognized obligation, it is not far wrong. If it means that the Church strove to impose upon them an unknown burden, it errs very grievously. It adds some information not altogether exact regarding the Eastern Church. We advise its correspondent to read Father Thurston's article on the matter in "The Catholic Encyclopedia."

WHAT IS SAID OF AMERICA.

I admire AMERICA, and anxiously look for each successive number. More power to you.—*Right Rev. Joseph J. Fox, D.D., Bishop of Green Bay.*

The more I see of your magnificent paper, AMERICA, the more I am delighted with it. I find only one fault with your excellent publication; it is this: that whilst there is plenty for the price of subscription, there is not sufficient for the appetite of your readers. Wishing you Godspeed in your great enterprise, I remain, as ever, one of your great admirers.—*Right Rev. N. C. Matz, D.D., Bishop of Denver, Colo.*

AMERICA has added two members to its editorial staff. We had not noted it was in grievous need of such an increase. The paper has taken a place all its own. No one can fairly question its pre-eminence. It should enjoy the practical support of the intelligent Catholics of the United States. It calls for 100,000 subscribers. We hope that the response will outrun the call by at least another 100,000.—*The Catholic Transcript.*



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